

THE ALABAMA BAPTIST

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 20.

MONTGOMERY, ALA., THURSDAY, SEPTEMBER 7, 1893.

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Around the World—No. 5.

I have promised several persons to give my impressions of the status of religion, and the methods of missionary work among the Chinese. It is a foregone conclusion that the gospel will affect the heart of a Chinaman, negro, or European in the same way. As to the methods of work in China, it is also well concluded that all those things done in accordance with our ideas of religion are going to accomplish good. After remaining here for more than a month, and after long conversations with the wisest missionaries, not only in our own denomination, but in others, I do not claim for my ideas originality, but the cream of the wisdom of others. These will be given under the different impressions of China.

I was impressed with the lack of knowledge of the needs of China among the people at home. It was hoped that Bro. Bell, now secretary of the Sunday-school Board, or some young man who could be permanent engaged in that work, would be sent around to the foreign fields to see what even the strongest piece of work painting cannot describe. These people have been through the ages the same, industrious, superstitious, mechanical folk that attended to their own business, and developed their own philosophy. Some think they are of Accadian origin, because their divisions of time, some names of the planets, and other things seem to show their derivation from that (western) country, from which Abraham went west. They have extended their empire from the present dimensions to the eastern border of Germany. Their thought, feeling, and action are

into the earth, and beneath the earth, and darkness, and dimness of anguish, and shall be driven away to the darkness. In the former time he brought into contempt the land of Babylon and the land of Naphthali, but in the latter time hath he made it glorious. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. For unto us a son is given; and the government shall be upon his shoulder, and his name shall be the Prince of Peace. Again it is written, "Unto you that fear my name shall the Spirit of righteousness arise with healing in his wings." Looking at the fulfillment of these prophecies in Jesus, John the Baptist, and the life, and the life, says: "In him was life, and the life was the light of men." Z. Charles filled with the Holy Ghost exclaims, "The day spring from on high hath visited us, to give light to them that sit in darkness, to guide our feet in the way of peace." The aged Simon cries: "A light to lighten the Gentiles, and the glory of thy people Israel." Jesus does not mean from identifying himself as the theme of these sayings. He says: "I am the light—of Asia, Africa, Europe, not of countries, or continents, or hemispheres—I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

This calm and imperial utterance falling from the lips of the central figure in history is worthy of devout study. Amid the multifarious manifestations of creative power light is pre-eminent. Pure, waters latest from the fountain, air freshest from the mountains may be tainted with noxious vapors, and made the minister of death; but light is incorruptible. The fittest medium through which it passes, the sunbeams, leave no uncleanness; and it emerges from the loathsomest objects as pure as when it first leaped from the dawning orb that gave the light. It falls on the fair leaf of the lily, on the damask petal of the rose, but it leaves no stain. By mechanical processes it may be resolved into its elements red, orange, yellow, green, blue, indigo; but each retains its original purity and discloses a rainbow ray of unalloyable beauty. It has no fellowship with dark and dreadful deeds, and is the foe of every form of iniquity. It chases guilt from its hiding place, and stands as the lightest spot of truth and integrity and gladness. In his Dream of Darkness Byron gives a weird description of what he supposed would follow the extinction of the sun: "The world was void. The populous and the powerful, the lump, seasonless, herbage, weeds, unmanly, lifeless; a lump of death, dead, and hard clay. The waves were chaos and nothing stirred within their silent depths. The tides were in their graves, the moon their mistress had expired before. The winds were withered in the stagnant air, and the clouds perished. Darkness had no need of them, she was the universe, but we are not forced to follow the

tion can be thoroughly aroused to cry mightily for help. Why do you who read this not come? There is a work for all. Read the Lord's Prayer, read the great commission in the last verses of the gospel of Matthew, sing the doxology, and see how much foreign missions are there. Do you think three hundred millions of people ought to be before you tell them of the Savior? I was impressed with the religiousness of the heathen and the Christian; the superstition of the one and the bright faith of the other. In Hong Kong the people sleep in the streets at night in summer. All up and down the sidewalk they lie, with no covering or roof. Sometimes a man at the head of one street saw or imagined Satan after him. He ran down among the sleepers, crying, "The devil is coming!" They all set up a cry more terrible than if the town was on fire.

"I saw the devil was coming." I saw him on the street a few days ago beating the earth with awful cries. There was a sick child, whom they in a jined was besieged by the devil for his soul, so they were driving the devil away. All these sights of the superstitious fill me with pity. And then they go on all right in the day. Then listen to that cry ringing in my ears, first I came to Japan, and the dull resonance will ring in my soul forever. Listen to that cry from the sinful, suffering hearts, from the millions of conscience-stricken souls. It arises all the time, now, yesterday, when you will be reading this, the monotonous, unceasing cry of "Buddha! Buddha! Buddha! Buddha!" arises from lips young as the spring time flower, and from those old and trembling as the autumn leaf that will soon fall and fade; arises into the brazen heaven above. Thus it has been breathed for thousands of years, and no peace, no joy has come into the gloom of these dark countries. In the misty morn'g cold and the balmy spring time, with the splash of the sea, and the murmur of many falling fountains; also in the far forest, where only the gentle moan of prince pines is heard; uttered in the deep stillness of high mountains that seem to watch at the gate of heaven, heard the stars for lights, and never forgotten in the noise and hurry of the over-crowded cities, the cry of the soul, hungering and thirsting for God, goes up to the unheeding void. Our Lord hears it, and the Crucified is grieved that he do not remember his great command to "Go ye into all the world and preach the gospel to every creature."

One day I saw a Chinese man, a second point, the religion of the Christian Chinese can be somewhat understood. But no earnestness pervaded the phantom which lurks in the valley of death; and good men have gazed into the gloom with a shudder. But now the Christ risen from the dead and become the first fruits of them that slept. And standing with the despoiled grave under his feet and the open heavens above his head, he displays the broken letters of death and proclaims to all the troubled world: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die." Thus he removes the sting of death and snatches victory from apparent defeat. This enables us to say:

"On the cold cheek of death smiles and roses a blending, And an immortal awakes from the tomb." To this Light, pleasing in itself, healing in its influence and destined to shine with richer lustre in endless glory, I point you to day. The future may present a prospect unshadowed by a cloud even as large as the man's hand still; it hides in its bosom days of darkness, and they shall be many. Fix it therefore in your heart that amid all the phantom fires that flash their bewildering light in the eyes of men, there beams also the bright and morning Star, whose beauteous rays are mightier than the shadow of death, and who will wait for the scourge of disaster? Into the light and gladness you may come even now. Jesus invites. Come. He that followeth him shall not walk in darkness, but shall have the light of life. Amen.

Over Forty Years in China.—No. 4. The Red Turban Rebels. After a year's study of the language Mr. C. began regular preaching at the "Sung Way Dong," our large chapel, on a crowded thoroughfare in the native city. This chapel had been built a few years before with funds collected by Mr. Shuck in the United States. Here brethren Shuck, Yates and Peary were in the habit of preaching, in turn, day to day. Mr. C., during his first year, often met them at the chapel and aided them in keeping order. I often accompanied him, going up into the women's gallery, extending around three sides of the building, in the hope that my presence would gradually draw the women about me—but in vain. If the brethren had not been there, the women would have avoided their hands and feet, and would not have been so near. Mr. C. wrote out his first sermon in his newly invented phonetic system, memorized it, and then delivered it from the high pulpit to a vast crowd of strangers, in Mr. Yates' presence, without faltering. As there was a new congregation in the chapel when

Alabama Baptist State Convention

Montgomery, November 7, 1893, at 10 a. m.

CONVENTION PROGRAMME.

Meet first day at 10 a. m.; other days at 9 a. m.
Adjourn at 12:30 p. m.; meet at 3 p. m.; adjourn at 5 p. m.; meet at 7 p. m.; adjourn at pleasure.

TUESDAY MORNING.

1. Devotional exercises. W. C. Cleveland.
2. Enrollment of delegates.
3. Election of officers.
4. Address of welcome. Joo Gamble.
5. Response. A. J. Dickinson.
6. Reception of correspondents and visitors.
7. Report of Committee on Programme.
8. Report of Board of Ministerial Education.
9. Report of Board of Directors.
10. Report of Treasurer.
11. Report of Statistical Secretary.
12. Filling vacancies in standing committees.
13. Appointment of committees to report at this session.

TUESDAY AFTERNOON.

15. Report of Howard Trustees. Discussion opened by T. G. Bush.
16. Report of Judson Institute. Discussion opened by S. C. Clopton.
17. Report of Committee on Denominational High Schools. A. W. McGaha. Discussion opened by J. A. Parker.

TUESDAY NIGHT.

18. Convention sermon. J. L. Lawless.

WEDNESDAY MORNING.

19. Miscellaneous business, thirty minutes.
20. Consideration of pending amendments to the Constitution.
21. State Missions. Discussion opened by L. O. Dawson.
22. Report of Bible and Colportage Board. Discussion opened by Wm A. Parker.

WEDNESDAY AFTERNOON.

23. Report on Home Missions. W. G. Curry. Lie on table till 7:30 p. m.
24. Report on Foreign Missions. G. A. Hornady. Lie on table till 7:30 p. m.

WEDNESDAY NIGHT.

25. Report on Education. Z. D. Roby. Discussion opened by J. J. Taylor.
26. Ministerial Education. Discussion opened by W. H. Smith.
27. Missionary mass meeting. Address on Home Missions, I. T. Tiche. Most address on Foreign Missions, Marion, Ala.

"SPEAKING THE TRUTH IN LOVE."

Marion, Ala.

Good News from the Churches.

From the Troy association I went up to Perote and commenced a meeting on Saturday, the 15th, which continued ten days. The little church had been on the decline for a dozen years or more; but to names on the church roll, only 14 living in the town, and there had not been a member received by baptism in eight years, hence the people were much discouraged. But notwithstanding the rapid dark night, and their faithless efforts, the good Lord came to their relief and gave them a gracious meeting, in building up the people in the Divine life, and by adding to the church 25 members, all of them from the best families. Those who have visited Perote know it to be one of the best situated, well-to-do, composed of a fine race of people.

The writer assisted Rev. J. Gunn at a meeting at Flint, Ala., last week. The services were pleasant and profitable. Bro. Gunn has been pastor of this church in all more than twenty years, serving at different times in the city of Montgomery, Ala. The church was much strengthened spiritually, and good accomplished by the services. Bro. Cobbis is much loved by his people.

New Decatur.

We closed a meeting on the 6th inst. that was said by all to be the best ever held in this town. Surely the Lord was present in the power and demonstration of the Spirit. On last Sunday we gathered our new baptistry, by burying 9 converts with Christ in baptism. One under watch care, 6 by letter—15 additions, and more to come. We were assisted by Bro. G. S. Anderson, of Auburn, and Bro. D. Burrows, of Adger, who did some splendid preaching. While we were here we were much blessed with the unity of spirit and fellowship of the church. The Lord be praised.

Literary Notices.

Although only three numbers of McClure's have been issued, this magazine, with its pretty cover, its fresh and varied contents, its literary and delightful stories, and its plentiful and interesting illustrations, already takes rank with the best of our monthly periodicals. The frontispiece of the September number is a well drawn picture of one of the mighty engines of the great locomotive pulling the

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Central Committee

On Woman's Work for Missions and in the Church.

Mrs. T. A. Hamilton, Pres., Birmingham, Ala.
Mrs. L. F. Stratton, Vice Pres., Birmingham, Ala.
Mrs. Geo. M. Morrow, Treas., Birmingham, Ala.
Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.
Mrs. G. B. Eager, V. P. Ex Com., Montgomery, Ala.

PRAYER CARD—SEPTEMBER.

Italy.—So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 72. Contributions, \$559.56.

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Our mission was begun in Italy in 1870 at the suggestion of Dr. Franklin Wilson, of Baltimore. The first few years marked by apparently rapid success, were followed by disaster. We learn as much from our failures as from our successes. The lessons learned from a former disaster, our work seems to be, but it is true. Our missionaries are: Rev. J. B. Taylor, D. D., Rev. J. H. Eager, D. D., Mrs. J. H. Eager, and fourteen native Italians.

Victor Hugo says that no one who thinks can pronounce the name of Italy without inexpressible filial emotion, for she is the mother of genius and of nations; she has endowed the world and blessed mankind. None can deny that Italy has been peculiarly prolific of great men. Her soldiers, statesmen, orators, poets, philosophers, artists, musicians, and Christians have challenged the admiration of the world. More than six hundred years ago, her great University of Bologna enrolled in one year ten thousand students from all parts of Europe. Her libraries are rich in the oldest printed books, showing that her people were quick to avail themselves of the advantages of the newly discovered art of printing. During the period of the Renaissance she was the prime owner and chief promoter of art and learning.

Nor is the Italy of today entirely unworthy of her past genius and glory. Her difficulties have been peacefully great and discouraging, yet she is still a power in the world. Several societies have applied for letters from frontier missionaries in order to supply them. It is "hard times" for us, dear sisters, what must it be for these servants of God? Let us see to it that we minister to those of "the household of faith."

property have been gratuitously returned but in a greatly injured condition. Mr. Yates' house, it is thought, can be repaired, but Mr. Cabanis must be rebuilt from the foundation. "At the recapture of the city our new mission house, in an extract from a letter to one of my friends, dated March 6, 1855, and published in the *Southwestern Baptist*. It says, substantially:

"I shall not attempt to detail the events of the past month. It would be a story of starvation and misery in almost every form. The governor, O. G. What, who had bought the several American mission premises the Imperial army took possession of all the places through which provisions could be smuggled into the city, and food became very scarce. There were many thousands of non-combatants, men, women and children, who were starving. The British settlement large enough to shelter our families. The siege drew its weary length along. But no siege lasts forever. Late in the autumn of 1854, the French, growing impatient under the state of affairs, picked a quarrel with the rebels. After bombarding them to their hearts' content, they instituted a strict blockade from their 'Concession.' This effectively cut off all other, as well as our communication with the interior of the city. The close of this rebellion I give in an extract from a letter to one of my friends, dated March 6, 1855, and published in the *Southwestern Baptist*. It says, substantially:

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Alabama Baptist

MONTGOMERY, ALA., SEPT. 7, 1923.

RATES AND INFORMATION.

Subscription Price—\$2.00 per year in advance. To ministers, regularly in the service \$1.50.
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.
CUTTINGS—Over 100 words in length, are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
ADVERTISEMENTS—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

TO THE CLERKS OF ASSOCIATIONS.

BRETHREN: We are prepared to print the Associational Minutes on short notice, and as cheap as it can be done in this state. We solicit your patronage, and hope you will give us the printing. If you wish to know our prices, drop us a postal.

ALABAMA BAPTIST.

REV. W. R. ROTHWELL, writing of Dr. Williams' death, says they had parted but a short time before with a warm pressure of the hand, and a loving, brotherly good bye. He congratulates himself that they entertained for each other only the most tender Christian regard. Ah! brethren, the little piques, and jealousies, and heart-burnings that are sometimes nursed and cherished—the time comes when they are a thorn in the memory.

THE *Baptist Recorder*, of Raleigh, closes its editorial endorsing Dr. Williams' selection as Secretary of the Foreign Board with a few words about Dr. Harris, which are so just and appropriate that we repeat them: Dr. H. H. Harris, who has so nobly conducted the affairs of the board since the resignation of Dr. Tupper, cannot be praised too much for the sacrifice that he made to sustain it in this trying position. He has clearly demonstrated that as President of the Board, the Baptists have a man who is always ready and willing to sustain its work.

THE following paragraph is clipped from the *Baptist Watchman*, which is published at South McAlester, Indian Territory. It tells of a curious religious combination:

There has been in progress at this place, for the past two weeks a union camp meeting, conducted by Campbellites and Methodists. We doubt not but the Lord would have blessed this meeting more abundantly had they not desecrated the Lord's day by having in connection a fruit and lemonade stand, where melons, lemonade and ice cream were sold on the Sabbath.

But when you think of it the union is not so strange, after all, as neither shall be glad to furnish more of it.

of God's Word: the answer usually was, that the changed conduct of those who had become Christians was what first arrested their attention. They would say, "I knew this man to be a thief, now he is an honest man. This one was a drunkard, he is now sober." Such transformation carried conviction through example.

We have received several interesting letters from brethren who are on their summer outings, giving descriptions of places and things, but owing to the many religious articles that we have on hand, and are receiving daily, we could not publish these communications. We do not intend any discourtesy, or improper treatment, but the ALABAMA BAPTIST is a religious paper, and all religious matter must take precedence. Brethren, your articles are good, and would be interesting news reading, but our duty to the denomination first is to give them such religious news as we may get from all over the state. Then, too, we have a number of sermons, which the brethren have kindly sent us, at our request, which we must give to our readers. Now, brother, you must not for a moment think we don't appreciate your kindness in sending us these articles; we do; but we have on hand a large amount of matter from churches, associations and protracted meetings that we must not keep over. We trust you appreciate the situation, and attach no blame to us.

When a preacher leaves the gospel

and the missionary question, the need not expect much deference from conservative and sensible people. The Memphis Commercial does not have great respect for such a course, if we may judge by the following sharp piece of sarcasm which it throws at a Tennessee divine. It says:

We have just had the pleasure of reading a profound and scholarly sermon on the currency question by Rev. Dr. Warner, of Knoxville. This sermon is printed in full by the Knoxville Tribune. The Tribune says that the sermon had a most moving effect on the audience, and that many souls were brought to Christ by the doctor's splendid elucidation of the perplexities of the financial problem, and his luminous advice to Congress on the subject. Strong men wept and the toughest old reprobates were cut to the heart when the doctor dwelt on the beauty and godliness of a bimetallic standard. We understand that even Tatum was touched. It was indeed a great sermon, and when in conclusion the able divine said, "what shall I profit a man if he gain the whole world and lose his own soul," his hearers were almost rendered of the Bible.

REACHING THE MASSES.

We call attention to Bro. Crumpton's article on this subject.

This is one of the greatest problems now before Southern Baptists. We must cheerfully extend the use of our columns to brethren who wish to discuss it. The plans of the board, as the secretary outlines them, seem to us eminently practical and practicable. If all will lend a helping hand and put the means in the hands of our board for carrying out its plans, a few years will prove their wisdom.

Political workers make a house-to-house visit when they are prosecuting an effective canvass. Christian workers must do something of the same kind if they wish the Lord's work to prosper as it should.

LICENSED PREACHERS.

A few days ago, traveling on a train, we met with one of our progressive and growing young preachers. In conversation with him, the question as to the number of Baptist preachers in Alabama, who are not preaching, became the subject of conversation. Among other things, this young brother said he would never give his consent for his church to license a man to preach. He gave as his reason that there is no Scripture for it that he could find. Said he to him, It is one of the rules or customs of many of our Baptist churches. Yes, said he, and there is where the trouble comes in. So soon as a man joins the church and begins to talk in meetings, some brother moves, in conference, that the church do not license this brother to preach, and it is done; and perhaps he never preaches a sermon. Continued the brother, My view of the subject is, when a brother goes into the ministry, he ought to go in a full fledged, ordained preacher.

This conversation caused us to think seriously on this subject, and ask ourselves the question, Is there any Scripture for it, or not? Has the Baptist denomination been doing something for a long time that is not warranted?

It is evident that there is something radically wrong somewhere. Just think of it—960 Baptist preachers in Alabama, and not more than half of them actively engaged in preaching, serving churches. Who is responsible for this large number of inactive, unemployed preachers? Why is it they are not in the work of the ministry? Are the people to blame? There must be some potent cause. We ought to find it, and remedy it, if possible. It is not justice to our cause to parade before the world that Alabama has 960 Baptist preachers, enough to give fourteen to each county in the state, and yet we find pastors who are not preaching.

Newton Standard, Rev. J. S. Pelham, of Ozark, has been doing some good work in the Master's vineyard this summer.

Rev. I. A. White was unable, on account of sickness, to fill his last regular appointment at Camden; but he made it up afterwards.

Jim Cook, the boy preacher, has been in Opelika. The News says he attaches more importance to the collection than to the sermon.

L. M. Bradley, Brundidge: The ladies' aid society of Brundidge has adopted little Daisy Watson at the Orphan's Home, and will clothe her.

Uniontown Herald: Rev. Dr. Dickinson, Selma, preached an able sermon at the Baptist church of this city Sunday to a large congregation.

Rockford Advocate: Owing to ill health, Rev. Mr. Johnson did not fulfill his appointment at the Baptist church, on last Sunday. The September meeting will be protracted.

The Seale Register of last week reported the meeting at the Baptist church doing well. Pastor Reynolds was assisted by Rev. W. A. Whipple, and 18 had united with the church.

Rosnoke Herald: The East Liberty Association will meet with Rosnoke Baptist church, on Tuesday, October 31. Rosnoke will keep open house during the session of the Association.

Correspondents of our state exchanges frequently mention good meetings in their communities, but often fail to indicate whether Baptist or otherwise. So we make no note of them.

Silver Run correspondent Anniston Hot Blast: Rev. Mr. Nalls, of this place, has been conducting a series of meetings at Ramoth this week.

The Central Baptist, of St. Louis, mentions the fact that Dr. Taylor, of Mobile, preached at the Second Baptist church in that city on a recent Sunday, and adds that the audience were delighted.

The Linden Reporter says that Dr. Riley preached there for several days of last week; that his sermons were enjoyed by good congregations, and the good people were glad that he came among them.

Talladega Mountain Home: An interesting meeting is in progress at the Providence Baptist church, four miles northeast of town, conducted by the pastor, Rev. J. H. Pope, assisted by Rev. J. M. Solley.

If you go to the Coosa River association by the Columbus & Western railroad, conveyances for Harpersville will meet you at Vincet at 8:30 on the night of September 13, and at 10:30 on the morning of the 15th.

R. J. H. S., Ozark: Bro. P. L. Moseley has been quite sick for several days. He was to conduct a series of meetings at Ramoth this week. We think no church has a better pastor and preacher than the church at Ozark.

The next session of the Union Baptist Association will be held with Arbor Spring church, Pickens county. The church is situated on the Columbus road, about 4 miles west of Reform.

The Central Baptist church of New Decatur, on a recent Sunday night, united the Temperance Union service at the Presbyterian church. So the Central proposes to keep up with all good works.

Now that many of the mines and other industries in North Alabama are resuming operations, our friends will of course remember the ALABAMA BAPTIST in connection with the circulation of currency.

A note from President McGaha requests us to tell young men going to Howard College to leave their baggage at the Union depot in Birmingham. Arrangements have been made to convey it to East Lake.

Sheffield Reapers: The Baptists are holding a protracted meeting at Shady Grove church near Brick, Ala. Rev. Roberts is preaching to a crowded house twice a day. Much good is expected from this meeting.

If you will write a postal card request to Prof. Fossell, he will give you delightful information for hours about his school, which is announced among the advertisements. He will meet you fully half-way.

Returned from Buttsboro Sunday evening. Ah! preaching at Fellowship church resulted in the acquisition of twelve new members, some by baptism and some by letter. The Judge still holds his record as a revivalist.

L. M. Bradley, Brundidge: Yesterday was a good day with the Ashford saints. We had a large congregation both morning and evening; received 13 members, 3 by baptism and 10 by letter. The little church is just one month old—constituted with 11 members, now numbers 41.

Oneonta News: The missionary Baptists have organized at Chepultepec, and are now prepared to fight the arch enemy of mankind—The Missionary Baptists are erecting a house of worship at Cleveland. Mr. John Brown has donated the ground upon which it is being built.

Bear in mind, brethren, that we are not engaged in the wrangle about currency that is now going on in congress and among the politicians at home. If you send us a letter with greenbacks, national bank notes and gold and silver all mixed together we will put it all on a "parity" and make no complaint. Send it along.

Anniston Hot Blast, Aug. 31: A. Brock's school house, on Cane creek, this forenoon at 10 o'clock, there will be about forty people baptized as a result of the conversions that have been made by the forcible and eloquent preaching of Rev. W. H. Smith, of Jacksonville. Dr. Smith was formerly in charge of the First Baptist church in Anniston.

We announced last week that Rev. W. A. Whittle was sick in Virginia, and that his wife had gone to him. The following dispatch, dated at Scottsville, Va., Sept. 3, is the latest we have seen: "The doctor has pronounced her not sketched, and she is the occupant of the pulpit this week because he did not wish it. For some reason there was no record of Bro. McCord, who did preaching so well last week. He preferred not to be 'sketched,' so we could not even tell that he was in Alabama. He was reared in Coosa county, Alabama—that he joined the church at seventeen, was ordained in 1877, and graduated from Howard College in 1881. There are several other things we didn't tell because of the prohibition.

Warrior Index: Rev. A. E. B. Wilkes in the revival services at the Baptist church here this week, certainly came to us in the fullness of the blessings of the gospel of Christ, and he is certainly preaching and going to this people in power and demonstration of the Spirit. Sinners are becoming convicted and converted, and the Lord is adding the saved to the church. To God be all the glory!—Rev. T. F. Hendon, of East Lake, is spending the week at this church, participating in the revival meeting that is going on at the Baptist church.

Dadeville News: Judge Cumbe held an old fashion revival meeting at New Hope church, just across the river in Gold Branch, last week. The preaching was best, and with church members and sinners had been known of in that community many years. Large crowds attended each service, and hosts of mourners gathered around the mourners' bench, and several were added to the church by immersion and by letter. Judge Cumbe left on Sunday, and settled this question with some of the leading members of this church, and it is to be hoped with all, for it was giving them a fine showing.

The letters showed the churches to be in good condition. They paid a pledge to State missions made at the last meeting of \$63, and raised \$35 in cash and pledges to be paid in thirty days for State missions, to aid in paying the board's deficit reported recently. They pledged for next year, to be paid the different boards: State missions, \$188; Foreign missions, \$196; Home missions, \$64 75; Ministerial Education, \$62 75. Cash paid and pledges made amounted to \$64 66. This is a fine showing from this association. Fifteen years ago they were practically anti-missionary. I remember one session when only fifty cents was sent up for missions. What a change! This association, ever anything considered, is one of the best in the state. Their preachers are thorough missionaries—Tucker, Causey, Hamblin, Mason, Freeman, Fagan; not to mention the many good men, Zierow, Tate, Granados Johnson, Owens, Kennedy, Shoemakers, and others too numerous to mention.

The Baptist Courier, of South Carolina, makes a note of the fact that many good meetings have been held in that state recently, in which many people have been converted, but no mention has been made of famous evangelists. So it has been in Alabama. Of all the numerous meetings thus far reported through our columns, it appears that pastors have had the assistance only of their neighboring brethren in the ministry, or at most of a brother who lived in the state. This is better for the churches, for the

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Ozark Star: At a conference held at the Baptist church in this place last Thursday night, Rev. P. L. Moseley was called to serve the church for the next year. Bro. Moseley has served the church here for two years, and by his pure Christian character and his exemplary life has made hundreds of friends, not only among the members of his own church but among all denominations. We are indeed glad to know that he will be with us another year.

The hard times at Birmingham have brought two classes of persons conspicuously to the surface, namely, the money-sharp and oppressor of the poor, and the kind and generous people who help the poor and defend them against the oppressor. God does not leave himself without a witness. Where sin abounds, grace and righteousness are there also. The good people of Birmingham, in helping and protecting the poor and helpless, are doing a great work for humanity and for God.

On the first page we print the first installment of Bro. Gay's letter. It is put on the first page, instead of the fourth, where they have been placed heretofore, because this letter appeals more directly to the older members of our churches. It is a very strong missionary document, and especially in the part yet to be printed, is something worthy of attention.

Coosa church, Elmore county, had a good meeting last week. Pastor Elliott was disappointed in getting ministerial help, so the work fell upon him. The Lord blessed his people, and added to them 7 by experience, by letter and 2 by voucher. The interest was at a high mark, and the pastor had to close the meeting to go to another church. There is material in and around Coosa church which might make it one of the best of country churches. May the Lord soon bring it all zealously into his service.

Parents, and children also, may read with profit the little article on the fourth page entitled, "An Added Word." The subject of home discipline is beginning to receive some of the attention which it so much needs. Thoughtful parents are clearly taking very much of the general badness and failure in life which is so conspicuous in these latter years is in great measure due to failure of proper home training. Neither in this matter nor any other can modern ideas safely take the place of Scripture teaching.

Troy Messenger: Death claimed as a victim on August 6th, Mr. John M. Wilkes, at his home at Worthy. He was born in Chesterfield county S. C. April 12th, 1852. He married Mary A. Gullett, in 1874, and came to Pike county and settled on the place where he died in January. He raised six children, all of whom survive him. He was a deacon in the Baptist church, of which he was a member for twenty six years. His death was very sudden, he being in good health at supper time, and at the hour of 10:30 he was dead.

A correspondent of the Gadsden Times gives an account of a remarkable case in the following words:

There is no sketching, and I am Jesus and him crucified, and to advance as far as I can, in my humble way, his Kingdom in the world. Should it please the Lord to open up for me I shall try to be faithful and do my duty.

My heart is crucified, and I am Jesus and him crucified, and to advance as far as I can, in my humble way, his Kingdom in the world. Should it please the Lord to open up for me I shall try to be faithful and do my duty.

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Queries.

Dear Baptist: The following queries are suggested by the application recently made by an individual for membership in one of our churches, and comes from an anti-missionary person, bearing a letter of dismission from another church.

The person expressly states to the church that she is quite satisfied with her people and her baptism; and that she has no desire to unite with us as a matter of convenience, there being no organization of that faith and order in her church. Her application was heard, and action deferred till the next monthly meeting of the church, for further consideration.

Query 1. Should said applicant be received on said application without re-baptism?

Query 2. Is our custom heretofore prevailing of receiving persons from the anti-missionary without re-baptism, authorized and sustained by the Scriptures? In other words, have we now, or have we ever had any Scriptural authority to receive them upon any kind of application, without re-baptism?

As this is a question of vital interest, we sincerely hope it will meet through your columns, an honest, candid and thorough investigation.

SEABORN MOORE, C. C. LEED.

Ans. As brethren appear to de-

the church, we make response hereafter, if they wish to do so.

A large majority of our people have been accustomed to this view of the subject presented in the queries above given, viz: That the Articles of Faith of the Anti-missionary Baptists are substantially the same as ours; that they have the same theory or practice as to a converted church membership that we have, and the same understanding of the object and meaning of baptism and communion; and that the difference between us and them in the matters of foot washing, missions and Sabbath-schools is not of such character as to require a withholding of fellowship on our part. Therefore we have recognized their baptism as valid, notwithstanding the fact that they have refused to so regard ours.

This being the position of our people generally, (with, however, some very decided exceptions), a church is not thought to be out of order if it receives a member on a letter from an anti-missionary church. Of course it should be satisfied of the conversion of the applicant.

We may add, that our brethren are, as a rule (with some exceptions, it is true) quite opposed to the re-baptism of a person who has once been immersed in the regular way into a Missionary or Anti-missionary Baptist church.

Andon Institute, Marion, Ala.

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A Church Constituted.

Several Baptists living in the neighborhood of Coats' Bend, near Turkeytown, Etowah county, having agreed to constitute a new church, through a committee invited Revs J. Ramsey, of the Collinsville church, J. H. Glaz, L. Culbertson and W. W. Wester, of the Hokes Bluff church, and H. W. Williams, of the Gadsden church, to meet with them on August 28th to witness their organization, and to de-baptize them a regularly constituted Baptist church. The council organized by the election of J. R. Ramsey as moderator, and H. W. Williams as clerk. A sermon was preached by the writer from 1 Tim 3:15 on "The Church: Its Constitution, Design and Duties." After which a recess of one hour and a half was taken, during which a sumptuous dinner was spread.

The sermon had been preached under the oaks near Coats' Bend post office, and after dinner the audience again assembled. Prayer was offered by Bro. Culbertson; a Covenant and Articles of Faith were read by the clerk of the council, the reading of Faith being those printed in the minutes of the Etowah association. All who had letters of dismission from Baptist churches, and who wished to go into the organization, were invited to come forward. Twenty-six persons, sent letters, and after the council had seen to them, the right hand of fellowship, they were declared by the moderator of the council a regularly constituted Baptist church. The new church then held a conference as moderators pro tem.

On Saturday, 19th of August, our meeting began at Mt. Moriah. Here I had no ministerial help, except on Sunday morning, when Bro. G. E. Mize, of Marion, preached. It has rarely been my fortune to see such an attentive congregation, and it did not take much time to reveal the fact that the Lord was with his people direct and powerful. On Tuesday I baptized twelve young men and women; four came by letter, and one awaits baptism. We have purchased an organ, and will go up to the association with more money than was asked of us. To the Lord belongeth all the praise.

J. B. POWELL, Tinella, Monroe county.

We have just closed a very interesting meeting with Beulah church, Marshall county. Notwithstanding we were attacked, even in the pulpit, by Campbellites, we answered them and went forward with the meeting, which we think resulted in much good. The attack made by them only confirmed the Baptists of our congregation and disgusted those of other denominations, who were present. We baptized seven happy converts into the likeness and death of the Lord Jesus. The Christians of this community feel that they sit together in heavenly places in Christ. We praise God from whom all blessings flow.

McVie, Sept. 2. R. W. ROE

About ten months ago there were about eighteen or twenty Baptists down in the hills of Lowndes known as Little Texas, who organized themselves into a church, and were present. We had an interesting program, and the subjects received due consideration. Missions and Sunday-school work were made special subjects for discussion on Sunday. At 11 o'clock Rev. D. C. Culbreth, the Geneva pastor, spoke to a large congregation, on the great importance of the missionary work. He held his audience spell bound for an hour, as he presented with great force the Scriptural demands upon us as Christians. He also presented the work of our denominational mission boards, in such a manner that I am sure there will be more interest and less opposition in our association to our mission

