

The Alabama Baptist.

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MARION, ALABAMA, TUESDAY, SEPTEMBER 15, 1874.

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Alabama Baptist.

MARION, ALA.

Tuesday, September 8, 1874.

ALABAMA.

BY MISS JULIA S. TWEED.

(Alt.—Deutschland, Deutschland über alles.)
I.
Alabama! Alabama!
We will give thee to thee!
From thy southern shore, where growth
Is as the orange tree,
To thy northern vale where growth
Is as the blueberry tree,
Alabama! Alabama!
We will give thee to thee!

II.
Broad the stream whose name thou bearest;
Grand thy highest hills along;
Fair the Coosa, Tallapoosa;
Bold the Warrior swift and strong;
Watered like the land that Moses
Climbed from Horeb's mount to see,
Alabama! Alabama!
We will give thee to thee!

III.
From thy prairies broad and fruitful,
Where the snow-white cotton shines,
To thy hills where coal and iron
Hide in their exhaustless mines;
Strong armed workmen, busy merchants,
Farmers, or what'er we be;
Alabama! Alabama!
We will give thee to thee!

IV.
From thy quarries where the marble,
White as that of Paro's gleams,
Waiting for the sculptor's chisel,
Wakes to life thy poet's dreams—
For not only wealth of nature,
Wealth of mind thou hast in fee,
Alabama! Alabama!
We will give thee to thee!

V.
Brave thy men and true thy women!
Better this than "corn and wine."
Keep us worthy—God in Heaven—
Of this goodly land of thine!
Open doors to all the needy;
Free of heart, in spirit true,
Alabama! Alabama!
We will give thee to thee!

Communications.

Barnes on Baptism. I.

The Baptism of the Eunuch, Acts viii. 38.
Let us hear what Dr. Barnes has to say upon this subject. After stating that he did not propose to consider the subject of immersion, he proceeds as follows:

"It may be remarked that the preposition *eis*, translated here 'into,' does not of necessity mean that."

Nor indeed is any word in the Greek language of necessity rendered by a corresponding English word. So far as the remark has any force, then, it strikes at the root of all biblical interpretation. This cannot be better illustrated than by the word in question. *Eis* has been rendered into more than five hundred and fifty times in the New Testament. Whatever doubt, then, attaches to the rendering of this passage extends to five hundred and fifty others. We may indeed say that the objection lies against all use of language. It may be questioned whether three consecutive sentences can be constructed to express a train of ideas with such precision that the language may not be misinterpreted. Language is at best only suggestive. True, it suggests ideas with such clearness that the wayfaring man, though a fool, need not err; but never with such precision that it may not be wrested from its natural interpretation by those who read, not to understand, but to misconstrue; not in search of truth, but to confirm preconceived notions.

"The meaning would be as well expressed by 'to' or 'unto,' or as we should say, 'they went to the water, without meaning to determine whether they went into it or not.'—Barnes. This we emphatically deny. There are two cogent reasons why its meaning would not be 'as well expressed by 'to' or 'unto,' as we are prepared to show by quotations from Hadley's Greek Grammar.

(1). 614. "The prepositions have a two-fold use:—a. In composition with verbs, they define the action of the verb, in respect to direction.—b. As separate words connected with particular cases, they show the relation of words in a sentence, more distinctly than the cases alone could do it. Now, it is to the first use that we are to refer for the radical meaning of the preposition; and we find that *eis*, used with eight different verbs in the New Testament, is invariably rendered by *into* or *in*, never by *to* or *unto*. Therefore, these last do not 'as well express the meaning of *eis*, because they do not preserve the radical idea contained therein.

(2). Hadley, 615.—"The accusative is used with prepositions, to denote the object towards which motion is directed. Hence there are six

other prepositions, which, in connection with the accusative, have been rendered in the Common Version by 'to.' But *eis* is used only with the accusative. In what respect then does it 'show the relation of words in a sentence, more distinctly than the cases alone would do it?' In what respect does it differ from the other prepositions employed with this case? We reply: 'By conferring the additional idea of entrance into.' Therefore, Hadley defines it as follows: 620-1. '*Eis*, 'into, to,' properly to a position in something, opposed to 'out of.' Hence, we say that its meaning is not 'as well expressed by 'to' or 'unto,' because these do not preserve the distinctive use of the preposition; in a word, they do not translate it at all, giving nothing more than the force of the accusative case taken alone: Hadley, 621. 'The poets often use the accusative without a preposition to denote the object towards which the motion is directed.'"

"Out of twenty-six significations which Schleusner has given the word, this is one."—Barnes.

Some imagine that "figures cannot lie." On the contrary, the most glaring fallacies are sometimes couched in figures; as we see from the case before us. The learned commentators would have us infer that there is but one in twenty-six chances in favor of the received interpretation of the passage considered. But when we look into these twenty-six significations, we find but eight that would give any sense at all in this connection. These are: *at, in, unto, on, to, toward, unto, and upon*. Of these, *on* or *upon* would give a sense obviously absurd. At would favor Dr. Barnes' wishes; *in* would agree with the received interpretation; but *eis* has been rendered by *at* in the common version only seventeen times; by *in* one hundred and twelve times; The choice between *into*, on the one hand, and *to, towards, unto*, on the other, merely brings us back to the question already considered. Does the preposition add any distinctive force to the relation implied in the case? We claim that there is no reason whatever to suppose that *eis*, after a verb of motion and applied to a place, should be employed in any other than the literal sense.

We propose in the next issue of the BAPTIST to discuss the passages referred to by Dr. Barnes in proof of his positions. T. J. D.

Protracted Meeting.

Dr. Teasdale's Sermon—Mt. Zion Church, &c., &c.

SPRINGVILLE, ALA., Sept. 1, 1874.

The meeting of which I wrote you last week is still going on with interest,—large congregation—many anxious enquirers.

I stated in my last that Dr. Teasdale, of Tenn., was with us. He has delivered over twenty discourses, all of which have been listened to with profound interest, and we trust, with great profit. An interest has been awakened of more than ordinary importance. The church and people have been made to rejoice at his coming and regret his departure. He left yesterday for Birmingham where he is to remain over the week to aid Bro. Woodson in that place. May he long be spared to our Zion.

This letter is headed "Springville," the name of the town, but the church is named "Mt. Zion." The meeting is of sufficient importance to continue nightly services. We had a precious time last night; one received for baptism: many "inquiring the way." We are alone now. Not alone—God is with us, we feel—and as we are resting to-day, and I am stopping at the house of the clerk, I concluded to look into the church records. I find the church was constituted with nine members on the 22d day of March, 1817, by Sion Blythe and Joseph Hill, both of whom were in the constitution. I have been informed, and so believed until to-day, that the church was organized about 50 years ago. I think I so said in my article last week; but the church, as may be seen, is over 50 years of age. It is impossible to know much about its first years, as the records are exceedingly imperfect. That the reader may have some idea, let me state that the whole records for six years are crowded into nine pages of a small book. Enough is known, however, to see that the church was soon burdened with dealings for sinners. One *man* was expelled for that sin, and other disciplined. That good man, Bro. Blythe, was the beloved

pastor for many years. I never saw him, but he was a good man and full of good works. I learn he was a better revivalist than "pastor." He went to Texas and died there many, many years ago, yet his name is a household word; he still lives in the affections of this people. He is the spiritual father of many in this part of the State.

As early as 1823, July conference, this record is to be found. "The church took under consideration whether they would aid the missionary business or not; and agree to contribute for that purpose." At the same conference "Agreed to unite with the State Convention for missionary purposes." And what is strange, and what is left entirely unexplained by the records, is the following entry at the very next meeting. "August conference, 1823, reconsidered the missionary business." At September conference, 1824, they expelled a member for not paying his debts. So we see there were some honest men then. A few years after these items are found the whole country was thrown into excitement with the spirit of Anti-slavery and a small number went off from this body and organized a church, but soon died out, and now are a thing of the past.

I desired to be able in this article to show who were the pastors and how long they served, but it can't be done. I think Henry Cox succeeded Blythe. The following ministers have been for short seasons pastors: Tate, Moore, Musgrove, Byars, Weatherly, Izner, Myatt, and the writer, yet not in the order of their names. At this writing the church is united. They have a first class Sunday school well attended; several members pray in public who did not formerly do so. So, to take it all in all, we think we are gaining ground. We are trying to introduce our paper into all the families, yet it is a slow go; but we intend to work on; the paper is very popular; we think up here it is almost one of the best.

A. J. WALDROP.

Editor Alabama Baptist:—The annual meeting of the fourth district of the Salem Association was held with Orion church on the 28th, 29th, and 30th ult. The introductory sermon was preached by Elder J. P. Nally, of Troy.

After an intermission of an hour the body was permanently organized by the re-election of the former officers, Elder J. S. Yarbrough, moderator, and Brother Q. P. Siler, letter. The following churches were represented by messengers and clerks: Orion, Olustee, Lebanon and Mount Moriah.

On motion, Eldes J. P. Nally was recognized as a messenger from Siloam church, and Elder John Ivey as a correspondent from the third district. The usual committees on business and preaching were appointed. The committee on business advised the "taking up" of unfinished business of the last meeting. On reading the minutes of the last meeting of the body, the following query was found laid over for discussion at this meeting: "Was the body alone of Christ sacrificed for His people?" On motion the discussion of the query was deferred until 8 o'clock, a. m. to-morrow. W. L. Hendrick offered the following query:

"Is it possible for the heathen to be saved, who have not the revealed will of God?" It was also postponed until to-morrow morning.

Adjourned until 8 o'clock a. m. 27th inst.

The attendance to-day both of messengers and members of the community was quite small. We do not think that there were more than twenty-five persons present any one time during the day. There was but one lady (Sister Yarbrough) present. Was it indifference? We faintly would answer no.

We should have stated that Elder John Ivey was appointed to preach at night. Owing to the absence of Brother Ivey at the appointed hour, Brother Yarbrough was called to the stand and delivered a most excellent sermon.

After singing and prayer, eight o'clock a. m., Saturday, the moderator announced that the body was ready for the transaction of business. The query "Was the body alone of Christ sacrificed for His people?" was then taken up and after an interesting discussion, answered; It was not. The second query, "Is it possible for the heathen to be saved who have not the revealed will of God?" was,

after a short discussion answered, it is. There was but one dissenting voice, and that ours. With our Bible before us we are forced to believe "that, as many as have sinned without law shall also perish without law." Brother Editor we should be glad to have more light on this subject. The meeting adjourned until evening. Brother J. P. Nally preached at 11 o'clock a. m. The attendance to-day is full. Messengers from two other churches have come in. No business of importance was transacted during the evening. Elder J. L. Youngblood preached at night and Elder J. S. Yarbrough at eleven o'clock Sunday. Brother Yarbrough was very dangerously hurt by the kicking of a mule Sunday night. He is now improving.

Yours &c.,
J. M. CARTER,
Olustee, Ala.

GLENNVILLE, ALA., Sept. 1, 1874.

Brother Editor: As it has been some time since you have heard anything from this section, I will improve a few minutes of my rest time to-day by giving you a few items:

THE CROPS.

The crops are much injured by the late droughts, but there will be a tolerable fair crop made. The corn crop is good, and it is made. Our farmers do not seem to mind the failure in the cotton crop so much as they have corn enough for next year. Peas, potatoes, cane, &c., are tolerably good.

MASS MEETING.

Our Sunday school mass meeting came off at Cowikee church last Saturday and Sunday. The occasion was one of the most pleasant and interesting. Indeed all pronounced it a perfect success. Of this I will say no more for our secretary is to furnish you with a report of the meeting.

REVIVAL AT PLEASANT HILL CHURCH.

On the 22d ult. the writer commenced a series of meetings at Pleasant Hill which continued till last Thursday. The Lord poured out a gracious refreshing for which we are glad. Nearly every member was revived and the unconverted generally manifested a deep interest in the meeting.

Many cried "men and brethren what shall we do to be saved?" and these were happily converted. We believe that the work of grace is still going on and we hope yet to baptize many of those anxious inquirers.

BROTHER HENDERSON'S FIELD.
We learn that Brother C. K. Henderson is doing a glorious work in his field for the Master.

BROTHER PAULIN, OF MIDWAY.
Brother J. S. Paulin has been actively engaged in protracted meetings over five weeks, with encouraging success.

GOOD TEMPLARS.
Brother Buck has met with much success in his temperance work in this section of Alabama. He lately organized large lodges at Clayton, Cowikee and Spring Hill.

We have the promise of many subscribers for your paper. We hope to forward you a club about the first of October.

With best wishes for our paper and its editors,

I remain yours in the beloved,
W. S. ROGERS.

STANTON, VA., Sept. 4, 1874.

Dear Brother Winkler: Having just returned from a meeting of several days, in which I labored with Brothers S. P. Huff and C. F. Fry, I feel like telling you something about it. The meeting was at Waynesboro, twelve miles from here, where, till the last few months, they have never had any regular Baptist preaching. Brother Huff and I have been heretofore giving a handful of brethren a day of preaching as often as we could; but we concluded to hold a meeting of days, beginning last Sunday week. And, as the community was composed of those who knew little, if anything, of our denominational views and the Scriptural reasons for them, we determined to give at the outset of the meeting a series of discourses explaining Baptist principles and practices. These services were largely and earnestly attended, and have given rise to much thoughtful consideration and Bible reading. We were careful, while preaching our views candidly and strongly, to use no offensive epithets or de-

nunciatory expressions. The effect, we believe, has been so far only good. Ten persons were added to the number of our members, eight by Baptism and two by letter. And I wish to say that one of the gentlemen baptized is a native of Talladega county; and, in talking with me about his Christian experience, he spoke in the warmest terms of the influence that the preaching and good Christian life of Brother J. J. D. has supplied over him in the army. Say it should most solemn convictions were wrought in the labors of Brother Renfro. After the war, he settled in Waynesboro; and though he thinks he was converted last winter, he never made profession of religion till this week. This case was to me a pleasing illustration of how we may be doing good to men's souls without knowing it. The seed sown during the dark days of the war has at last borne fruit. I mention this fact particularly, that not only my dear Brother Renfro, but that every minister of Jesus, may be encouraged to sow faithfully the precious seed of God's truth and to believe that it will yield fruit to the glory of God. One sower and another reap; but both will rejoice together at last. Clear from Virginia to Alabama, I would stretch my hand to you now, "true yoke-fellows!"

I have just been looking over the ALABAMA BAPTIST of September 1st, with great interest. I am especially glad to learn that the prospects of Howard College are so encouraging. May the brethren in Alabama have the means and the wisdom not only to patronize that institution largely, but to give it soon a liberal endowment.

Yours truly,
CHAS. MANLY.

From the Mountains.

District Meeting of Warrior River Association—Work of Grace—
Brother Boykin.

WALNUT GROVE, ALA.,

August 31, 1874.

Dear Baptist: I send you a few items from our mountain country, which you may dispose of as you please.

On Friday the first Sunday in this month the district meeting of the 2d district of the Warrior River Association met with Harmony church near this place, and although I did not, from unavoidable circumstances, attend until Sunday, yet I understood they had a very harmonious meeting.

The meeting went on until the following Thursday, with many asking the prayers of God's people,—some conversions.

On Saturday, the 22d, instant, we commenced a meeting at this place which closed last night with many calling for mercy.

Christians were much revived, and we trust some good seed was sown. On the 28th we had Brother T. C. Boykin with us, who preached in the morning and gave us a Sunday school talk in the afternoon. He did much good, encouraged the hearts of our Sunday school workers, for we have some whose hearts are in the work. I suppose he will give you an account of his visit to our section. I see you call on the clerks of Associations to furnish you with a list of minutes. I sent Brother Winkler a copy of our last minutes soon after I got them from the press. The next session of the Warrior River Association will be held at Mount Tabor church seven miles from Bangor on the S. & N. R. R., where we would be glad to see any or all the editors of the ALABAMA BAPTIST, when I will furnish you with a list of preachers in our Association.

I am engaged at present in teaching school, so I do not have time to go among the churches as much as I would wish. Many would take the BAPTIST if they had the money, but that is very scarce at this time. Please let me know when my subscription, expires as I do not want it to run out if I can help it.

Yours in Christ,
V. H. DEAR.

PINE LEVY, ALA.,

August 25, 1874.

E. T. Winkler, Editor Alabama Baptist:—
Dear Brother: My father has been taking your most valuable paper almost ever since its origin, and I am happy to say I have been a constant reader of its contents, which doubt-

less has been of no little advantage to me.

I think every Baptist in this State at least should subscribe for 'our paper,' let them be in what condition they may. If they are cold and lukewarm, it will have a tendency to arouse them to a sense of duty, and if they are walking in the path of righteousness, it will prove a blessing. For it comes like a messenger from the courts on high. It is like a pillar of cloud shining in the air. It is a guide of Christian people and a weapon to the impenitent. It will cheer the low spirited, and make the hearts of the merry rejoice.

Every Baptist minister who reads the ALABAMA BAPTIST should exert himself in circulating it among the churches. I think the majority of the members of our church are reading the "star paper." I am glad to state that our pastor, Brother J. S. Yarbrough, is alive to his Christian duty and the great work seems to be going on. We have had a revival, and the Lord has blessed us with several additions to our church, and there are others who are almost willing to come out on the Lord's side. We have a standing prayer meeting on every Sabbath night, and the brethren are prompt, and are willing to participate in these noble exercises. Our Sabbath school is in a flourishing condition, though not so full as it has been. We hope to revive and increase it as soon as a cooler season will permit.

I think it quite a blessing to have the privilege of communicating with God's people through an organ so noble as "old Alabama's" banner paper, and we do trust our brethren will not forget to sustain and support it.

Yours in Christ,
G.

Meeting at Pleasant Hill.

Brother Winkler: The church and community at Pleasant Hill have enjoyed a most gracious revival. The meeting began on Saturday before the fourth Sabbath in August, and continued until Wednesday the second of September. I have never seen a church more revived or more thoroughly aroused. The entire community seemed more seriously impressed. The accessions to the church were most valuable, all men but one. Brother Bailey, who rendered such effective service at Carrowsville, delivered one most excellent sermon, when he was called away to fill an appointment previously made. Brother Graham, a Presbyterian minister resident at Pleasant Hill, preached an earnest and effective sermon on the last evening of the meeting. The pastor of the church was obliged to conduct all the other exercises of the meeting; I do feel most humbly grateful to God for the rich blessings he has bestowed upon the church with whom I am laboring. They have all been most graciously revived during the year, and are now in good working condition. The genuine revival of almost the entire membership, and the addition of more than forty valuable and influential recruits have increased in a marked degree, the moral power of these churches. The large majority of the members received this year are strong young men, who seem willing to work, and to make themselves useful.

Brothers Renfro and Bailey will be most gratefully and affectionately remembered by the churches and pastor. God gave them access to the hearts of the people, and most signally blessed them, in their efforts to glorify Him in the proclamation of His truth.

W. C. CLEVELAND.

Revival at Fayetteville.
We have just closed a series of meetings here resulting in fifty-nine accessions to our church—43 by experience, 15 by letter, 1 by restoration. A colored man also approached the door desiring to relate his experience and be baptized in better order than could be enjoyed in the excessive manners of his own race. He will go by certificate to a church of his own people.

Bro. E. T. Smyth, of Oxford, than whom there are but few more effective preachers and not a better pastor in the State,—came on the first Saturday night of the meeting and remained until Thursday morning following.

Bro. W. W. Kidd, of Harpersville, the man of prayer and sound words, came on Tuesday and remained until Friday evening. On Tuesday the eleventh day, the meetings were discontinued with a dense congregation eagerly desiring the meeting to go on, and some thirty or more anxious seekers of religion. These readily covenanted with the pastor and church to pray for their conversion every evening at or about sun-down, and call these exercises the mourners' sun-set prayer meeting.

The young men's prayer meeting at the church every Sunday evening at 5 o'clock, will embrace all the male members who pray in public,—twelve or fifteen in number,—old and young.

A live, working church, if they have faithful and discreet preaching, is irresistible anywhere and at any time.

Sept. 3, 1874.

GALVESTON, TEXAS, Sept. 1, 1874.

Editors of Alabama Baptist: The great drought prevails not only in Alabama, but in Mississippi and Louisiana and Texas; from all I have seen and heard during my hurried trip through the States named, I think about two-thirds of a cotton crop will be gathered; the Texas Coast counties this year will produce a full crop—more than can be gathered; whilst central Texas will yield only half a crop. The corn crop in very generally a failure in Mississippi and Louisiana, and I heard many planters in Mississippi speak of buying their corn next year at Uniontown, Ala.

Brother Walne preached two good sermons in Meridian last Sunday week; the Sunday school here under Bro. Duncan is probably the largest in the South-West, numbering 480 pupils. Your correspondent reached Galveston last Sunday morning in time to hear Dr. Howard preach an excellent sermon. Howard College may well be proud of this distinguished alumnus.

From present indications Texas, Louisiana and Mississippi will be well represented next session at the Jackson—hope to bring back a dozen pupils with me, and as many more to follow on in October.

Yours truly,
R. H. R.

Revival at Ackerville.

Bro. Winkler: I have just closed an interesting meeting with the church at Ackerville, which resulted in a general revival among the membership with twenty-nine accessions to our number—fifteen by experience and baptism. Brethren W. G. Curry and P. L. Mosley were the ministers, who, on the occasion, feasted us on gospel truths, which, no doubt, proved to be the power of God unto the salvation of many.

Truly do these brethren preach with the power and demonstration of the spirit. Yours in love,
R. J. SKENNER.

Snow Hill, Ala., Aug. 31, 1874.

—In the great world of woman, Shakespeare stands not the first only, but is yet the sole authentic oracle of truth. In nothing, perhaps, does he so deeply and divinely touch the heart of humanity as in the representation of woman. Next to the Bible, he is the best benefactor of woman-kind; for, next to the Bible, he has done most towards appreciating what woman is, and towards instructing her in what she should be. "His writings contain at once the reality and the apotheosis of womanhood. The incomparable depth and delicacy and truthfulness with which he has exhibited the female character are worth more than all the lectures on social morality the world has ever seen."—T. Stark, D. D.

—A young lady, graduate of a Western seminary, recently inquired if Buniker Hill "was a relative of the Rev. Samuel Hill who used to lecture us on concubology."

—Old age is venerated in St. Clair county, Mo. All the citizens over 75 years old will be furnished with free passes to visit the St. Clair County Fair in September.

—A Pittsfield, Mass., boy of a Noble family, recently baptized, had present at the ceremony four great-grand parents, three grand parents, and one great-great aunt.

—A German at Terre Haute, Ind., sold last year 16,000 pounds of grapes raised on land which, the same season, would not have produced sixty bushels of corn.

—A man in Corydon, Ind., who received three small pups in payment for three days' harvest work, is loud in his demands for an improved currency and more of it.

—In Bellefonte, Penn., a man keeps a pet rattlesnake secured in his front yard to drive away lightning-rod men, sewing-machine agents, and book-peddlers.

We have begun the publication of the times and places of Association Meetings. Will the clerks of the Associations oblige us by furnishing the information necessary to make these notices complete?
We would also be very much obliged to the association clerks, for the names and post-offices of the ministers belonging to the associations. We desire to prepare a full list in time for the edition of the Convention.

To the Editors Alabama Baptist:
The undersigned, a committee appointed by the Baptist Church at this place to correspond with the superintendents of the several Railroads in the State, in relation to reduced rates of fare for delegates attending the Baptist State Convention on the 13th November next, have received replies from the following Railroad Companies:
South and North Railroad Co.
Western
Montgomery and Eufaula R. R. Co.
Selma, Rome and Dalton "
Alabama Central "
Selma, Marion and Memphis "
Selma and Gulf "
Alabama and Chattanooga "
They all, in a spirit of generous liberality, have proposed issuing round trip tickets to the delegates. The delegates procuring tickets at the point of starting, paying full fare, will be returned free. Each round will cost a round trip ticket over its own line only.

FOR THE KING,
S. H. FOWLER,
W. W. WILKINSON, Committee.

Christian Manhood.

The exhortation of the Apostle, "quit you like men; be strong," means a great deal. It implies that all those qualities that make a hero, should be exercised and cherished by a Christian. A selfish man, or a pulling man, or a coward who has fled from a hostile world to the shelter of cave or cloister, is unworthy of bearing the great name of a follower of the Captain of Salvation. We need not make ourselves martyrs without occasion; but our zeal must be expressed in cheerful submission to reproach and suffering for Christ whenever circumstances require. Such was the spirit of those early Christians who by their fearless deaths have created the most illustrious epoch of the church. Let us attend to these beautiful examples and ask whether any of the recent worthies whom we recall, were under greater obligations to Christ than we. See Stephen that Christian hero, as he preaches the gospel to a multitude who gnash on him with their teeth, as sinking into the bloody dust he cries triumphantly: "I see Jesus standing at the right hand of God. Repent enemies of my Saviour and yours. Heaven is opened now and His arms are stretched out to receive you. But if you will indulge your murderous shots, know that I fear not to own Christ and His truths. I submit to your rage for He is your judge and my avenger. I submit to die. Him an angel strengthened in His great anguish, but Christ himself strengthened me." O Christians let us but catch by faith that vision which dying Stephen looked upon, that scene more grand, than the chanting cherubim or the phanned seraphim that ancient prophets saw; that pomp more imposing than the cloud of angels, the chariots of God that, in number twenty thousand, were arranged around the Thunderer of Sinai—let us but see the glory of grace, the exalted Jesus, our king, waiting to crown us with immortal life, and we also shall be strong to suffer or to die. Let the vain world scorn us if it will. We belong to Jesus Christ, and we shall reign with him in the heaven of heavens.

Or if we turn to the Apostle Paul, our very heart thrills at his words and the story of his sufferings. The Holy Ghost, he says, testified in every city saying that bonds and afflictions abide me, but none of these things move me, neither count I my life dear unto myself, that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the Grace of God. He confronted with sublime courage the bigotry of the Jew, and the malice of the persecutors. He had a race to run, a prize to win, a great office to sustain, a good conscience to cherish, the blessings of a Christian soul to enjoy, so that reproach and suffering seemed but a trifle to him. As we watch his journey to Jerusalem, we see a man rushing into

the thick of slaughter. Life was as sweet to Paul as to us; and yet he held nothing so dear as Christ and his cause. The voice of Christ in his ear as the blast of a martial trumpet, and he hurried, self-devoted victim, to the "high places of the field."

O this example of devotion, how loudly does it condemn our sloth, our worldliness, our selfishness, our love of money, our indifference to dying souls! Did Christ suffer for Paul only? Is there a single Christian man or woman for whom He has not shown a love stronger than death? Look then, disciples of Jesus, look upon this man, who for that dear name was thrice beaten with rods; who five times received forty stripes save one; who thrice suffered shipwreck and was a day and a night in the deep; who was in peril from his own countrymen, from false brethren, from the heathen, by land and sea, in the city and wilderness; who was once stoned and taken up for dead; who appears among God's servants with the deadly milder of the jail upon him, his back scarred by the lash, his frame emaciated by fastings and cold and nakedness. Was Paul wise in bearing all this for Christ? Was he wise in renouncing riches and plenty, ease and splendor, and rank and pleasure for Christ? Was he wise in choosing chains and prisons and whipping-posts, for the cause of Christ? Was he wise glorying in the scars that be bore for Christ? Or was not this a mere debt due to that divine Redeemer who died that "the chief of sinners" might live. The duty of sacrifice for his sake rests upon all his people. What have you done Christian professor, disciple of the Nazarene, what have you done? Steward of the manifold mysteries of His grace, how much owest thou the Lord? Arrange the account before the books shall be opened and the judgment set.

Professor Tyndall. The last Expression of British Unbelief.

We think it one of the happiest circumstances in the world that the British Association elected Prof. Tyndall to the office of President, and assigned to him the duty of furnishing the scientific resume of the year. For that eminent scientist has been eager to run a tilt against Christianity for a long time; and he was bound to improve the opportunity.

He it was who started the idea of the "Prayer-Gauge"—proposing that Christians should fix up wards in hospitals, some of which should be medicated with prayer and others not, to see what would come of it—suggesting that the existence of the good God might be proved if he neglected to bless those whom his people neglected to pray for.

And now the Presidency of the British Association has encouraged the self-made and self-sufficient lecturer to unmask his whole battery. At the annual meeting at Belfast, on the 10th of August, the newly elected President gave his opinion, in regard to the whole history of the conflict of science with religion and even sought to banish God from the universe by tracing back the process of creation to its first germs. He claimed that science had conquered religion always—in astronomy—in geology—in regard to natural selection in regard to the correlation of forces. The circumstance that Christians are slow in believing theories that seem to be opposed to Scripture but always admit them when they are proved to be facts, and always find the Scripture to be in harmony with them when the whole subject is re-examined; this position, which to every fair mind will seem as just and natural, is addressed by Tyndall as a fatal argument against the Gospel.

The new President of the British Association denounces Galileo as a coward, because he denied a fact of science in order to save his life. In our estimation the simple Florentine is a King in comparison with the English critic. For Tyndall is worse than a timid liar. Professing to accept certain laws from nature, he denies the reality of nature. He is a skeptic, who believes in nothing; He argues from science that creation is impossible, and then admits that possibly there may be no creation at all. He denies any place in his creed to God and angels. He assigns to atoms the creation of the world. And then he concedes, as every Philosopher of his school must, that all the phenomena of nature are mere sensations, impressions upon touch and taste and sight, phantasms. Feeling has no reality. Thought, even in a brain like Aristotle's, has no value. Nothing is real, but Tyndall and his sensations—and for his part, Tyndall himself does not know what is real.

On the whole Tyndall would like to be worshipped by the British public. Any one who would like to

pin his soul to such a Tittlebat Titmouse for the present year can do it. That kite will fly only for a year. The tailor—apprentice selected by the British Association, will preside for a year. For a year the protegee of the Westminster Review will exult in the applause of that organ of Satan. And after this year, and other years, what then? The worshippers of that nature of whose real existence there is no proof will die in his despair, or else become a credulous victim of superstition.

But what is British science expecting when it looks for light from Tyndall—a man who confesses he does not know whether a glacier is a block of ice or a sensation, whether a magnet is a molecule or a creator of the universe, Tyndall attacks Aristotle as a fool—the man who shaped the thought of 2,000 years! The British Association may accept such nonsense. The world will not. One thing everybody will admit. The new President of the British Association is a master of style. His tribute to Carlyle, as the Apostle of power, and to religion as the Apotheosis of feeling, is magnificent. He says:

"The world embraces not only a Newton, but a Shakespeare—not only a Boyle, but a Raphael—not only a Kant, but a Beethoven—not only a Darwin, but a Carlyle. Not each of these, but in all, is human nature whole. They are not opposed, but supplementary—not mutually exclusive, but reconcilable. And if still unsatisfied, the human mind, with the yearning of a pilgrim to his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here attainable, and that each succeeding age must be held free to fashion the mystery in accordance with his own needs—then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man. Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds after you and I like streaks of morning cloud, shall have melted into the infinite space of the past."

As thus exhibited, the whole argument of Tyndall is inconsequential. He begs literary and religious men not to interfere with him in his studies and conclusions. He concedes that he is toiling amid shadows. He thinks that we also are doing the same fruitless work. In reply, we have only to urge the Professor to attend to his own affairs. Some of these days he may find that molecules will not help him, but that like simpler people he has a heart and conscience and needs the help of God.

Field Notes.

The church at Choctaw Corner, Clarke county, has had a recent revival; eight accessions, four by baptism, and four by letter. Bro. F. H. McGill assisted the pastor, Bro. L. T. Daniels. A revival has also visited the church at Pine Hill, Wilcox county; but we have learned no particulars.—A private letter from Rev. D. Lee, of Mt. Willing, Lowndes county, contains much interesting news. At New Prospect church, six miles east of Georgiana, Butler county, Bro. Lee spent several days, laboring in a meeting with the pastor, Bro. Simms. Thirty-five were added to the church. The church at Ft. Deposit, Lowndes county, was next visited. Here there were thirteen accessions. Besides Bro. Lee, Bro. B. A. Jackson, the pastor, had the aid of Brethren Bishop, Bell, Baber, and Coleman. Bro. Lee then returned to Georgiana, where, under the ministry of Rev. J. E. Bell, there were some manifestations of the presence and power of the Holy Spirit. "Some had professed conversion," says the letter, "one had been received as a subject for baptism before I left, and others were expected. Bro. Bell designed continuing the services some days longer." Bro. Lee then went to Steep Creek church, six miles from Hayneville, Lowndes county. Here "sundry brethren met on Friday, several of whom had subjects assigned them for discussion. There were present of the ministry Brethren Bishop, McLeod, Bailey, Goodwin, Baber, McQueen and Coleman." The discussions were very pleasant and profitable. Bro. Bailey conducted a "very interesting Sunday School Mass Meeting" on Sabbath morning. Then "the church commenced a protracted meeting, which perhaps will continue eight or ten days." Bro. Lee discussed "The Role of the Credit System." He promises to send us some papers

on this subject for the ALABAMA BAPTIST. "There were other addresses and essays on very important subjects, well prepared and well delivered." Those designing to visit the Alabama Association, October 9th, will find conveyances from Letchworth to Hickory Grove, the place of meeting.—Bro. J. Purcell, writing from St. Clair county, says: "The good Lord is reviving his work up here, and many are being added to the churches by experience and baptism. The work seems to spread from church to church.—Crops in my neighborhood are good. Cotton and corn are now about made. In some portions of the country crops will be very short on account of rain."

Bro. G. W. Wilcox, of Meltonville, Marshall county, in a letter of the 4th inst., says: "Since writing my last letter I have attended some very interesting revivals, and witnessed many conversions. Would like to write of them, but cannot now for want of time. We commenced a protracted meeting at our church here to-morrow. After its close I will state the results. Crops are cut short in this valley, in consequence of drouth. We may harvest half a crop"—Bro. W. C. Cleveland, September 4, writes that he feels just as a string louse when untwisted. He says: "I cannot attend the appointments made for me in September. I send you a short account of the meeting at Pleasant Hill. We enjoyed a most glorious time there. I have never had such a long season of rejoicing in my life. For months I have been happy in the work of my master. I hope to meet you in Nov. at Convention; till then my church will demand all of my time."—Bro. F. H. McGill, Grove Hill, Clarke county, September 4, writes that he had been traveling and preaching ever since he left Marion, but has "never suffered an opportunity to escape which was favorable to the circulation of the Baptist." He has now placed on our books the names of 90 subscribers. He says: "The Baptist gives entire satisfaction where I have circulated it; and several prominent persons have spoken of it in high terms, considering it inferior to no religious sheet published by the denomination. The drought has seriously damaged the cotton crop in this section. Late corn has also been cut off, but fortunately a majority of planters had early crops of the staff of life. Political agitators operate seriously against the progress of religion in this county. Our churches are not receiving refreshings from on high as they did last Summer. A protracted exercise will commence with Grove Hill church to-night. Mrs. Rawlings, of the Judson, is in town. She will get several young ladies from this county."—Bro. S. G. Jenkins writes from Talladega county: "Just closed an interesting meeting among black people. Baptized eleven. A few days after at another place, baptized ten, and they are all right here."

Sincere Regret.

We can hardly find words to express our regret at the loss of Bro. Boykin from the Sabbath School work in Alabama. We do not blame our brother. His work was most trying, laborious and unrequited. Our people could not or would not respond to our and his appeals with sufficient liberality to furnish him anything approximating a support. In this thing our churches and pastors have, in the way of neglect, committed a great mistake. On all hands it was admitted that Brother Boykin was doing a great work, and doubtless it is generally felt now that it will not be easy for our Sunday School Board to supply his vacancy. Yet, we believe it can be fully accomplished. Let us not be disheartened. Let us not cast away our confidence. We cannot resist the opinion that, if our Evangelist had remained until our Associations shall have held their sessions, he would have obtained a liberal support. His work has taken hold on our people; last fall the general crash in farming and money matters cut off his supplies; this has been true of all of us. We know of no minister in Alabama who has not felt it keenly. Things are now in a better condition, and it is believed that Alabamians will soon have some money for such a work as that which was done by Bro. B.

It has been thought that the State of Georgia has the strongest Baptist ministry of any State in the South, and their churches are perhaps the most liberal in the support of denominational enterprises. A question rises here, can they not get along without Alabama ministers? Will they never have any mercy on us? Do they propose to reduce Alabama to a barren waste as concerns the Baptists? After all, however, Georgia brethren are not to be blamed; the difficulty is to be found in the failing liberality of Alabama Baptists. Brethren, we must keep ministers with us. This can only be done by liberality. Men of worth, like Bro. Boykin, will be in demand; and it is their duty to take care of their families. If Alabama will not reward them for their toils in our churches, they certainly have a perfect right, nay, a solemn duty, to go elsewhere.

Ministers who are not well provided for, like other men with unsuccessful business, are too likely to grow restless and want to try some other place. We are acquainted with several who have boxed the compass by the time of middle life; some of them, men who have never known want. They have reached the climax; "they have scaled the Alps," they have sailed down the Rhine; in many respects they have been successful, but if they live to be old there is yet much of life on their hands. They will not grow old gracefully; and when they pass away it will be as difficult to follow their history as it would be to trace a serpent on a rock, a ship in the sea, or an eagle in the air.

We must be allowed to say that of the forty ministers of our denomination who have left Alabama in the last ten years, there are not more than a half dozen who have really improved their condition. Many of them have expressed sincere regret that they left at all, and have wished that they were back in their old places. We are just now in receipt of a letter from one who left us—an excellent man an efficient minister—who laments his removal from our State, and longs to get back. It will not surprise us if some one gets a similar letter from some body else before two years.

We do sincerely regret the removal of our Sunday School man. The Angel of God's presence go with him. He is a noble, precious, good Brother, and a power in any State.

With what Judgement ye Judge, ye shall be Judged.

All Scripture is true; there are few passages however that are more constantly demonstrated before our eyes and in our hearing than the Saviour's language, furnishing the above suggestion. In every community, in every church it is illustrated. We see men and women who are constant and severe in their judgments of their friends and neighbors—always speaking severely and censoriously; and in every instance such people are constantly under the judgment of others. We have never known an exception to this rule: "With what measure ye mete, it shall be measured to you again." The truth is, the tongue is the correct finger-board, pointing to the heart, and therefore those who are so uncharitable to other people, succeed admirably in drawing a portraiture of themselves. Some persons are frequently found doubting the piety of others, and pronouncing them hypocrites, while in turn they could find many who are doing the same for them. Some men are forever catching some one else in a lie, as they claim, whereas if they would only look round awhile they would learn that this opinion is pretty generally entertained of themselves. Whereas on the other hand, the kind-hearted, benevolent, magnanimous man, who tries to hide his brother's faults amid the luster of his virtues, will generally find men visiting the like kindness on him. "Like begets like."

Down the River.

A trip in this direction, down parallel with the Alabama, skirting its lowlands, and crossing the stream, presents some very discouraging features. We traveled some fifty miles to Camden, in Wilcox county, through dilapidated farms, by tottering gin houses and barns, and lands more than half untilled! The town of Camden, with a little renewal of fencing, and painting up again, would be a very handsome place. It is beautifully located, and laid off handsomely, and embowered in shade. Once the centre of great wealth and enviable culture and refinement, it still retains the latter feature, as also its pre-eminent reputation, among small places, for men of legal and medical ability.

Religiously, the place is not making much progress, from what we could learn. We labored a week or more with W. B. Crumpton, the supply of the Baptist church, not we trust without the blessing of God; and if such a man as Bro. Crumpton could give sufficient time to the cause here, a prosperous church might be built up. A great drawback, however, is found in the infinitesimal vision of the people in religious opinion.

We shall long remember the hospitalities of our sister S. Bussey, in charge of the boarding department of the Camden Female Institute, and the graceful attentions of her charming daughter. This institution is fortunate indeed in having long retained the services of sister Bussey.

The people in this region, as all over South Alabama, are discouraged, for the most part unsettled, and many of them without fixed future plans. The forms of a republic, the fact of a despotism, are, to be sure, upon us, imperialism perhaps in immediate prospect, but still we have comparatively a good government, and agricultural products never paid so well before. Tillage of the soil, and purpose to make ourselves homes, would bring security and plenty; and take away the danger of becoming slipshods in morals and religion, as well as in secular affairs. E. B. T.

The Coss River Association.

Persons wishing to attend the approaching session of this body will bear in mind that there will be conveyance at Weaver's station on S. R. & D. R. R., to carry all who may come to the church, provided they will get there on the train Thursday before the 3d Sabbath in September.

Do Unto all Men as ye would that they Should do Unto you.

Although this has been styled the golden rule, it has been pronounced a hard rule to obey. Be it so; it is nevertheless a simple rule of honesty, this and nothing more. He who is not willing to obey this rule is not an honest man. He who would require of his neighbor, or of any human being, that which under like circumstances he would be unwilling to render, is unjust at heart. How often we observe men doing things unpleasant to others, which they would be entirely unwilling to have done to themselves? How frequently do men exact that which they would not be free to return. This is not only inconsistent with the religion of Christ, it is inconsistent with common honesty.

Correction.

In our allusions to Mr. Henry Ward Beecher last week, we did not intend to say that he "resisted the race-course, &c.," but that he "did not hesitate to visit the race-course, &c."

The Size of the Alabama Baptist.

We are told that some brethren, who ought to be wiser for their own credit's sake, object to our paper because of its size. It is too small for them. We assume that our sheet is but little less than the Religious Herald, and that it has more reading matter extra of advertisements than the Christian Index. We affirm moreover that we need no larger paper than the ALABAMA BAPTIST. It is objected that we have no press, etc. Does the objector know that many of the best and most thoroughly established papers in the United States, both religious and secular, have no press? The Religious Herald has no press. It is weekly printed on the press of the Richmond Dispatch. We doubt whether the Examiner and Chronicle or the Standard have any press. It is doubtful whether the ALABAMA BAPTIST should ever want a press. Why not continue to print it by contract? It can be just as permanent without a press as with one, and perhaps pay better. Men would as well stop whining. The ALABAMA BAPTIST is a living institution, and we opine that it will live fifty years from date.

King in the realm of Truth and Spirit. He taught his people that he himself must leave the earth, and become miserable, before he could exercise his rightful power among the nations. The unseen Spirit would send forth an influence over the human race, which the local Messiah could not. The Gospel should be preached for obedience to the faith among the nations. The sword of the Spirit should be the word of God.

This is Baptist doctrine—that the Kingdom of Christ is spiritual—that there is no virtue or beauty or glory in religion save such as is spiritual—that all the splendid pageantry of empires is the prophetic figure of what alone is grand in the sight of Heaven, the living graces of redeemed and believing souls. We shall not need to go to Zion or Olivet to find our Christ; we shall not need to put on garters and jewelled orders to mark our place in his Courts;—except a man be born again he cannot enter the Kingdom of God; as it was once, so it shall always be. And we are born again not of corruptible seed but of incorruptible, even of the word of God that liveth and abideth for ever. This doctrine will be true after a thousand years have passed.

Meeting at Steep Creek Church.

I was requested by the brethren at the "meeting of Baptists" held at Steep Creek Church, Lowndes county, Alabama, on the 28th, 29th, and 30th ult., to furnish a synopsis of their proceedings for publication in "our paper."

The meeting was designed to cover the bounds of the Alabama Association, and to discuss given questions of vital interest to the churches.

It was organized by calling E. W. Watson to preside, and B. B. Davis to act as Secretary. After preliminary religious exercises, it was agreed to observe the rules of order of our Association so far as practicable.

To Bro. Watson had been assigned the subject, "How can we best promote the well-being of the church?" which he discussed in a forcible manner and was followed by Bro. T. M. Bailey.

The arguments on the "necessity of forgiveness," by Bro. H. M. Burt, were conclusive as to the Christian's duty to forgive, whether or not the offender be penitent. The discussion of this much mooted question was participated in by Brethren D. Lee, G. G. McLendon, G. McQueen, Bailey, Watson and M. Bishop.

The next subject was the question, "Should all members of a church vote?" participated in by Brethren U. G. W. Powell, S. A. Goodwin, R. M. Burt, F. Armstrong, McLendon, Lee, McQueen, Bishop and Watson.

Permission was granted Brother McLendon to present a "brief catechism" published previously in Kind Words—which was read.

Thus was spent the first day.

On the next day the meeting was opened by the reading of the Scriptures, singing and prayer. After the reading of the minutes, Bro. McLendon presented his question, "What is a Scriptural church and what its design?" It was defined by him to be a congregation of baptized believers, covenanted together "to keep house for God," in a Scriptural, concise, and exhaustive manner. He was followed by Brethren Burt, Bailey and Davis.

The subject, "Church prosperity—in what it consists and how to promote it," assigned Bro. S. A. Goodwin, was most ably handled by him and Brethren McLendon and Watson.

Bro. F. Armstrong argued the question, "What do the Scriptures teach as to the pastor's support?" evincing by his many Scriptural texts a thorough investigation. Remarks were made on this subject by Brethren Z. N. Coleman, McQueen, Bailey, Bishop, Burt and Davis.

"The evils of the credit system" were most clearly set forth by Bro. David Lee, showing that the practice is unscriptural, Bro. Robinson adding some further Scriptural proofs. Bro. Lee was requested by vote to have a synopsis of his remarks published in the ALABAMA BAPTIST.

Bro. Jno. Roberson read his well thought out views on "How to study the Bible," and was followed by Brethren Lee, Bailey and Goodwin.

It was moved that thanks for Christian hospitality be tendered to the members of Steep Creek church. (The members of Steep Creek church passed a vote of thanks to those in attendance on this meeting.)

It was moved that the order of exercises for Lord's day be at 10 o'clock—Sunday school exercises to be conducted by Bro. Bailey, at which time he should present his subject, "A good Sunday school" which he then and there practically demonstrated.

At 11 o'clock, sermon by Bro. Bailey, afternoon by Bro. Lee.

With closing remarks by the President, singing and prayer, this most profitable and delightful meeting adjourned. B. B. D.

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Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, September 15, 1874.

Third Quarter, Lesson 211 September 20th, 1874.

THE SYROPHENICIAN MOTHER.

Mark vii, 24, 30.

Leading First—Then Jesus answered and said unto him, O woman great is thy faith: for thou hast given us thou wilt.—Mark 15:28.

Our lesson this week is so familiar that it is unnecessary to give any extended comment on it. Let us consider—

THE BEGGAR.

I. The Beggar.—Va. 24-26.

The beggar was a woman—a mother, a foreigner, a Gentile inhabitant of the province of Phoenicia in Syria. When the Jews settled in Palestine several tribes of Canaanites fled northward and settled on the coast of the great sea, the Mediterranean. Tyre and Sidon were the principal cities of Phoenicia. Syria included a number of provinces, embracing the high land eastward of Phoenicia. She was under Greek influence but probably spoke the *patois* of the Jews. This woman determined to find this great Jewish Healer whose power and presence had somehow been made known to her. She looked upon him as identified with the royal family of David, as the Messiah of the Jews. Aware of the deep and settled prejudices of the Jews towards her, and hearing that the Savior had hid himself, she nevertheless forced her way unbidden into His presence. "He could not be hid." Full of grace and truth and light He yielded to the calls and cries of suffering hearts; neither could he woe and wish he hid; her confidence must be brought out and developed by Him and His providence. She found Him, fell at His feet, and begged Him for His gracious aid and deliverance. What are the features of her character? Unselfish faithful devotion to her child and humble, persistent faith in Christ.

II. The Burden.—Va. 25-28.

What was her distress? She came in behalf of her demoniacal daughter. The daughter had been overwhelmed by an unclean spirit. Oh the horror of such a possession! A miserable, incurable, and fatal calamity! Reflect on the tenderness and anxiety, the sorrow and hopelessness, the patience and exhaustion of this devoted mother! How many long weary months had she borne this great grievous burden! Mothers who have invalid children can tell something of her heart and life. But she took her case to Jesus. Difficultly after difficulty confronted her. She dares while Christ deigns to hold an earnest colloquy in the presence of the disciples. Jesus seemed to throw a greater barrier in her way than they did, saying: "Let the children first be filled; for it is not meet (proper) some wrongfully render (unlawful) to take the children's bread and to cast it to the dogs," or "little dogs," Christ using a milder term than the Jews were accustomed to use. The Gentiles according to Him were "not like great wild dogs which in the East infested towns and villages, but such that they might be compared to small dogs attached to households." But her faith rose above this seeming obstacle while intuitively discovering the Savior's real motive, and replied, "Truth Lord, yet the dogs eat of the crumbs which fall from their Master's table." She acquiesces in the truth of His words, and of His judgment respecting her inferiority, but turns those words and that judgment into an earnest argument for relief. Wordsworth says: "Yes, Lord, thou art true, it is not right to take the children's bread and give it to the dogs; for the dogs eat of the crumbs that fall from their Master's table. Let me therefore have not bread, but only crumbs; and do not give me even them, but let me pick up what falls from the table. A beautiful image of the humility of the faithful Gentiles, hungering and thirsting for the least fragments of the gospel which dropped from the table of the Jews who despised it." Her burden—her felt need, her dreadful extremity weighed her down and gave her a tongue as of fire to plead her case.

III. The Blessing.—Va. 28-30.

How did it come? Through the intercession of her humble, persistent, spiritual faith in Christ. She believed that somehow Jesus would bless her, and so she refused any denial. Her faith did not "limit the Holy One of Israel." It clung with undivided grip to His grace and goodness and greatness. This faith pleased Christ. (Hab. 1:12.) Before all He acknowledged her "saying" of faith, "her spiritual descent from Abraham and citizenship in the true Israel," and granted her request. Faith is better than reason, better than tradition, better than mere human opinion. Christ assured her that all was well with her daughter, and gave her a command after she received His grace. Within her own home she found her daughter dispossessed of the evil spirit, and quietly lying on her bed waiting to regain by providential methods the strength she had lost. She gets a two-fold blessing, first on herself, then on her child. She had a great sorrow but a great sympathizer, a great request but a great Redeemer, a great burden but a great blessing. "O woman great is thy faith!" great without the sight of a miracle, without the teaching of a prophet, and in the face of contempt. A German theologian has said (in an hyperbole): "Faith greater than omnipotence." Its law given by Christ is "Be it unto thee even as thou wilt!" "If we can not reason down our unbelief," says M. Henry, "let us pray it down."

TEACHINGS.

1. Do not disdain the heathen, nor any soul whose position may be inferior. Be a missionary like Jesus, giving the gospel to all.
2. Jesus will be sought, and cannot be hid but be found.
3. True prayer: it is 1st earnest, 2d humble, 3d wise, 4th believing, 5th prompt, 6th persevering, 7th prevailing.
4. Our faith must be tested, must be developed. Out of grief come grace and glory. The Lord's delays are not always denials. Fall in with His designs and doings. "God is faithful, who will not suffer you to be tempted above that ye are able."
5. Faith will surely bring us a great reward. It gives us power with God and power with men. "He that humbly himself shall be exalted."
7. Seek the salvation of your child, never be satisfied till Jesus answers your cry. Christ is greater than Satan and his imp, and will surely gather glory in their downfall and redemption of enslaved souls. Say with Paschal, "Thank God for His hidden ones."

Communications.

SPRINGVILLE, ALA., August 28, 1874.

Brother Winkler: The Springville church is the oldest church in this part of Alabama, organized fifty years ago when the 24th day of December next shall have come. Our 100 members, yet rather a weak church, we are trying in every way we know how to build up, and to this end we secured the aid of that prince of preachers, J. A. Collins, who assisted the pastor in a meeting of near a week, and now Dr. Tensdale is with us for a week; he came here last Friday night and has been preaching twice each day to the crowds that are in attendance. Many are anxious. The people speak of this sermon, and that sermon, as his best, but so far as I am able to judge, he has not preached a poor one; but Dr. T. does not need any endorsement from me, he is too well known. I am glad to know that next week he goes to Birmingham to assist Brother Woodson. Brother W. is a good worker, he has just closed a meeting of unusual interest at "Osmoore." Osmoore is five miles South of Birmingham on the S. & N. R. R.; it is a growing place and should be looked to. Our executive board employs Brother Woodson to look after our interest, or our Master's interest there. "Pray for us."

A. J. WALDROP.

Shall the Missionaries be Withdrawn?

The debt of the Home Mission Board of the Southern Baptist Convention, created in good faith, for the maintenance of the gospel ministry among our people, must be provided for, or the honor of the denomination sacrificed, and the noble band of missionaries made to suffer. In view of these facts we call upon the friends of missions throughout the South to make one earnest effort to meet this necessity.

An arrangement has been made with the largest of our creditors, to whom is due \$61,326.73 for the publication of *Kind Words* last year, to pay them in monthly installments, beginning with September 1st, 1874. (This has been paid). The next October 1st, 1874. The next November 1st, 1874, and so on for ever, until the whole is paid. The three must use that constant

effort will be required on their part to enable us to avoid protest and consequent damages for these notes are payable in bank.

It should be stated that we have been compelled for want of means to suspend the salaries of many of our native preachers among the mountains, and to inform our missionary to the Chickasaws, Rev. Willis Burns, now heavy in years and worn down in the service that his commission cannot be renewed unless adequate provision is made for his support, this is hard but unavoidable. And Brother H. F. Buckner informs us that he must resign in October unless provision is made for the support of the Native Creek preachers who are greatly embarrassed.

Now, brethren, what shall be done? Something must be done, and at once. Be induced to consult the wants of your missionaries, and make all necessary provision for this emergency. Let every church take up a collection after reading this, and forward promptly, and how soon will this cloud pass away.

M. T. SUMNER, Cor. Sec.

WEAVER'S STATION, ALA., September 8th, 1874.

Editor Alabama Baptist: Enclosed see letter from Ray Knight, General Ticket Agent on Selma, Rome & Dalton Railroad, in regard to tickets for Delegates to our Association, to be held at Mount Zion Baptist church this year.

Read said letter and insert notice in your this week's paper, so Delegates may know it will cost only a little over half fare.

D. F. WEAVER, Clerk.

Mount Zion Church.

SELMA, ALA., Sept. 4th, 1874.

D. F. WEAVER, Esq., Weaver Station, Alabama—Dear Sir: Will order round trip tickets sold to delegates Alexandria Convention, at six cents per mile for round trip.

RAY KNIGHT, G. T. A.

Parties must have credentials showing they are delegates.

K.

Sabbath School Convention.

Bro. Editor: By request of the Sabbath School Convention of the Enola Association, I furnish you with a short piece from my pen which may be of interest to your many readers.

The body assembled with the Cowhee church on Saturday before the fifth Sabbath in August. After the election of officers, and the arrangement of the order of the day, the delegates were called upon to report the condition of their respective schools; all of which were thriving. The Sunday school cause seems to be the ruling passion among our people, and all classes, both old and young, are fully awake as to its importance and utility.

There is scarcely a neighborhood within the bounds of our association without a lively active feeling upon the subject. One of our chief objects in view, however, for holding the last meeting was to search out the destitute sections and have them supplied, for which purpose there was a petition sent up from the body to the association requesting that it appoint a general agent whose duty it should be to evangelize the remote and needy localities and establish schools in their midst.

The number of people that were present on Saturday, was large, but on the following day the grounds were crowded from all sections of the country.

The speeches in the afternoon of each day were more interesting and brilliant than at any other hours during the session, which can be accounted for upon no other terms than that the interest became more intense with contact and interchange of ideas.

Bro. J. S. Paullin from Midway was with us with his usual good humor and characteristic flow of wit that was "wont to keep us" in a laugh. On Sabbath, at 11 a. m., we had the pleasure of listening to a fine sermon from Bro. Paullin bearing upon the necessity and practicability of such conventions.

The church with which we met (Cowhee) is situated upon the M. & E. R. R., near Ft. Browder, and as Bro. W. S. Rogers is the pastor, he, of course, was present, and made a most efficient presiding officer for the occasion.

The hospitality of the members, the generosity of the community, and the kind attention paid to visitors, well attest the fact, that that community was glad to have the honor of entertaining the Convention. On Sabbath evening at 4 o'clock, after stirring speeches from Brethren O. Thompson, W. S. Rogers, and J. S. Paullin, the body adjourned to hold

its next session in Clayton, commencing on Friday night before the fifth Sabbath in November, to which meeting, Bro. Editor, you and your many readers are respectfully invited.

Z. T. WEAVER.

Is Foot Washing a Church Ordinance?

An Essay read before the General Meeting held with New Hope Baptist Church of the Cahaba Association by J. PERCELL.

First—Foot washing is classed with eating and drinking and other acts of hospitality by the following Scripture, viz: Gen. xviii:1-5, and xxi:1-3. Gen. xiv:23-25. Again, Gen. xliii:24 we have the history of Joseph's making his servants providing them water to wash their feet, and providing a feast also for them, and they did eat and drink and enjoy the entertainment as an act of sociality or hospitality. Again, Judges xix:21, an old man brings a Levite into his house and they did wash their feet and eat and drink together. 1 Sam. xvi:41, Abigail said, "Let thy handmaid be a servant to wash the servant's feet of my lord." The Holy Spirit treats it as a servile act, an act to be performed by servants. John xiii:5-6-7. "He, (that is to say Jesus), dished from supper and poured water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." Then cometh he to Simon Peter, and Peter saith unto him, "Lord dost thou wash my feet?" And Jesus answered and said unto him, "what I do thou knowest not now but thou shalt know hereafter." We enquire, what was Peter to learn afterwards? And as it is said, 2 Tim. iii:16-17, that "All Scripture is given by inspiration of God," and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Let us, therefore, look to the inspired word of God, and to no man for the answer and search the Scriptures and be not deceived. We first ask the Spirit inquiring of Luke vii:34-35; there we learn that a Pharisee desired Jesus to eat with him, and that he did so, and that a woman in the city knowing that Jesus was there, went as he reclined at meal and sat at his feet and "began to wash his feet with her tears and wiped them with the hair of her head." Jesus commended her—reproved Simon for not providing him with water "to wash his feet," that being necessary to cleanliness and comfort as he traveled on foot and wore sandals that only protected the bottoms of his feet, classing it a menial service or an act of hospitality. Again—1 Tim. v:10; if she is well reported of for good works—if she has brought up children—if she has lodged strangers—if she has washed the saints' feet. Here, as before, the Spirit classifies it with good works—waiting on strangers as a menial service. The Savior performed it as a menial service to teach the disciples to be hospitable, one to another, and should stoop to the performance of the most menial office, one for another, when necessity required. John xiv:26. Jesus promised the disciples that the Holy Spirit should bring all things to their remembrance whatsoever "I have said to you." Objection again—"I have said to you." To observe it in church capacity would be to charge the Holy Spirit with forgetting to deliver it to the church as such. By reference to 1 Cor. xi:23-6; xvi:2, the Apostle affirms that he delivered to them "that which he received of the Lord Jesus." Objection to its being an ordinance is, it has nothing to symbolize as observed and practiced by those who perform it in a church capacity, it becomes a meaningless ceremony. Not so with baptism; it symbolizes the great, central truth of the Gospel—the death, burial and resurrection of our Lord Jesus Christ; and the supper, in breaking the bread and pouring the wine symbolizes the broken body and shed blood of our Lord Jesus Christ, by which he saves his people from their sins. When we read the Acts of the Apostles and the different epistles of the New Testament, which is but a history of the acts and doings of the early churches; and when the inspired history closes, and we take up church history and fail to find a solitary instance, beginning with the day of Pentecost, and running down fifteen hundred years, where a church ever observed foot washing in a church capacity, we can come to no other conclusion than that it is twin-sister with Anti-ism, and was born in the same cabin and nursed by the same mother; and that it was born in America, and never can get back to Europe and claim its birth, being only about one hundred years old. Dr. Gill, who wrote and published an exposition of the Scriptures in 1817, gives no account of it in England, but classifies it with other menial service, Holcomb's

History of the Alabama Baptists, page 60, gives the answer of the Dover Association of Virginia, in 1776, which was then the largest association in America, to the query: "What is the opinion of the association concerning the washing of the saints' feet," as follows: "We do not consider the washing of feet an ordinance of the Gospel, but an act of entertainment," and being a servile act appears to have been enjoined by Christ to be observed by his disciples as a token of humility and may include every other act usually performed by servants. Georgia Baptists, pages 224-226. The Savannah River Association of Georgia, in the year 1800, answered a query from Beaufort church that "Foot washing is not an ordinance." The Hephzibah Association, in 1800, answered the query, "Where ought the saints' feet to be washed?" "In the church after the Lord's supper." But while some brethren say it should be done immediately after the supper, others say, in the morning, before the sacrament, and others still that it should be done at night. Thus showing by their inability to agree among themselves the absence of any authoritative precept or example for their practice which they attempt to support by arguments just about as contradictory as those resorted to in support of infant baptism. None of them can agree on any one reason why they do it. I am fully persuaded that I have made good the proposition that it is not to be observed in church capacity, but as a menial service and classed with good works and other acts of hospitality. By request I send the manuscript for publication in the ALABAMA BAPTIST.

The Credit System, and some of the evils thereof.

Among the nations of the earth the evils of the credit system are unnumbered but not unfelt. It enables rulers to grievously oppress their subjects by making, and protracting unjust wars to gratify their own lusts for power. They borrow money at a heavy discount; draw off millions of able bodied men from the producing classes; sacrifice them in the military service, and then tax the rest to pay the enormous national debt. Or, rather the interest, for that is all the poor rascals can pay their unjust lords. It is monstrous injustice! Were it not for the credit system wars would seldom occur, and when they did, they would continue but a short time. With an empty treasury, if no banker would credit the government, that nation could not support a large army very long.

I have not the statistics of the national debt of the United States of America, but the annual interest is not much below \$250,000,000. Who have it to pay? The people, by taxation; direct or indirect.

Again, the credit system encourages, in every department, civil and military, State and Federal, speculation. The history of our own unhappy country is filled with cases of embezzlement of public monies. And then the taxpayers are taxed to make the losses good to the government. The officers of the government don't lose the money embezzled by their agents. The taxpayers are the sufferers. Thieves will break through and steal, but the credit system enables them to steal on a large scale without breaking a bar or turning a key. Loans are to be made, bonds must be sold Government agents effect the sale, and then, too often with the money in their pockets, leave for parts unknown. So long as the financial affairs of the State are conducted on a credit this State of speculation will be continued, and grow worse and worse. Thieves become more bold. And the number is multiplied daily. There never has been, in the history of this country, such a scramble for lucrative offices. Men often change parties, not from principles, but for filthy lucre.

It is poor consolation for a friend to visit a neighbor who is sick and say to him my friend, you are very sick; and I know what is the matter, but I don't know how to relieve you of your sufferings. I know of but one remedy and that is this: let every honest man rise up and go to the ballot-box and there cast his vote for honest men and no others. This plan may fail; and I fear will fail, because honest men may be out numbered.

DAVID LEE.

MARION, ALA., Sep. 8, 1874.

Rev. W. W. Keops, late pastor at Little Rock, Arkansas, has been appointed general agent of the "Home Mission Board," S. R. C. for the State of Texas, and will enter immediately upon his duties.

M. T. SUMNER, Cor. Sec.

Hon. R. B. Lindsey, E. C. Winston, J. B. Sherrard, and Alexander G. Smith, late Tuscaloosa, August 21st, on a prospecting tour of Colorado Territory.

Denominational Meetings.

GENERAL ASSOCIATIONS.

Alabama Baptist State Convention at Marion, Friday, November 19th. S. E. ALA. GEN. ASSOC.—Oct. 31st, Troy, Pike county. F. M. Callaway, Moderator, Newton.

N. ALA. & TENN.—Unknown.

TUSCALOOSA.—September 18th, Salem ch. Tuscaloosa county. J. Brown, Moderator, post-office, Tuscaloosa.

CHEROKEE.—September 18th, Lebanon, B. Vance, Moderator, Brandon's Station, A. C. R. R.

COLUMBIA RIVER.—September 18th, Mt. Zion ch., Alexander, Calhoun county. W. W. Kidd, Moderator, post-office, Harpersville, Shelby county. There will be convocations at Weaver's Station, Selma, Rome and Dalton Railroad. Six miles thence to the church.

LIBERTY, N. ALA.—Sept. 18th, Round Island, G. A. Morning, Moderator, post-office, Hartselle.

PINE BLUFF.—Concord church, Jones Vista, Monroe county, September 19th, Moderator, Dr. R. H. Ervin, Camden.

MULBERRY.—Sept. 20th, Behoboth, J. M. Hick, Moderator, post-office, Randolph, Bibb county.

LIBERTY, E. ALA.—September 20th, New Hope church, Fredonia, Chambers county. R. A. J. Cumble, Moderator, post-office, Fredonia, Chambers county.

BETHEL.—September 20th, Jefferson, Macon county. Ten miles from Demopolis on the Alabama Central Railroad.

BETHLEHEM.—Sept. 20th, Philadelphia, A. Jay, Moderator, Jewell, Conecuh county.

TIN ISLAND.—Sept. 20th, Post Oak, Spring church, Calhoun county. E. T. Reed, Moderator, post-office, Jacksonville.

UNION.—Sept. 20th, Eason ch., 11 miles S. W. of Carroll, Pike county. Moderator, J. C. Foster, Foster's post-office, Tuscaloosa county.

CANAN.—October 23d, Good Hope, A. J. Waldrop, Moderator, Birmingham.

CHERTAL.—October 23d, Lebanon church, eleven miles north of Wetumpka. J. W. Stutles Moderator, Wetumpka, post-office, Wetumpka.

MUSCLE SHOALS.—Oct. 24, Moulton, Lawrence county, J. Gunn, Moderator, post-office, Decatur.

TALLAHATCHIE.—Oct. 24, Chalcadonia, W. M. Wilson, Moderator, post-office, Centerville, Cherokee county.

SALEM.—Saturday, Oct. 24, at Liberty, near the line of the M. & G. Railroad, Bullock county.

UNION.—October 24, Plantersville, Dallas county. A. Andrews, Moderator, Burnsville, S. R. & D. Railroad.

ALABAMA.—October 24th, Hickory Grove, near Letohatchee, Lowndes co., D. Lee, Moderator, Mount William, via Fort Deposit, Lowndes county. Conventions will be at Letohatchee, the Mobile and Montgomery Railroad, to meet the up and down trains. Time, 1 hour from Montgomery on Railroad.

BIGBEE.—October 24th, Forkland, Greene county, A. R. Scarborough, Moderator, Livingston, P. O.

CAREY.—Lineville, Clay county, October 24th, W. W. Scarborough, Moderator, Mellow Valley, Clay county, post-office.

WALTON.—October 24th, Mt. Taber, P. M. Maygrove, Moderator, post-office, Bangor, Blount county.

CANAN VALLEY.—October 16th, Friendship, M. Hendricks, Moderator, post-office, Creek, St. Clair county, post-office.

SEAR.—October 16th, Liberty, T. P. Holcomb, Moderator, post-office, Columbiana.

TUSCALOOSA.—October 16th, Farmville, W. H. Carroll, Moderator, Opelika.

CANAN.—October 17th, Branch Creek, Perry county, 13 miles from Marion, E. B. Teague, Moderator, Selma.

SEAR.—October 17th, Black Warrior, B. S. Thompson, Moderator, post-office, Davis Creek, Tuscaloosa county.

EUFALUA.—October 24th, Eufula, W. W. Battle, Moderator, Union Springs.

TALLAPOOSA RIVER.—October 24th, Beulah, J. B. Horton, Moderator, Natchez, Adams county.

LIBERTY, W. ALA.—Not known.

NORTH RIVER.—Unknown.

JUDSON.—Unknown.

NEWTON.—Unknown.

ABRAMCOCK.—Unknown.

BARNETT.—Unknown.

LYNDIAN CREEK.—Unknown.

NOTE.—We would be greatly pleased if any brother who detects mistakes in the above record would forward to us the corrections. We desire information regarding those associations marked "unknown." If there are other associations not on the list, please let us have them.

Some Day.

BY EREN E. KEXTORD.

"Some day," we say, and turn our eyes, Toward the far fields of Paradise.

Some day, some time, a sweet, new rest Shall blossom, flower-like, in each breast.

Some time, some day, our eyes shall see The faces kept in memory.

Some day, their hands shall clasp our hands Just over in the Morning Land.

Some day, our ears shall hear the song Of triumph over sin and wrong.

Some day, some time, but oh! not yet; But we will wait and not forget.

That, some day, all these things shall be, And rest be given to you and me.

So wait, my friend; though years move slow, The happy time will come, we know.

Alabama News Items.

Judge F. M. Wood, of Eufula, has removed to Opelika.

Eufula expects to receive 35,000 bales of cotton the current season.

Negroes in some portions of the State are organizing Democratic clubs.

Crops are reported good all over Lee and adjoining counties.

The Jewish Synagogue in Montgomery is nearly completed.

Montgomery has a first class broom factory.

Corn meal, 75 cents per bushel in Livingston.

Cattle and mules are still dying with an unknown disease about Jacksonville.

Building lumber sells for sixty cents per 100 feet in Tallapoosa county.

There were 25 deaths in Mobile last week, against 18 the previous week.

The health of the city of Mobile is reported good.

One death from smallpox occurred in Mobile last week.

The United States District Court at Montgomery has adjourned sine die.

The sweet potato crop of Tuscaloosa county is likely to prove a very short one.

Copious rains have fallen in Jefferson county, greatly benefiting the growing crops.

Jefferson county farmers are raising immense quantities of sorghum this year.

Col. Lee Ornduff is spoken of as a candidate for the Legislature from Morgan county.

Capt. J. F. Whitfield of Montgomery is the General Agent of the South and North Alabama railroad.

A better quality of iron is now being made at Osmoore furnace, at the rate of fifteen tons per day.

The first bale of cotton shipped from Tuscaloosa this season, was one to Louisville Ky., for 97¢ cents per pound.

The Alabama Baptist State Convention will be held on the 18th of November next.

Diphtheria prevails in Knoxville, Greene county, and many children are dangerously ill with it.

A session of the United States and Circuit Court commences in Montgomery the first Monday in November.

The *Advertiser* says the fall trade has commenced in sure earnestness in Montgomery.

Mr. Tom Lewis was seriously stabbed by his brother, William Lewis, in Chambers county last week.

The editor of the Montgomery *Advertiser* has seen a cotton stalk grown on Mr. Dismus's place near that city which measured six feet in height and contained one hundred and forty bolls.

Rev. Fathers Pellicor and Manney, of Mobile, have been created Bishops by the Pope Pius.

Judge Harper announces himself a candidate for judge of the Greenville Circuit.

There were only eighty negroes in the Montgomery jail for the week ending September 4th.

Armed negroes are having nightly drills in the suburbs of Montgomery, and the citizens want to know what it means.

Corn and cotton fields in Montgomery county are being pillaged by negro thieves.

For the week ending September 5th there were nine internments in Montgomery—seven blacks and two whites.

The sale of the pews in the Montgomery Jewish Synagogue realized \$10,000.

Freight on cotton from Montgomery to Mobile by rail \$1.50 cents, by steamboat 50 cents.

Hon. Jas. L. Pugh, ex-Gov. Watts, and Gen. Jno. T. Morgan have entered heartily into the campaign.

The Board of Equalization of Jefferson county are piling on the taxes—assessing real estate at higher prices than ever.

Messrs. Roberts, Son & McMath, have commenced the publication of the *Baker County Record*, at Clanton. Wm. A. Collier is the editor.

Opelika has a two-thousand dollar Babcock fire-extinguisher and a host of gallant firemen to depend upon in case of a conflagration.

Levi Logan, negro, shot and killed Franklin Foster, another negro, in the Foster's settlement, Tuscaloosa county, the 25th ult.

Gov. Lewis is reported as having said that he had no idea that the Republicans would carry Alabama next November.

J. W. Dimmick, of Montgomery, and James Gillette, of Mobile have been appointed United States Commissioners by Judge Woods.

J. C. Stanton has taken possession of the Alabama and Chattanooga railroad, as trustee for the first mortgage bondholders.

Kind Words is the title of a miniature paper for "Sunday School children, and others," published by E. Prince, of Tuscaloosa.

At Kimbrough's store in or near Clifton, Wilcox county, Lem Driskard was killed by Robert Jackson. The latter was discharged.

The radicals of Wilcox county refused to nominate McCaskey for re-election to the Legislature because he was opposed to the Civil Rights Bill.

Wm. L. Beck, lately appointed to represent the Mobile district in West Point Military Academy, passed a creditable examination and has been admitted.

The Mayor of Birmingham was recently fined by the acting Mayor, for slight violation of one of the city ordinances.

Mr. H. B. Washburn shot a supposed negro burglar on his premises in Montgomery a few nights since, severely, if not fatally.

There are thirty-eight negroes in Lowndes county who are disfranchised by reason of conviction of crime. The *Examiner* will publish the list soon.

Mr. B. W. Bryant, of Lowndes county, up to the 3d inst., has gained, packed, and shipped twenty-five bales of the present crop of cotton.

There are twenty men in the precinct of Lowndes county who did not vote in 1872, but will be sure to vote next November.

A woman near Eufula recently gave birth to a child with two perfectly developed heads. Mother and child are both dead.

Henry Woods, negro, made an unsuccessful attempt to commit a rape upon a white woman in Calhoun county, recently, and afterwards escaped.

Tuesday night of last week, the residence of J. E. Douglas, near Weaver's Station, Calhoun county, was entirely destroyed by fire.

DWELLINGS OF THE PEASANTS OF ENGLAND.—These peasant "cottages"—which are really for the most part miserable hovels—are classified in three kinds. First, "cottages built of brick, of only one story in height, with a thatched roof, and without any cellar, so that the bricks or flags rest immediately on the earth, with two small rooms between seven or eight feet high, one used as the day-room and cooking-room, the other as the bedroom, where husband and wife, young men and young women, boys and girls, and very often a married son and his wife, all sleep together; without any garden, and with only a very small yard at the back." The second class is of cottages two stories high, with but two rooms, the upper being the bedroom. The third also has two stories, with four rooms, being thus considerably better than the others, but very rarely to be found in either England or Wales. The crowding in these miserable huts is something terrible to contemplate. The families and relatives sleep huddled promiscuously together. One witness speaks of "six people of different sexes and ages, two of whom were man and wife, sleeping in the same bed, three with their heads at the top, and three with their heads at the foot of the bed." Besides the ill health resulting from this, the moral effect is simply appalling.

