

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.:

Tuesday, September 7th, 1875.

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### Song of the Seasons.

Great Winter fling flakes of snow,  
Deep burrowing field and wood and hill;  
And blackened air severe and chill,  
And swift the seasons chiding run—  
And all they change till all is done.

Young Spring with promise in her eyes,  
And fragrant breath from dewy mouth,  
And magic touches for the nooks  
Of budding flowers when wind is south,  
And with the seasons chiding run—  
And all they change till all is done.

Then Summer stands erect and tall,  
With early sunrise for the lawn,  
Thick foliaged woods and glittering seas,  
And loud bird chirping in the dawn,  
And with the seasons chiding run—  
And all they change till all is done.

Brown Autumn, gold with ripe fruits,  
And haggard stalks with harvest gold,  
And fiery flushes for the leaves,  
And when cold winds are soft and cold,  
And with the seasons chiding run—  
And all they change till all is done.

Softly speaks our Life from loss to more,  
The child, the man, the work, the rest,  
The sobering mind, the ripening soul,  
Till wonder all is bright and blest,  
For as the seasons chiding run—  
And all they change till all is done.

Yes, wonder—It is the only  
Of life that ever returns to light—  
From loss to more, from rest to rest,  
And with the seasons chiding run—  
And all they change till all is done.

### Communications.

#### Letter from Pine Apple.

REVIVAL—POLICE AGENTS—ASSIST-  
ING PASTORS—CHURCHES—EDUCATION  
OF THE YOUTH—DO. CRUMPTON'S  
REGISTRATION—AN INVITING FIELD  
VACANT—SEVENTEEN ADDITIONS AT  
EBENEZER.

**Rev. Editor:** We have just closed a very interesting meeting at this place. Besides the display of active life in the church, who have been preparing themselves for months for this, there was an addition of great strength.

We baptized thirty-three and received seven more by restoration and letter. Five, we think, from the Christians (Campbellites) united with us. It was certainly a genuine revival. Calm, earnest, and spiritual were the services. A grand display of the Spirit's presence we never witnessed. The brethren worked in private meetings and out of doors.

My brother, Cleveland failed to reach us because of sickness in his family, and there was no real expectation of another. The pastor was very much faded from previous labor. Yet the church determined to carry on the meeting any way. In answer to prayer, Bro. B. F. Hickey came in Saturday night and preached once on the Sabbath and left. Bro. J. F. Burns came in and preached one sermon; and then Bro. Skinner, who remained until noon the next Sabbath. God sent them; and God helped them. The meeting, averaging about four hundred a day, continued until Monday night, when it closed because all were broken down.

This church now numbers about two hundred and ten members, and is as good a body of brethren as can be found anywhere. As pastor, we have never made a call that was not responded to. But as noble and true as these brethren are, with those of Mt. Moriah and Allenton churches which we serve in the providence of God, our connection will be severed in the winter. We trust and pray that they may secure the services of some worthy man, who may prove himself worthy of their confidence and support, which he will receive, he is a man indeed. We leave the field not from choice, but because the finger of Providence points us unmistakably to Greenville. This field will pay a man from eight to twelve hundred dollars, accordingly as he suits them. We urge whoever may be the choice of these churches, to accept and enter cheerfully upon the work.

Bro. Sims has just closed a fine meeting some twelve miles from this place, at Ebenezer. He resulted in the accession of seventeen members. He was assisted by Bro. J. F. Burns and Bro. Sabra Moore, who, though almost afraid to be called a preacher, gave us two most excellent and ef-

fective sermons at this place. Bro. Moore is a member of Ebenezer church, and we hope will soon be in charge of churches.

We start to-morrow, if well enough, for Georgianna, to-morrow.

B. H. CRUMPTON.

Pine Apple, Aug. 23, 1875.

#### The Beatitudes.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God."

This beautiful passage stands at the beginning of the famous sermon on the mount. There is a hidden meaning—at any rate, a beautiful gradation corresponding to Christian experience, which is commonly overlooked. It is this. There are seven blessings, of which four belong to the human side of Christian experience, and three to the divine side. Taken together they present the entire experience, humanward and divineward, and exhibit beautiful model. The first represents the utter beggariness in which the convicted sinner sees himself. The second shows the working of godly sorrow for sin. The third exhibits the teachable frame of mind into which a repenting sinner is brought. The fourth completes the human side by showing insatiable thirst for more of the righteousness of Christ. At this point the gradation passes into the divine, and the first blessing represents the Christian as having feeling in common with Christ. The second represents him as partaking of Christ's holiness.

The third carries him beyond the life of warfare into the realm of bliss, and represents him engaged in the noblest work that can employ beings, human or divine—that of making peace. The seven verses begin in the lowest depths of poverty and end in the very sublimest heights of glory.

"Thou shalt be like my weary soul,  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

#### East Alabama Revivals.

SEVEN ADDED TO ROCK SPRING CHURCH  
—SEVENTEEN TO FREEDOM CHURCH  
—EIGHT TO WEHADER CHURCH  
(GA.)—TWENTY-ONE TO COUNTY LINE.

**Dear Ala. Baptist:** Allow us space in the Baptist to give a brief sketch of the meetings in which we have been engaged day and night for the past four weeks. The first was held at Rock Spring church, where the Lord met with his people, and much good, as we believe, was accomplished. The church was revived, and seven converts were baptized at the close of the meeting. Bro. C. S. Johnson, formerly of Georgia, now a resident of this place, in charge of our flourishing school, assisted in the revival. His sermons were telling, and much appreciated by all that heard him. We were proud of him in this part, and would that Alabama Baptists knew him, as he is one of our true exponents of Gospel truth.

Duty next called us to this church of our own home, where we continued a meeting for seven days, our brother, John Curdson, assisting most of the time. It opened indeed that the time to come Zion had come. As the people were graciously revived, others converted, and members converted, twelve were baptized, five received by letter, and we expect others at our coming meeting.

We were compelled to close this to meet our obligation at Wehadkee, Troop county, Georgia. There we soon realized the goodness of God in his reviving influence. We could only begin to do with this church six days. At the close of the meeting seven young men were baptized, and one old man, some fifty-five years of age, lies over for baptism. He professed during the meeting. We trust we will reap much of the fruit at our next meeting that closed with much interest. We were back to this com-

ty and State, proceeding to County Line, where we spent eight days in a most precious meeting and revival. God was waiting to be gracious. The church was soon alive and at work. Sixteen were baptized and five received by letter. We were assisted here by brethren C. P. Sison and John Jarrell, whose labors were much blessed and highly appreciated. We left the meeting in their charge to be continued two days longer, as we were compelled to meet other obligations. Twelve or fifteen had professed, and there were about fifty mourners. We could say much more, but hope you will pardon us for asking so much of your space.

R. A. J. CRUMPTON.

Freedom, Ala., Aug. 20, 1875.

[Bro. Curdson need make no apology for writing. It does our heart good to read such letters, and we know that the same is true of all our readers.—Ed.]

#### I Can't Renew.

Dear Bro. Winkler: You have no idea how much I regret seeing that *Blue Mark* upon my last number of the ALABAMA BAPTIST, whose weekly visits have been regularly made for the past twelve months. It has brought words of cheer from friends of kindred spirit, battling in the Master's cause; it is appreciated, you loved, because it is *our paper*; we are Alabamians, having been spared to enter the seventeenth year in the field of Indian Missions; we love it, because it teaches *Christ, and the peculiar doctrine of the Gospel*. And again we have the pleasure of reading communications from brethren, true, fellow-fighters, with whom it was our privilege to labor in bygone days. But I am about to extend my remarks too far without saying what I set out to say. I am unable to say *renew*. I have not the means, even in prospect. I have received but six dollars on my last year's service, and as a matter of course living harder than at any time since the war. How can I say *renew*? I am not willing to drop the paper, but I am not willing to be a burden to my friends.

Brother, of Alabama, help us with your prayers, and believe me to be, as ever, yours in Christ,

WILLIS BERNES.

Stonewall, Chickasaw Nation, Aug. 13, 1875.

[We will send this paper to this dear brother, even though our people have not enabled him to renew. Brethren, what a startling fact is here revealed in this letter. How can an empty treasury pay the servants of Christ who have given up all for the honor and glory of his name? Help the Board, we beg you.—Ed. ALA. BAPT.]

#### John's Baptism.

"And he said to them, Unto what then were ye baptized? (immersed.) And they said, Unto John's baptism. (immersion)."—Acts 19:3.

There is no account that John ever was at Ephesus, or that he ever immersed a Gentile.

By whom and by whose authority had these disciples been immersed? John could not and did not commission any one as his successor, his work was preparatory, and ended with him. As he had been beheld more than three years before, who had immersed these disciples? From the connection in which this passage stands with the name of Apollos, we think it his work, and without authority either of Jesus Christ, or even that of John, and therefore null and void; and it was set aside by the authority of the Apostle under the sanction of the Holy Spirit. They had not been taught that there was any Holy Spirit, or that Christ had come, or that he had died for the sin of the people, or that he had risen again, and ascended into heaven, and that the Holy Spirit had come into the world to carry on the work of redemption. The above disciples were in much the same condition, as the best Campbellites of the present day.

ROBERT KEITH.

Americus, Ga., Aug. 11, 1875.

#### Baptist Girls Going to Virginia.

I see it stated that quite a number of Baptist girls from the Gulf States are going to Virginia to school, and most of them to Pedobaptist schools. Now I wish to say, as having had considerable opportunity to know, that decidedly the best female schools in Virginia are under the control of

Baptists. If brethren of Alabama are not content with sending to the Judeon, under one honored Dr. Sumner, or to the Central Female College at Tuscaloosa, under my friend Bro. Lanneau, but for whatever reason prefer to have their daughters go to Virginia, then I should beg leave respectfully to urge, and them to Prof. John Hart, of the Richmond Female Institute, or to Prof. C. L. Cooke, of Hollins Institute, Mount Springs, Va. I should never suggest to a brother sending his child to an inferior school than a Pedobaptist, but when the fact stands exactly the other way, I think it is hardly to be partitioned for respectfully offering a suggestion.

JOHN A. BROOKS.

Greenville, S. C., Aug. 20, 1875.

#### Revival Notes.

REVIVAL IN CLAY COUNTY.  
Dear Bro. Winkler: I have a few words for our Baptist, if you deem them fit. I have just closed a meeting at my church in Millerville, Clay Co. The congregation was very large. The order observed can not be excelled. Three were received by letter, seven by experience. All testified that they had found redemption in the precious blood of Christ and were willing to "follow Him through evil as well as good report." Brethren J. A. J. Nelson and Jacob Nelson were my ministerial aids.

Yours in Christ,

Aug. 23, 1875. J. R. KAY.

REVIVAL IN SUMMER.  
Dear Bro.:—At the request of Bro. B. F. Hendon, I give you a statement of an interesting meeting, held with the Stonewall Baptist Church, in North Center Co., Ala. I sent an appeal to French there on 2nd Sunday, which was very rainy, but we obeyed the command to be "instant in season and out of season," and God toward our labors as a matter of course, for I believe he meets with those who are in the path of duty. The meeting was unexpected and successful, but they met with us and I trust were benefited.

The church had been dissolved for many years. The house, where Bro. Teague once joyed to meet loving brethren and sisters, had been removed to its present site from Warsaw. As to the immediate results of our labors, harmony and peace are restored to this church of seven members. About ten, I think, will exist in their lots with the land of hope, from other churches, because of its convenience. I feel satisfied there will be some additions through baptism.

A deep seriousness pervaded the entire community, and not a discordant note was heard. Bro. B. F. Hendon will serve them as Pastor through the remainder of the year.—May the Lord bless and prosper him.

H. H. STROUD.

Demopolis, Ala., Aug. 23, 1875.

#### Revival at Clinton.

Bro. Winkler:—In giving you the result of the meeting held at Clinton Baptist church of Christ, in July, I stated that there were six conversions. Four of this number had offered themselves as candidates for baptism, and we hoped that others might come out from the world and follow their Savior. On the 7th inst., as per appointment, Bro. B. F. Hendon preached, and after services an opportunity was given and one more offered herself as a candidate for baptism. This made five, then awaiting the ordinance, which, as per appointment, was to be administered on the following day, Sabbath the 9th ult.—After preaching by Bro. H., many assembled at the water, as we think, the appropriate place for baptism—and there witnessed the burial of five of our intelligent and zealous young ladies, who have chosen as Mary, Jesus for their Savior. Being convinced that he and his Apostles were immersed, they desired fully to follow in their footsteps, regardless of the thoughts and sayings of the world.

Never in my life did I witness baptism that presented more fully, as I thought, the true teachings of the New Testament, which is the inestimable gift of God to man as a rule and guide for his faith and practice.

We were satisfied that the subjects on that occasion referred to were true believers; and having been received on a profession of their faith, and being

duly immersed, they received an answer of a good conscience towards their Lord and Savior Jesus Christ. Such we know accords with the teachings of that blessed volume given us by our Heavenly Father.

Sustained by Divine Grace, which is promised them, may they, as the Bereans, go on their way rejoicing and never leave him, but continue to grow in grace and in the love of their Lord and Master, ever desiring to let their lights shine. Let us pray for them that our Father may bless and sustain them.

Bro. Winkler, we ask a continuance of the prayers of all Christians, for Bro. Hendon, that his temporal condition in the future may be such that he may fully give himself to his Master's service, and that he may also be blessed spiritually and physically; that he may ever be ready and desirous, to stand behind the cross of our Savior, and preach the unsearchable riches contained within God's word, to all creatures.

The Baptist is a weekly treat to us. Often do we peruse its precious truths. May God bless you and yours in all your efforts to serve him.

Yours in Christ,

#### Mission Department.

SOMETHING ABOUT THE FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION AND THE CHURCHES WHERE THEY ARE LOCATED, WITH A SUMMARY OF REPORTS FOR THE YEAR 1874.

ANY WORK OF OTHER DENOMINATIONS.

APOLOGY.—WHY I WRITE.

As the Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention, I receive many letters, especially from young friends and active members of missionary societies, with such inquiries and requests as those: "Who are our missionaries?" "How many missionaries are there in the foreign field?" "Where are the fields of labor in Africa?" "Can you not tell me something of our missions and missionaries, as the basis of an essay?" "Would you be so kind as to send me a copy of the *Records of the results of modern missions*?" "What is the estimate put upon woman's work in the missionary enterprise?" "How many missions have been covered under our mission?" "What is the average of the annual receipts of the Foreign Mission Board?"

To some of these requests, I have responded; to others, I have promised replies; and to all of these dear correspondents, I now say that, to save time and to be of service to the largest number, I propose to give a sketch of the foreign mission work, especially of our Southern Zion, which will cover most of the points to which my attention has been drawn. I do this not without the reason, also, which Sir Francis Davis, following a French writer, gives for his book on "THE CHINESE"—"Le desir d'être utile, ou l'obligé de le décrire."

I am encouraged in the work by the following circumstance: The last time I spoke on Foreign Missions, I was accompanied on the rostrum by a venerable man of God, who probably is better informed on our Foreign Missions than any man in America. Just before we appeared before the audience, he said: "Let me tell you the best kind of speech to make. Talk to the people about the missionaries and their stations. Tell them what is doing and what has been done. The people need information, and you must not presume that they are informed on those matters which may be perfectly familiar to those whose business it is to think of missions."

Another consideration has some weight. The material for history should be collected and preserved for future use, in as convenient form as practicable, by those who have the greatest facility for so doing. There are still living representatives of all our deceased missionaries, and several of the original members of our Board, from whom can be obtained accurate information of a personal and general nature, which cannot be found in the records of the Missions, or of our Board. In a few years, such material, if not now secured, must be lost; or at least, it will be much more hard to obtain. Of itself this might be our sufficient apology.

Another reason may be added. A spell of illness has removed me temporarily from my official work. While confined to a sick-room, this seems an easy and efficient way of keeping up the Master's business; to which my soul has devoted itself since the moment it espoused Christ; to which some of the incidents and controlling circumstances of my early childhood tended to direct my mind; and to the advancement of which, members of several generations of my blood have consecrated the energies of their lives.

II. HOW I WRITE.

Before taking up my pen, I have read again, or had read to me, more or less fully, the *Records* or the

BOARD OF FOREIGN MISSIONS: THE PROCEEDINGS OF THE SOUTHERN BAPTIST CONVENTION, so far as they relate to Foreign Missions; the communications of the former Secretaries and the missionaries of the Board, on the subjects proposed to be treated, which are found in the Southern Baptist Missionary Journal, The Commission, and the Home and Foreign Journal, as well as many of their unpublished letters on the files of the Mission Rooms.

By my side, I have Gamwell's History of American Baptist Missions; Tracy's History of American Missions; Foreign Missions, by Dr. Rufus Anderson; "Go or send," by Dr. Hagedorn of the Methodist church; the Foreign Missions of the Presbyterian Church, by Dr. John C. Lowrie; Bowen's Central Africa; Livingstone's Explorations; Barth's Discoveries of North and Central Africa; The Middle Kingdom, by S. Wells Williams; An Exploratory Visit to the Consular Cities of China, by Rev. George Smith, M. A.; The Chinese, by Sir John Francis Davis, Esq., F. R. S.; The Great Commission, by Harris; Knowlton's China as a Missionary Field, the biographies of Judson, Mrs. Shuck, and Rev. J. B. Taylor; The Cyclopaedia of Missions, by Harvey Newcombe; D. Wm. Williams' Historical Sketch; Dr. Cox's History of the Baptist Mission, and missionary magazines and papers.

Some of these volumes I have read for the second time; others of them I have read only in part; and all of them I have examined, more or less, carefully marking passages, and turning down pages, with the expectation of making such use of them as may be found necessary, or convenient, in doing what I propose.

With these works before me and fresh in my mind, I write current columns; only with the view of being clear and correct, and with no attempt to be either original or impressive. The very words of these sketches, as no effort will be made to avoid it, and sometimes the objects in view may be best subserved by a literal copying of them. What I wish to say here is this: That one who will read these records and books, and converse and correspond with the persons referred to, will find and hear all that I said, and, really more, and that which better said. I only aim at a compilation, which may assist my brethren, stimulate the churches, and furnish some prepared material for some important lectures.

Let us sometimes be bed in a shaded room; much of the time by the hand of an amanuensis; and with an ardent love for the cause, an earnest hope that my own soul may be rekindled into livelier and profounder interest by more quiet study and meditation, and with the unceasing prayer that the Holy Spirit may so direct my pen and influence the hearts of those who may read, that the glow and enthusiasm of the Foreign Mission enterprise of other days may be revived in our Southern land. There are the same perishing millions of heathenism as in the days of Cary and Judson and Luther Rice; the same great office of the church, as the light of the world and the salt of the earth; the same reflex influence of loftier character and deeper spirituality for the churches who heartily and vigorously engage in this essential work of personal piety and ecclesiastical organization; the same success before us as certain as the promises of Jehovah; and the same last and comprehensive command of the Master to the Christians of all ages: "Go, and disciple all nations, baptizing them into the name of the Father, the Son, and the Holy Ghost."

THE FIRST SABBATH IN OCTOBER, or some other Sabbath in that month, has been recommended as a day of Special prayer and alms-giving for Foreign Missions. Oh, that there may be a rallying of God's people at that time around this grand central work of the gospel! Will not the subject of the world's redemption enter into the daily prayers of the pious, into their closets, and at their family altars? Will it not be remembered every Sabbath in the pulpit, and at every prayer meeting of the churches? Shall not the most anxious concern of prayer for missions, which our missionaries declare, is one of their greatest encouragements and supports, be everywhere reorganized and permanently sustained? No longer tidings of romantic interest come over the water from Serampore, Mangook, Ava, and Maulmain, to stir the hearts of such meetings; but is there not something infinitely more stirring in the steady progression of our time-tried missions among the heathen, and the blood of Jesus shed for a world's salvation, and the glorious gospel of the blessed God, to be published by his people to all the nations of the world?

Oh, divine Jesus, let not thy people forsake the work by which alone the heathen can be given to thee for an inheritance, and the uttermost parts of the earth for a possession, according to the promise of thy Holy Father! and by which alone thou canst see the travail of thy soul, and be satisfied!

Do It Now.—Don't live a single hour of your life without doing exactly that is to be done in it, and go straight through it from beginning to end. Work, play, study, whatever it is—take hold as once and finish it.

up squarely and cleanly; and then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know where to begin, let me tell you a secret; take hold of the first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word *now*.

#### Not only Resolve, But Act.

Rev. Dr. Wharton, of Augusta, Ga., in the course of an address before the Baptist Sunday School Convention of that State, thus effectively "pitched into" the business of passing high-sounding resolutions at such gatherings, and then failing to carry them out:

Resolutions, did I say? I never heard the word, especially in our religious gatherings of to-day, but I am reminded of a series of resolutions passed in a place called Blandtown, W. Va., during the war. When war was raging, and there were like-wise "rumors of war," the people of that town met to organize a military company, when the following resolutions were offered by some patriotic soul and unanimously adopted:

Resolved 1. That this company be called the Blandtown Rifles.

Resolved 2. That this company shall not go into actual service, unless the enemy actually makes his appearance in our midst.

Resolved 3. That in case the enemy makes his appearance in our midst, this company shall be at once dissolved.

Do not our resolutions amount to the same thing? We resolve that we will sustain the Sunday school work with our time, our talents, and our influence; that we will infuse new life into our people on the subject; that we will organize schools, sustain those that are already in existence; in a word, that we will act upon the motto, "A Sunday school in every Baptist church." And thus we form a strong organization for work, but we go back home where the great arch-enemy appears at a thousand points, and our company is at once dissolved. Let us not only resolve, but let us act. In the name of our God, let us set up our banners, and go forth in this grand cause conquering and to conquer. Mighty interests are at stake. The character of the church, the State, and of society in the not distant future, is to be determined, in no small degree, by Sunday school workers. The eternal interests of thousands upon thousands of helpless children in our land are imperiled. Who will act? I call upon you tonight to say who will come to the rescue.

THE END OF UNBELIEF.—Robert Dale Owen is, or was previous to the present visitation of insanity, a man of much more than ordinary ability and of extensive culture. But early in life his mind took a skeptical turn, and he devoted his talents to the endeavor to undermine the public faith in the Christian religion. We have seen and read his writings, more or less, for over forty years. In 1833 he was engaged with the then somewhat notorious Fanny Wright in editing the *Free Inquirer*, we think it was called, which was the ablest and most outspoken publication of the kind we ever saw. Thus beginning his career, he has gone on—wasted the talents which God gave him—wasted his opportunities, and like others, who profess that they cannot believe in the revelations of the Bible, he became a blind believer in the manifestations of modern spiritualism. Table-tippings and mysterious rappings became to him a more potent revelation than the words of prophets and apostles. So it is ever with the poor dupes of skepticism. They prove the most easily deceived people under the sun, and having unsettled their minds, are ready to run after every delusion, and to become the prey of every designing impostor. They seem to be left to their own madness, and go the way of destruction.—Standard.

—The American Palestine Expedition left London for Liverpool on Saturday, July 10. They expected to embark on the Canopus for Egypt, en route for Beyrout. The members of the expedition are Col. Lane, chief; Prof. Merrell, archaeologist, and Mr. Treast, surveyor. At Beyrout they will be joined by a photographer and by some of the young men from the American College in that city. They received in London all possible attention from the members of the English Palestine Exploration Society.

Little Alice was crying bitterly, and on being questioned confessed to having received a slap from one of her playfellows. "You should have returned it," wisely said the questioner. "Oh, I returned it before," said the little girl.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. B. TRIGUE, ASSOCIATE.  
J. D. REXFORD, ASSOCIATE.  
J. SHACKLEFORD, ASSOCIATE.  
D. G. LYON, ASSOCIATE.

MARION, ALA.

Tuesday, September 7th, 1875.

## Charity the Measure of Piety.

If they appear somewhat unnatural to set off the Divine Love by Charity as its correspondent duty, were not this the sentiment of the entire Scriptures. The two tables of the moral law represent the indestructible union of Piety and Charity. The life of Christ consecrated as it was to the Divine Will, and inflamed as it was with the ardors of Divine Love, was spent for the most part in ministering to the necessities of men; and in this respect he has left it to his own example with all its inherent and influential excellencies, to control the lives of his Disciples.

This admirable institute of Revealed Religion is not more strikingly characteristic of the disinterestedness of him, whom we adore, than it is of the beneficence of that Divine Plan on which we build our hopes of Salvation. Dependent upon God, we are also dependent on our fellows.—All of us being exposed to casualties, misfortunes, afflictions, each individual is day by day surrounded with opportunities of usefulness, with wants, necessities, distresses, and cares, which he may supply or remove. But had not God commanded, such spectacles of human woe would not have been sufficiently moving to disturb the selfish isolation of man.—

The natural benevolence which we see among us in Christian countries belongs to characters who have been affected by their contact with Christian persons and examples; and its promptings, even under these circumstances, are fitful and uncertain. But what the natural benevolence of man's heart is,—benevolence unaffected by religious motives, untutored and undisciplined by Divine instructions,—let the days of French Atheism declare, when every one magnified brotherhood among men, but when the only object of the great was political power, and when unobtrusive poverty was silenced and starved by terror; and poverty, made reckless by cruelty, now gathered in its gaunt despair around the guillotine, looking with envy upon the victims whose blood dripped from its blade, or in blind fury against its oppressors rushed through the streets of Paris, bearing on its spears those heads, which, however bedabbled and defaced, once filled the Court of Versailles with beauty and honor, themselves the brightest ornaments to the anointed majesty of France, and those hands which would have borne the banner of the Golden Lilies most heroically against its foes. "If," said Voltaire, the high Priest of that Revolution, "the world were ever to be governed by Atheists, we might as well be under the empire of those infernal beings, who are represented to us as savagely tormenting their victims;" and the effect of his writings has taught us more convincingly than his words, that where Revelation ceases to operate upon society, wealth becomes oppression and poverty crime. They have taught us how salutary is the religion which has redeemed the world from similar scenes; which has instructed man to reverence in man an heir of immortality, a creature of God; which has made kindness a noble ministry, a conformity to a Divine example, the beginning of a heavenly existence; which, however sublimated by that higher sphere, will preserve this essential feature, so long as Immanuel remains seated on the Eternal Throne.

## Testimony of an Episcopal Scholar.

One of the most distinguished theologians and critics of the church of England is Professor Joseph Barber Lightfoot. He is regarded as one of the glories of Cambridge, where he graduated in 1851; and has received the successive appointments of Fellow, 1859; Tutor, 1857; and Hulsean Professor of Divinity, 1861. He is author of a commentary on Paul's Epistle to the Galatians, 1865; the Epistle to the Philippians, 1868; and editor of the works of Clement, of Rome, 1869. He is also a member of the Commission now engaged in revising the English Bible.

In his recent commentary on the Epistle to the Colossians, this accomplished scholar gives the following note on Col. 3: 1, (which he translates, "If then ye were raised with Christ,")

"The sacrament of baptism as administered in the apostolic age involved a twofold symbolism, a death

or burial and a resurrection. In the rite itself, these were represented by two distinct acts, the disappearance beneath the water and the emergence from the water; but in the change typified by the rite, they are two aspects of the same thing, "like the concave and convex in a circle," to use an old simile. The negative side, the death and burial, implies the positive side, the resurrection. Hence, the form of the apostle's resumption, "If ye died, if then ye were raised."

## Our Students in Texas.

The pupils of the Baptist instructors of Alabama make their mark. A correspondent of the Dallas Messenger, writing from Marion, says:—

"I think Marion is highly favored in having the services of Eld. J. L. Lattimore. He has a jewel of a wife, who aids him in his school efforts. They are worthy teachers of a high order. One is a graduate of the Judson; the other of the Howard, Marion, Ala.; and if Marion does not continue their services in the school room, I am sure there are a hundred other places that would be pleased to secure the services of such as I know these to be.

## A Model Conversation.

We are indebted to our brother of the Working Christian for the following conversation, which, with a slight change, we reproduce for the benefit of all whom it may concern. It is one of the most sensible things we ever saw. And its chief beauty is that it carries its own moral.

Pastor.—My brother, have you any money with you to-day?

Member.—Yes, a little.

Pastor.—Are you a subscriber to the ALABAMA BAPTIST?

Member.—No, sir.

Pastor.—Give one good reason for not subscribing and I'll say no more.

Member.—I don't know as I can do it.

Pastor.—I see no alternative.

Member.—Here is the money.

Three hearts are made glad by the above short dialogue—the pastor, the member, and the editor.

SEEDS.—We have received of Mr. L. L. Osmond, of Cleveland, Tenn., a three-ounce package of Ruta Baga seeds, which are said to be imported from Canada and of superior quality. We have had them planted, and will report progress when they show what they can do.

## Field Notes.

Mr. Henry Varley has been holding a series of religious meetings in Edinburgh.

Camp-meeting John Allen, 82 years old, has just attended his 251st camp-meeting—this time at Old Orchard Beach, Me.

A Washington undertaker is praised for his beautiful way of singing "I would not live always." He gives it in Sunday school.

It is said in some parts of Arkansas the public schools are in so poverty-stricken a condition that sand and pointed sticks are used instead of blackboards in illustrations.

We regret to learn that Rev. L. M. Ayer, has been compelled to leave the church at Jefferson, Tex., on account of his health. He is now in Greenville, S. C.

A Convention of Sunday-school workers in the State of Virginia will be held in Richmond, Oct. 6. All denominations of Christians are included in the invitation to attend.

The London Tablet reports that the second son of the Grand Lama of Thibet has arrived in Paris. He is accompanied by a French Catholic missionary; and will, it is said, embrace Christianity.

Rev. J. Henry Hendon is preaching every night at Forest, Miss. He has baptized seven persons recently. We hope that our young brother may be induced to return to Alabama. He is a graduate of the Howard, and a first rate preacher.

In his commentary upon the Epistle to the Colossians, Mr. Gladstone, in thanking a German author for the dedication of his work, writes: "Germany now holds the first place on behalf of the world in asserting the necessity of limiting spiritual powers to spiritual things."

A Baptist lady of Rhode Island is said to be the richest woman in America. She is the wife of Prof. Gamuel, formerly of Brown University, R. I. She has an income of at least \$100,000 a year, her father's estate which she has just inherited, being estimated at fully \$20,000,000.

Ex-President Davis has been invited by a Baptist church in Lancaster, Penn., to come and deliver a lecture in its behalf. The writer of the invitation says: "Although this was the home of the late Hon. Thaddeus Stevens, and I was one of his warm friends, yet you need not fear of being well and courteously treated."

Writer in the Examiner and

Chronicle claims that the first camp-meetings in America were held in 1787 by two Baptist ministers, the Rev. Samuel Harris and the Rev. James Read, who preached in that part of Virginia lying between the Rappahannock and James Rivers.

A family meeting of all the descendants of the Rev. John Eliot, the Apostle to the Indians of New England, will be held in Guilford, Conn., during September. The editor of the Pacific, San Francisco, says he is a lineal descendant of this apostle. According to his record, 'the son, the grandson, and the great grandson of the first Rev. John Eliot were all ministers.

"Please attend the session of the Digbee Association, at Livingston, 1st Sabbath in October, and preach the 11 o'clock Sabbath sermon for me." J. R. Ryan, Pushmataha, Ala. We would be happy to do so, but cannot leave Marion on the Sabbath before the opening of the Judson and Howard.

Col. Forney writes that the first sleeping carriage he saw in Europe was on his journey from Berlin to Frankfurt-on-the-Main. It is owned by an American, Col. Mann, proprietor of the Mobile (Ala.) Register.

The Catholics have uttered a warning to the New York Herald. That enterprising print is informed that if it does not change its tone on Catholicism, the priests will from the pulpit forbid its entrance into Catholic families. The experiment would be an interesting one to look upon—this attempt of the Catholics to muzzle the press.

Rev. J. B. Hartwell, China missionary, is now in South Carolina.

Bro. Mendenhall, District Secretary of the Home Mission Board, made an eloquent address in behalf of that cause, at the recent meeting of the Tiger River Association. He made no money collection, but urged the pastors to go to work in their churches.

Bro. Bailey, State Evangelist, writes: "I had a pleasant four days' meeting at Montevallo. The Lord blessed his appointed means to the accomplishment of good. Three were added to the church; two by experience and baptism, and one by restoration."

The provision of the draft of the new Spanish Constitution in relation to the exercise of religion is explained to mean that non-Catholic worship will be tolerated indoors, but that no public religious ceremonies other than Catholic will be permitted. The Catholic religion is declared to be the religion of the state. It is to be remembered that this is no more than a draft of an article of the Constitution prepared by a committee.

## Y. M. C. A.

A few weeks ago, our town was visited by members of the Young Men's Christian Association, of Alabama. These gentlemen, (Messrs. Hardie, McKee, and Welden) were earnest, faithful Christian men; and we think their visit was productive of good to the Christians of our town—if to no others. They talked like they were in earnest and they made others believe that they were in earnest. Their zeal did not go beyond knowledge. They evidently believed that to be a Christian was to be a worker for Jesus. We are glad that they visited us, and we trust that their recent visits to the various towns, in our State, will result in stirring up Christians generally, to more zeal and activity in the Master's cause. But the object of this article is not to give an account particularly of the visit of these brethren to our town, but to make an inquiry which was awakened in our own mind by this visit, and it is this: Must the energy and zeal of Christians be aroused only by an association of men outside of the church of Jesus Christ? Or rather, is it necessary for us to have an association outside of the church to set in motion the means and appliances by which Christians are to be stimulated to the faithful discharge of their duty? If this is so, is not the church a failure? We incline to the opinion that all this work can be, and ought to be, done by Christians inside of the churches of Jesus Christ. The duties of lay members can be just as clearly demonstrated and urged by the pastors and members of churches within their own churches, as they can be in organizations outside of their churches. John Wesley sought to purify the church of England by his class meetings and societies outside of the church, with no idea, at the time, of founding a distinct denomination. But the result has been, that his society, designed originally to promote piety and Christian activity within the church of England, has declared herself a church, separate and apart from her mother—the church of England. May not this be the case, ultimately, with the Young Men's Christian Associations? We

do not suppose that these now connected with it intend any such thing; but it will get beyond their control, as John Wesley's society did his.—We are satisfied that the church of Christ has the power within itself to purify itself and make it, as its founder intended, that it should be, an aggressive body. There is no need of such auxiliary societies as the Young Men's Christian Association, to do the work that legitimately belongs to the church. We do not make these remarks from a spirit of hostility to the objects that this Association has in view or to its work.—It is certainly engaged in a good work and the young men connected with it are noble young men. But can't they do this work in the church, and let the church have the honor of it and not a mere human institution? We are somewhat inclined to think that Jesus Christ, when he established his church, knew what he was doing and knew that it would be able, with his help, to meet every exigency. Things have not happened that he did not foresee. Men may imagine that they know a better way to accomplish his purpose, but we think they will find themselves slightly mistaken. All attempted improvements upon the part of men, (and many have been attempted) upon the original constitution of this church, tend to lead mankind into error, and result in much evil to men themselves, and to the church which they attempt to improve. It is better to search for the paths and walk in them. S.

## Revival Notes.

Bro. M. A. Verser writes that he has been engaged nine days in a meeting twelve miles from his residence. There were ten conversions and six baptisms. He intended to make a tour through the Tennessee Valley, but was taken sick near Courtland and had to return home. His wife has also been very sick, but has recovered. We are sorry that Bro. Verser has been so afflicted.—We hope to meet him at the Ministers' and Deacons' meeting at Moulton.

Elder S. M. Stenson closed a nine days meeting at Mission Grove church, Lawrence county, on Sunday the 22nd ult. Results, twelve additions to the church; six by letter and six by experience. Four were baptized on the last day of the meeting. He was assisted by Elders E. R. Little, and W. Agee. We hope that brethren in North Alabama will send us all the revival news they can.

Our young brother, Riley, visited a number of our churches in North Alabama after the Convention at Huntsville, in the interest of the Home Mission Board at Marion. He preached with great acceptability. The brethren were greatly pleased with him. He is a young brother of great promise. S.

## New Appointments.

The State Mission Board at its late meeting in Talladega, made the following appointments:

Rev. Thos. M. Bailey, of Pleasant Hill, was continued as Evangelist with the additional duty of Financial Secretary of the Board.

Rev. Joseph Shackelford, D. D., of Tusculum, was appointed Evangelist for North Ala., with instructions to supervise the interests of the Board in that part of the State, and also to give special attention to the Centennial work, for the endowment of Howard College, and take subscribers for the ALA. BAPTIST. Therefore, he will preach the word, address the churches on Sabbath School work, collect funds for both causes when he can without conflicting these interests with each other.

Rev. W. H. Carroll, of Opelika, was appointed Evangelist for East and South-East Ala., to preach the word, aid pastors when needed, address the churches on Sabbath-School work, present the claims of the ALA. BAPTIST, aid the grand movement in the interests of our College. His field embraces the (East) Liberty Association, thence west to the river, thence south in the direction of Florida by the west line of the Tuskegee Association.

Col. J. B. Fiquet, of Talladega, was appointed Recording and Corresponding Secretary. We mean by Recording Secretary, that he will keep the books and accounts of the Board. We mean by Corresponding Secretary, that he will answer such letters as may come here for the Board, receive reports from the brethren in the field, make appeals through the paper—if necessary, &c. Funds sent to Rev. J. M. Bailey, Financial Secretary, would best be sent by post office order on Selma. Bro. Bailey will be expected to devise the plans of getting money for the Board. He will have an understanding with the other brethren in the field on the subject.

The churches and pastors can see

that the Board has taken a bold advance movement. It is because this was the spirit of the late Convention; indeed, this was the action of the Convention. We must hold the hands and encourage the hearts of these able and worthy Missionaries. We have faith in the liberality of the churches. We have faith in God!—The Mission Board will likely not make any other appointments this year; and as it is now fully organized in its work, and as the writer has his hands full of the movement in the Centennial work, the churches will look to the Evangelists in the field, and to Bro. Fiquet, and specially to the Financial Secretary, to keep them posted and warmed up on this sublime work of State Evangelism. God will bless this work. It is his own work. "Go!" "As ye go, preach." "How shall they preach except they be sent?"

J. J. D. REXFORD,  
Pres. Mission Board.

## Brother Foster's Plan.

We call special attention to the plan of endowment for Howard College, found in another column, as furnished by Deacon Ira Foster, of Gadsden. It is worthy the most candid consideration. When he partially submitted it in a speech at Huntsville, we believed the plan to have great force in it, and we are still of that opinion. We can see one great difficulty in it, namely; will the several classes mentioned take hold of it? If they will, they can make it a success. We shall be pleased, yea, much gratified, to know that five hundred acres of ground are growing for this great enterprise. Yet, let this not interfere with the plan put forth already by the committee and myself. I propose to go right at the people with the one dollar roll and the larger rolls; and if the Central committee at Marion think this plan of Bro. Foster will not conflict with the one already selected, I shall not hesitate to try to work the whole list. If the one plan, however, will embarrass the other, then it will be best to take a single plan. Meanwhile, the friends of this cause can use both in working up funds for the great work which we have undertaken. We must have the "one dollar roll" completed!—Brethren this much must come!—Get ready for it! Oh, let us all get ready for it; and do the same for our children, and then stimulate our friends to do the same for this grand work. J. J. D. REXFORD,  
Gen. Agent.

## Appointments.

I expect to be at the Harmony Association—at the Tusculum—at the Coosa River one day only—in the city of Tusculum on the 3rd Sabbath in September. Likely at the Mulberry. Other appointments will be announced in due time. Let the brethren understand that I shall want to talk and speak Centennial. R.

## Communications.

## Revival in Monroe County.

Dear Bro. Winkler:—Having been constantly engaged in protracted meetings for three weeks, I have deemed it proper to report results to the ALA. BAPTIST.

The meeting at BURNST CORN began on Friday before 2nd Sabbath in August, by fasting and prayer, and continued one week. This church has been in a very low state for a number of years. Soon after the war, the prospect was so dark I advised the church to dissolve; but a few faithful sisters resolved to hold on and hope and pray for a brighter day. And that day has dawned at last. The church has risen from her ashes, and with the addition of twelve new members from the most prominent and influential citizens of the community as the result of the meeting. The outlook is truly encouraging. Nothing now seems to be in the way of continued prosperity.—The work still goes on. Half dozen or more are expected to join at the next meeting. I was assisted in the meeting by brethren B. J. Skinner and L. W. Duke. After filling my regular appointments at Evergreen on the 2nd Sabbath, I returned on Monday to PHILADELPHIA

church, located in my immediate neighborhood and with which myself and family hold our membership.—Here I found my esteemed Bro. Duke (the pastor) in the midst of a warm and enthusiastic meeting. This meeting continued with unabated interest until Friday: closing with addition of eighteen by baptism. Others are still coming in at the Thursday night prayer-meetings, and probably the number of accessions will reach twenty-five. After filling my regular ap-

pointment at Bellville on the 4th Sabbath, I returned Sabbath night to MARION, a new church located five miles from my home and about the same distance from Burnt Corn. Here I found the zealous pastor, J. L. Edmonds, with young Bro. Higdon engaged in a most interesting meeting. This meeting is still in progress, and at the present writing twenty-six have been added to the church. The three above named churches are located in a section not exceeding ten miles square. In this small and sparsely settled territory, probably not less than seventy souls have been converted in the last three weeks.—To God be all the praise.

Burnt Corn, W. G. CUNRY.  
Aug. 27, 1875.

## News from the Bethel Association.

Dear Baptist:—I have long and anxiously looked for something cheering from our Association (Bethel) in your columns; but up to this time, have looked in vain. Spiritual barrenness has prevailed and been complained of from every quarter that I have been able to hear from. It has been a long and need I say dreary season with us; but thank God for the evidences of better times. Our church meetings are better attended and I hear of other favorable indications from many parts of late.

Dear Bro., it affords me inexpressible pleasure to write you the following:—On reaching my appointments at Aimwell church, Marengo Co., in July I was solicited to continue the meeting a few days; the indications being favorable on Sunday, I gladly consented. We had a pleasant season of seven days. I had the assistance of brethren P. E. Kervin and F. H. McGill. The church was graciously refreshed; and during the meeting two were restored, two received by letter; and at the close I had the pleasure of baptizing eight willing souls, three of whom were formerly Methodists.

I have just closed one of the most interesting meetings with the New Hope church at this place it has ever been my privilege to attend; and it would occupy too much space, I will forbear details and only give particulars.

The meeting commenced 14th inst., and continued to the 22nd. We had the assistance of brethren H. A. Kervin, and Wm. De Witt. It pleased God to abundantly revive the church; and it has never been my pleasure to witness as great interest as was manifested among sinners, from thirty to sixty asking for prayer. It was my pleasure to baptize thirty-one: some were restored, some joined by letter, making the whole number of additions fifty-two, nine of whom were formerly Methodists.

Dear Bro., in consequence of the impoverished condition of our country I have not been able to do anything for our paper. I have been anticipating sending you a long list of subscribers this fall; but, alas! my hopes in this respect are almost entirely blasted. We have been suffering from the most withering drought I ever experienced. Our people are willing, if they only had the ability. I must close. We would be very glad to have you and Bro. Bailey (Evangelist) meet with us at our Association. L. T. DANIEL.

Choctaw Corner,  
Aug. 25, 1875.

## The Great Missionary.

Very naturally some reader's mind will be directed to Judson, who forsook all for Christ and His gospel; choosing a field of labor which demanded great self-denial; rather than an easier field at home.—Burmah rather than America; because his zeal for God's glory was sufficiently akin to that of his Master, to overcome every opposing influence from within and without. Others think of Carey, the pioneer-missionary.—Others still are led to fix their mind on some faithful servant of God, with whose labors in foreign lands they are most familiar.

But the mention of One far greater than these—infinite exalted above these—may intensify our zeal, and increase our efforts in the great work, which so imperatively demands the interest and aid of all true Christians to-day.

The Son of God was the greatest of all Missionaries. He was Heaven's Missionary to earth; characterized by perfect consecration and faith, as well as power.

Christ's consecration was perfect. When His missionary work was set before Him, the glory of Heaven could not tempt Him to decline it; and the combined powers of this world and the prince of this world could not force Him to forsake it.—In the act of assumption, He stands

before us the embodiment of sublime self denial; in the prosecution of that work, He stands before us the embodiment of sublime consecration.—From the time in which He declared to His parents that the things of His Father constituted the sphere of His being, to the moment when He concluded His bitter prayer in the garden of Gethsemane; from the moment in which He was buried in the waters of Jordan, to that in which He was buried in the tomb, He proclaimed His Father's will, illustrated conformity to it, and fulfilled it. Through Him was announced God's "so great salvation;" and it was His delight to discharge every duty imposed by the Father, who had sent Him.

The Faith of Christ, in His missionary work, was as sublime as His consecration.

Missionaries have gone forward in the discharge of their duties when they knew that injury and death were possible; Christ, when He knew that He would "sit down at the right hand of the throne of God," and the same was true of Him as a missionary.—Faith, as verily as Divine foresight, saw into the near future, and aided Him in being (in His labors, as on the Cross) "the great exemplar of faith's power;" while, on the throne, He is "the great exemplar of faith's results."

As the Father sent Him, so did He send His disciples; emphasizing the missionary character of Christianity. If we are not led to become missionaries, in the stricter sense, imitating our Leader's consecration and faith, in foreign lands; we can at least hold up the hands of those who, by the grace of God are called, and enabled to do it.

Let us give them our prayers; and let our sympathy and aid attest the sincerity of our prayers.

Mobile, Ala. J. O'B. L.

PINE LEVEL, ALA.,

Aug. 26, 1875.

Dear Alabama Baptist: In behalf of the centennial movement, I beg of the Central Committee a suggestion, which will do no harm, and if you think proper, please publish.

A word from a child is often the means of accomplishing good. The object of the centennial movement in Alabama, is to endow "our college," the Howard. I have watched its workings from the first, read the suggestions of our committee, and those of other distinguished Baptists throughout the country, with a prayer that it may be a success; yes, willing to aid, if but little. I am thankful that the committee has appointed an assistant in each Association; I think they could go further with considerable profit. Appoint, or instruct the associational assistant to appoint, an assistant in each district of each Association. Let that assistant appoint a committee at each church; say four, two brothers and two sisters; and let this committee have the right to raise the subscription first, and do the collecting afterwards; turning the money over to the district assistant and he to the Central Committee. It is a well established principle, that to enlist the people's sympathy and aid, in any cause, they must be aroused; brought to feel the value and importance of the object in view; if possible, made to feel that it's our movement; thus we will succeed. The district assistant will have more time to visit his churches. These church committees ought to first raise a centennial subscription. I know from several years' experience, that much more money will be subscribed than will be paid down; if that committee does not collect all that is subscribed, this is the best method of raising the endowment. Let the church committee do the collection, because they have the advantage; also relieving the assistant of a great work; he could devote himself to lessening and preparing the people for this church committee.

My object in writing is the love I have for the denomination and the cause of Christ, praying that my idea may raise us one round up the ladder of this our denominational enterprise, which is this: The Central Committee consists of three members, and there are about fifty Associations in the State, with four assistants from each, making a committee of two hundred, bearing and feeling the interest of twelve hundred Baptist churches; with a committee of four from each church, making a committee of forty-eight hundred; and the three committees added, numbers over five thousand, consisting of Baptists upon every hill and in every valley over this our beloved Alabama. These five thousand Baptists would feel a direct interest in the movement, which would inspire them with zeal, to work for the enterprise. The eighty thousand Baptists of the State of Alabama, through the committees of their respective churches, would exclaim, "Our movement;" the committees of each church, through their district assistant, would exclaim, "Our movement;" the district assistant, through the Centennial Committee, would exclaim, "Our movement;" yes, all would say, "Our movement," and we would win. Then success will be certain.

HAMILTON,



## Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.:

Tuesday, September 7th, 1875.

## Our Message.

We return thanks to Gen. E. P. Alexander, Manager of the Western Railroad, for favors shown to us. We cheerfully recommend this route to travellers. Put the children to work on our Centennial-Memorial. Let every S. S. teacher have a dollar roll, and get a dollar from every scholar. The children, the children, under God, are the perpetual hope of the country. Study human nature, the mind of the scholar, if you would be successful in impressing the truth. Do not neglect the habitual teaching of our denominational tenets drawn, as we believe, from God's word. Every superintendent should forward to Dr. Renfro the statistics of his school.

Third Quarter, Lesson XI.  
September 12th, 1875.

## THE GOOD SHEPHERD.

John x. 1-11.

Leading Text.—HE SHALL FEED HIS FLOCK AS A SHEPHERD.—Isa. 40:11.

## THE IMAGE INTERPRETATION.

This discourse was suggested by the Pharisees' cavils over the miracle that gave sight to the blind man, and should have been a part of the last chapter. John is not given to transitions from one subject to another without emphatic notice. It would be well to read Jer. 23:1-4; Ezek. 34; Zech. 11:4-17; Ps. 23. Consider—

**I. The Image.**—(Vs. 1-4).—This is hardly a parable, but rather an allegory. A parable employs things natural to set forth things moral; an allegory transfers the properties of one subject to another. The word in the 6th verse translated parable, literally means "by-the-way," a *by-speech*; allegory is a better rendering than parable. We call this passage an *image* because it is so true and false shepherd. The false shepherd does not enter the sheep-fold, or enclosure of the sheep, by the right way, but by an unauthorized way and with evil intent. So the devil, and the Pharisees who were his children, entered God's fold as "a thief and robber." Every false teacher essays the same thing. The true shepherd enters by the strait gate, the one, divinely appointed way, and with a view of caring for the sheep; is welcomed by the porter, and headed by the sheep, which respond to the name called by the shepherd. He guides, guards, gives food to, and goes before his known and knowing sheep. No stranger can control these sheep nor counterfeit the voice of the true shepherd. [The porter may mean the Holy Spirit or the Father. Dr. Hall says it simply fills in the picture, like the inn in Luke 10:34.]

**II. The Interpretation.**—(Vs. 7-11).—His hearers did not, could not, would not understand the words of Christ. There is an outward and inward sense to all Scripture. Happy is he who has the mind of Christ to show the true spiritual meaning! Jesus explains His meaning. By the use of His emphatic "Verily," He declares Himself "the Door of the sheep," not of the shepherd. All pretenders are thieves and robbers; they only make merchandise of the saints, destroying souls while profiting themselves; professing themselves to be wise, they became fools; deceiving if possible, the very elect. "But the sheep did not hear them."—God's special care and grace prevented their capture. Again he says: "I am the Door"—the open, only way to the safety, freedom, food of His Father's fold. Nothing shall be wanting to him who enters this fold; no good thing shall be withheld from him that walketh uprightly. "He that cometh to Me shall never hunger; he that believeth on Me shall never thirst." The false prophet or priest will soon show the cloven foot and the Satanic heart. But Christ came not to destroy, not to harm, but to save, to give life, spiritual and eternal. In Him the believing soul finds life, rich, full, unceasing life; and hence that soul is ever girded, quickened, comforted, and sanctified by the Spirit of Christ. It is with no sterner hand, with no contracting heart, with no wearying toil that our Good Shepherd furnishes us with all the affluence of His grace and life. The proof that He is the good Shepherd is "He giv-

eth His life for the sheep." Thus we come to the atonement as the ground of all spiritual blessings and of all salvation. That atonement was gracious, voluntary, substitutional, "once for all," and by it all the redeemed enter heaven. Oh that we may love, hear, obey, and follow our Shepherd!

## TEACHINGS.

1. Only Jesus can do helpless sinners good.
2. Come into God's fold now, before it is too late.
3. Beware of false teachers.
4. Having Christ, we have all things.

## Mr. Nobody.

I know a funny little man,  
As quiet as a mouse,  
Who does the mischief that is done  
In everybody's house.  
There's no one ever sees his face,  
And yet we all agree,  
That every plate we break was cracked  
By Mr. Nobody.

He is the who always tears our books;  
Who leaves the door ajar;  
He pulls the buttons from our shirts,  
And scatters pins afar.  
That squeaking door will always squeak,  
For, per'haps, don't you see  
We leave the door open to be done  
By Mr. Nobody.

He puts damp wood upon the fire,  
That kettle cannot boil;  
He is the feet that bring the mud,  
And all the carpets soil.  
The papers always are mislaid—  
Who has them last but he?  
There's no one tomes them about  
But Mr. Nobody.

The finger-marks upon the door  
By none of us are made;  
We never leave the blinds unrolled  
To let the cartrials fade;  
The ink we never spill; the boots  
That, lying round, you see  
Are not our boots! They all belong  
To Mr. Nobody.

## Publishers' Department.

## Our Paper Enlarged.

With a little exertion on the part of the friends and patrons of our paper, between this and the 1st of Oct. next, we will be enabled to increase its size without endangering its finances or increasing the subscription price. The proposed enlargement will give an addition of solid reading matter, equivalent to five columns of the present size.

To attain this end, let those to whom a little indulgence has been specially granted, remit the balance due as early as practicable, and each one of our friends make an effort to send us one additional subscriber.

WM. W. WILKERSON,  
Business Manager.

## Communications.

## Centennial Letter.

Brother Renfro: I see that you invite correspondence in reference to the endowment of Howard College. As I feel a deep interest in its consummation, and have given the subject much thought, I will submit the result of my reflections, hoping that you will weigh well the points presented, and if good, act upon them.

In the past, the endowment of Baptist colleges has been attended with great difficulties; and under our present circumstances, it will be even more so, yet our cause is worthy of the effort. Now, to succeed in this thing, I assume the position that we must simultaneously strike the entire Baptist heart of the State, presenting a plan which will seem reasonable and just, and which can be complied with without being burdensome to any one. The Baptists, like other people, oftentimes need incentives, other than strictly divine, to bring them forth to such a work. But I will not weary you with further argument. I propose in this plan to approach simultaneously all grades, sexes, and ages.

1st. As I suggested at Huntsville, I will be one of five hundred farmers, to purposefully cultivate and give the entire proceeds of one acre of land; one of one thousand to cultivate one half acre; one of fifteen hundred, to cultivate one-fourth of an acre; and one of two thousand, to cultivate one-eighth of an acre, and give the entire proceeds to the endowment—the lands to be planted and worked in such a manner as to give promise of the greatest yield. And I propose to place in your hands, as Centennial Agent, four tracts of lands with good titles, lying in the great Pine Belt of Georgia, containing one thousand acres, 250, 202 1-2, and 160 acres, respectively; and the person bringing in the largest amount of funds from the one acre, to have the one thousand acres, and thus down to the last. I shall not run for the prize myself. I believe by proper effort, the requisite number of farmers can be induced to go into this arrangement to make it a success.

2nd. My daughter, Miss Nannie Foster, proposes to be one of five hundred ladies, to raise by their own exertions, the sum of ten dollars; and the lady who raises the largest amount above this, shall be entitled to a prize of twenty dollars in gold; the same to be deposited in your

hands by myself; and further, the successful competitor, to be entitled to her large photograph likeness to be neatly framed and hung up in the college as a memento of industry and enterprise—the miniature picture to be sent to you by mail.

3rd. My wife, Mrs. Foster, proposes to be one of one thousand ladies, to set apart one hen, to hatch and raise chickens for market; and she who raises the largest proceeds from the one hen, shall be entitled to a prize of ten dollars in gold, and her picture treated as above.

4th. Mrs. Foster proposes further, to be one of one hundred or more, to raise and kill for market, one pig, not to exceed at the killing, fifteen months old; and she who shall produce and turn over the largest amount from the single pig, to be entitled to twenty-five dollars in gold, to be raised from the pig fund, and her picture, like those already mentioned.

5th. My daughter, Miss Nannie Foster, and one other young lady, propose to be two of one hundred ladies, to raise each from their own labor, the sum of one hundred dollars; and I propose that the pictures of the entire hundred shall be suspended in the college.

6th. I propose that every Baptist lawyer shall be requested to give his maximum fee; every doctor his maximum bill against any one person or corporation; every dentist his largest bill from one month; and every merchant to set apart from fifty to one thousand dollars as a trading fund, in some given article or commodity, and give the proceeds thereof; and he who shall raise the largest fund, shall be entitled to have his picture framed and hung up in the college.

7th. Every Baptist, male or female, who works for a stated or fixed salary, to be requested to give one week's wages of his or her earnings.

8th. All who have factories or mills of any kind, to be requested to give the proceeds thereof from one to six days.

9th. All blacksmiths, the proceeds of the shoeing of from one to ten horses or mules; all cabinet workmen, the proceeds of a neat, fine, small table or bureau; all wheelwrights, the proceeds of at least one of his finest make of wheels.

10th. That each Baptist Sunday school scholar be induced to give one nickel per month, and each teacher two nickles per month, and each superintendent at least one dollar per month; and the superintendent who shall give the largest amount above the one dollar per month, shall be entitled to his picture in the college.

11th. Each Baptist church in the State be solicited to give at least ten dollars, and the church that shall contribute the largest amount will be entitled to their pastor's likeness in the college.

12th. That all others having professions not named, shall be requested to give a small earnest from their respective callings.

13. That the Centennial Agent shall appoint one or more active agents in each city or county in the State, with a view to carry out the full spirit of the plan proposed, and that each agent shall faithfully canvass his field.

IRA R. FOSTER.

OFFICE OF HOME MISSION BOARD  
August 21, 1875.

WHEREAS, Dr. M. T. Sumner, the Corresponding Secretary of the Home Mission Board, has again tendered his resignation, fixing a time, (the 1st of October) at which his services will no longer be at the disposal of the Board, and expressing a desire that he be relieved earlier, if possible, by the appointment of a successor; therefore,

Resolved, That we consider ourselves under great obligations to our beloved brother for his disinterested devotion to the cause in continuing to hold an office of such severe toil and heavy responsibility, after his resignation had been accepted by the brethren at the Southern Baptist Convention; and while situations of emolument were open to him.

Resolved, That we deplore the loss to our denomination of this able and efficient agent, at a time when the resources of the Board are severely crippled by the financial crisis through which we are now passing.

Resolved, That we are constrained to accept the resignation of our brother, feeling that in justice to him, we cannot require him to sacrifice his personal interest to the public good, when his motives are so liable to be misrepresented and misconstrued.

Resolved, That it is our earnest prayer, that in the new field of labor to which he has been providentially directed, he may meet with the success merited by his business capacity, his untiring energy, and his ardent zeal in the furtherance of every good work.

PORTER KING, Ch'm. Com.  
At a meeting of the Home Mission Board, held on the 21st Aug., 1875, the above resolutions were unanimously adopted by the Board and ordered to be published.

E. T. WINKLER, Pres.  
Y. H. FIGHT, Rec'd. Sec'y.  
Southern Baptist exchanges please copy.

## Stonewall Baptist Church.

Bro. Winkler: It gives me pleasure to inform you, that, in company with Bro. H. H. Sturges, I visited the brethren in the neighborhood of old Providence church, six miles west of Warsaw, on the 3rd Sabbath in August last. We held a meeting of five days; while no one professed to be converted to God, we are encouraged to believe that good will result.

Providence church was, in former times, one of the most worthy and prominent churches in the county. Its house of worship, as to beauty, taste, and elegance, with its neat and handsome parsonage, could not be excelled. Here brethren Latimore, Teague, and others, faithfully preached the word of God. During the last fifteen years, this beautiful temple of the Lord has been occupied; and the church, once so prosperous, gradually drooped and died. The house was moved last fall to a more central point in the neighborhood, but had not been occupied until our visit. It was, indeed, a time of rejoicing, when the aged brethren and sisters, who had been deprived of worship in their own sanctuary for so many years, extended to each other the right hand of Christian and fraternal love, in a covenant to work for our blessed Master in a new organization.

At the request of the church, I will preach for them until the 1st of January. It is the expectation of the church to join the Bigbee Association, which is to convene at Livingston on the 1st Sabbath in October next. Give us your prayers, dear brother, that the Lord will bless us at Stonewall.

Yours truly, B. F. HENDON.

Brother Winkler:—The brethren of the Cherokee Baptist Association invite the Editors of the ALABAMA BAPTIST to be with them at their session at Mt. Zion, near Valley Head, DeKalb County, Ala., Sept. 17th.—We hope there will be a full attendance as the subject of division will be considered. We are sorry to say that our church house at Piney Grove was burnt down last month by an incendiary.

G. W. WILCOX.

## Something About Foreign Missions.

II. MORAL STATE OF THE WORLD.—WHAT IS AND WHAT SHOULD BE DOING FOR THE HEATHENS.

The following summary of the religious state of our race may be interesting, and is important in order to temperate the work needed for the nations:

RELIGIONS OF MANKIND, According to Dr. J. C. Loefer, 1868.	
Pagans	600,000,000
Mohammedans	120,000,000
Judaism	5,000,000
Christianity	275,000,000
Total	1,000,000,000

Christians.	
Protestants	95,000,000
Armenian, Nestorian, &c.	5,000,000
Greek	50,000,000
Romanists	125,000,000
Total	275,000,000

## PROTESTANT LABORERS AMONG THE HEATHENS.

Ordained Missionaries.	
Episcopal	340
Lutheran	17
Methodist	270
Moravians—"one-half of laborers of all classes"	158
Presbyterian	571
Independent	156
Congregationalist	102
Baptists	130
Others	24

Foreign Missionary Asst's.	1,777
Native Assistants	1,804
Laborers	7,441
Communicants	249,928
Scholars	203,905

Query.—To these 95,000,000 of Protestants there are, judging from the 84,273 Protestant preachers in the United States, probably 25,000 ordained ministers—1 to every 1,000. To these 725,000,000 Pagans, Mohammedans and Jews there are 1,777 ordained missionaries—1 to every 413,918. Where, in the commission of Christ to his disciples, do we find the authority for this startling discrimination in favor of ourselves, who have the least, and against the nations who have the most, need of the bread of life? As stewards of the manifold grace of God, have we sufficiently pondered the words of the Master: "It is required in a steward that a man be found faithful?"

## STATISTICS OF 1874.

Estimated population of countries professing belief in Christ	360,000,000
Estimated population not professing belief in Christ	990,000,000
Estimated population of the earth	1,350,000,000
4,000 centres of Christian influence in pagan lands.	
2,500 Christian congregations.	
10,000 laborers, foreign and native.	
273,000 communicants.	
300,000 boys and girls in schools.	
1,350,000 have adopted the Christian name.	
90,000 Fijians regard the Sabbath.	
4,500 members of Hilo church in Hawaii—largest church in the world.	

200,000 Madagascans, with their queen, adhere to Christianity. In 1860 only here and there a persecuted convert.

"In more than 300 isles of Eastern and Southern Polynesia, the gospel has swept heathenism away."—Secretary of "London Miss. Society."

## COMPARATIVE VIEW.

1. Relative Success.	
Ordained Baptist ministers in the United States	13,354
Baptists last year	102,496
or over 7 to each minister.	
Ordained Baptist missionaries in Asia	227
Baptists last year	1,174
or over 9 to each missionary.	

It is calculated that, in the last fifty years, the average annual number of converts of the Home Missionary Society has been nineteen; and that, during the same period, the average annual number of heathen converts of the Missionary Union and Free Mission society has been forty-three.

## 2. Relative Expense.

In the Associations of New York, Long Island, and Black River, the expense per convert is \$430. Under the American Baptist Missionary Union the expense per heathen is \$55, or eight to one in favor of the Missionary Union. In the mission station, where there has been the largest number of converts, the expense per convert is \$24; in the church of these Associations, where there has been the largest number of converts, the expense is \$115, or five to one in favor of the missionary work. In the largest mission, the expense has been \$43 per convert; in the largest church of these Associations, the expense per convert is \$75.1, or eighteen to one in favor of the foreign missionary work. This calculation is made by an experienced lawyer, and not by an enthusiastic preacher.

## OUR DUTY.

But suppose the figures were reversed, and the expense of missions greatly exceeded that of our home work, let us remember that Jesus did not count the cost to do his Father's will. As the congregations of God's people shall come together on the first Sabbath in October to pray the Lord of the harvest to send more laborers into the harvest, and to pay the wages of the laborers already in the field, let us look upon our divine Lord; and as we see his sweat of bloody anguish, and his very life blood poured out, and seem to hear from his lips,

"All this did I for thee!  
What wilt thou do for me?"

let our hearts be pierced with gratitude and grief; and let each covet the honor of her, of whom it shall be published to the end of time and over the universe, "SHE HATH DONE WHAT SHE COULD."

The loss of a set of false teeth did not prevent a marriage at Cairo.—The bride took a handkerchief over her mouth and told the minister to "go ahead."

MARION, ALA., March 17th, 1875.

We, the undersigned, have purchased of Mr. Jno. A. Wiley the right to use "Ward's Patent Improved Rail Fence," and after giving it a practical test, can unhesitatingly say that we are well pleased with it in every particular in which it is recommended as superior to the old worm fence; for strength, durability and economy of timber as well as splitting and hauling of rails. We would commend it in the highest of terms to all persons interested in fence building.

Gen. J. P. Tarry, Marion, Ala.  
Dr. W. W. Wilkerson, Marion, Ala.  
A. J. Kynard, Marion, Ala.  
Capt. Carlos Reese, Marion, Ala.  
P. T. Hurt, "  
A. T. Moore, "  
Capt. W. M. Byrd, Jr., "  
W. T. Miree, "  
David Avery, Greensboro, Ala.  
R. W. Morrison, Selma, "  
Col. N. M. Carpenter, Clinton, Ala.  
Elder J. P. Lee, Pickensville, "  
See advertisement in another column.

## Alabama General Centennial Committee.

TENN. RIVER.—J. J. Beeson, Scottdale, Liberty—G. A. Moring, Athens.  
MUSCLE SHOALS.—Jos. Shackelford, Tusculoma.  
COLUMBIA.—Sam'l Norwood, Barton, Colbert county.  
BEAR CREEK.—D. W. Chambliss, Frankfort, Franklin county.  
WARRIOR RIVER.—P. M. Musgrove, Bangor, Blount county.  
SUNFLOWER SPRINGS.—Wm. J. McCrary, Warrior Station, S. & N. R. R.  
NORTH RIVER.—David Manasco, Jasper, Walker county.  
NEW RIVER.—J. E. Bell, Fayette C. H., Yellow Creek county.  
CANAAN.—A. J. Waldrop, Wood's Station.  
TUSCALOOSA.—W. H. Williams, Tuscaloosa.  
MUD CREEK.—T. A. Norwood, Woodstock.  
SHELBY.—A. A. Sterrett, Columbiana.  
CANAAN VALLEY.—Jesse A. Collins, Cropwell, St. Clair county.  
COORA RIVER.—S. Henderson, Alpine.  
TALLAHATCHIE.—John Glenn, Peaks Hill.  
CANEY.—Judge Williams, Ashland, Clay county.  
CHEROKEE.—J. W. Foster, Gadsden.  
HARMONY.—G. G. Jenkins, Oxford.  
ARABACOOCHIE.—Wm. Burton, Edwardsville, Cleburn county.  
LIBERTY.—E. A. A. W. C. Bledsoe, Liberty, Chambers county.  
TUCKER.—D. D. Roby, Tuskegee.  
EUFAULA.—W. N. Reeves, Eufaula.  
SALEM.—E. Y. Van House, Troy.  
NEWTON.—P. M. Calloway, Newton, Dale county.  
BETHLEHEM.—W. G. Curry, Burnt Corn, Monroe county.  
PINE BARREN.—B. J. Skinner, Snow Hill, Wilcox county.  
SHELBY.—W. C. Cleveland, Carrollville.  
UNITY.—A. Andrews, Burnsville, Dallas county.

CENTRAL.—H. C. Taul, Wetumpka.  
CANAAN.—W. C. Ward, Selma.  
BETHLEHEM.—L. L. Epps, McKinley, Marengo county.  
UNITY.—Jno. C. Foster, Foster P. O. Tuscaloosa.  
PROVIDENCE.—J. O. B. Lowry, Mobile.  
LOST CREEK.  
ZION.  
JUDSON.

## THE Thirty-Eighth Annual Session OF THE JUDSON FEMALE INSTITUTE.

Monday, Oct. 4th, 1875.

LOCATED AT Marion, Alabama.

## Officers of Instruction and Government.

M. T. SUMNER, D. D., PRESIDENT.  
Mental Philosophy, Moral Science and Christian Education.

F. H. HAWKS, A. M.,  
English Literature, Latin, Mathematics.

OTTO A. SCHMIDT,  
Modern Languages.

OTTO A. SCHMIDT,  
Musical Director.

MRS. M. CHILTON JONES,  
Teacher of Music.

MISS MARIA L. LIDE,  
Art Teacher.

MISS M. JOSEPHINE TUTT,  
PRESIDENTIAL TEACHER,  
English Literature, Botany, Chemistry, Physiology.

MRS. J. T. LUMPKIN,  
English and French.

MISS S. L. DANIEL,  
Principal in Primary and Preparatory Department.

MRS. M. CHILTON JONES,  
Callisthenics and Education.

MRS. M. T. SUMNER,  
Home Department.

MRS. FLORENCE B. TARRANT,  
Governess.

MRS. ALICE P. KENNON,  
Matron.

MISS MARY HOWARD,  
Housekeeper.

MRS. G. A. KISEH,  
Mantua Maker.

THE MUSICAL DEPARTMENT  
is under the direction of Professor Otto A. Schmidt, a gentleman of rare accomplishments, educated in Germany, his native country, for the profession of Music. His instruments are the Organ, Piano, Guitar, Flute and Violin. In addition to his ripe experience as a teacher of instrumental Music, Prof. Schmidt is a first class Vocalist, and has great success in vocalization. The attention of Ladies desirous of qualifying themselves as TEACHERS of Music, Instrumental and Vocal, is specially called to the unusual facilities afforded in the JUDSON for the accomplishment of their object.

THE DEPARTMENT OF MODERN LANGUAGES  
is under the charge of Prof. Schmidt, whose native tongue is the German. He will secure to students remarkable opportunities in acquiring a knowledge of the German, French, Latin and Greek Languages. Assistant teachers are also employed in the Department of Music and Languages.

THE ART DEPARTMENT  
is under the direction of Miss M. L. Lide, whose native talent for her profession, added to an experience of several years as a teacher of Art, qualifies her in an admirable degree for the position she holds in this Institute. No Female College in this country has furnished a greater number of teachers of Art for our first-class schools, than the old and honored JUDSON.

THE DEPARTMENT OF EXPENSE  
will be as reasonable as in any first grade Female College in this country. The expenses of a Boarder Pupil for the full session of nine months, including Tuition in Regular Course of COLLEGIATE DEPARTMENT, will amount to Two Hundred and Thirty Dollars.

VOCAL MUSIC (Whole School)....FREE  
EDUCATION.....FREE  
CALLISTHENICS.....FREE

is under the immediate management and supervision of the President and his lady, who reside in the Institute. Boarders will be treated and cared for as members of the President's family. Pupils from abroad will invariably be required to board in the Institute.

SOCIAL CULTURE, &c.  
In order to give ease and grace of manner in company, a Reception for Social Culture, together with a Musical Soiree (to be attended only by inmates of the Institute and Board of Trustees), will be held in the Parlors of the Institute on every alternate Friday evening.

The History of the Judson need not be written here. Its five hundred graduates are widely dispersed, and are everywhere distinguished for intellectual and social culture.

Marion, the location of the Judson, situated as it is among the hills, is unsurpassed for its healthfulness, and distinguished for the intellectual, moral, social and religious character of its citizens.

Marion is on the Selma, Marion and Memphis R. R., and is easily accessible from any direction.

For Circulars containing full information, address

M. T. SUMNER, D. D.,  
Aug 26 President.

## Associational Meetings.

BOILING SPRINGS.—Saturday, Sept. 11th, at Good Hope, Clay county. Mod., Elder J. Garrett, Delta; Clerk, Elder T. H. Howie, Delta.

NORTH LIBERTY.—Friday, September 17, at Union Hill Church, Giles county, Tenn., near Elkton Station. Mod., Rev. G. A. Moring, Huntsville.

COORA RIVER.—Friday, September 17, at Alpine, Chambers county. Mod., Rev. E. T. Smith, Oxford, Claiborne Springs.

CHEROKEE.—Friday, September 17, at Mt. Zion Church, DeKalb county. Mod., Elder J. H. Head, Mod., Eld. B. Bruce, Brandon Station, A. & C. R. R.; Clerk, T. N. Appleton, Collinsville, A. & C. R. R.

PINE BARREN.—Saturday, September 18, at Camden, Wilcox county. Mod., Rev. B. H. Crumpton, Pine Apple Ala.; Clerk, C. W. Harn, Fatama.

SHELBY.—Saturday, September 18, at Six Mile, Bibb county. Mod., Rev. T. P. Holcomb, Columbus, Ala.; Clerk, Rev. C. W. O'Hara, Wilsonville.

TUSCALOOSA.—Tuesday, September 21, at Big Sandy Church, Tuscaloosa county, eleven miles north of Tuscaloosa, and one mile from the intersection of the A. & C. R. R. Mod., J. B. Eddins, Tuscaloosa; Clerk, Rev. J. T. Terby.

BETHLEHEM.—Friday, September 24, at Bethel Church, Wilcox county. Mod., Rev. L. L. Fox, McKinley



