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The Battle of Life.

Go forth into the battle of life, my boy,
Go, while it is called to-day,
For the years go on, and the years come in,
Regardless of those who may live or win,
Of those who may work or play,
And the troops march steadily on, my boy,
To the army camp before:
You may hear the sound of the falling feet,
Going down to the river where the two
Worlds meet—
They go to return no more.

There is room for you in the ranks, my boy,
And duty to do assigned,
Step into the front with a cheerful grace,
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again;
Work for the leftiest, lowest of men,
Work for the plow, sick, spindle and pen,
Work for the hands and brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers,
Enchanting her golden hair.

Temptation will wait by the way, my boy,
Temptation without and within;
And spirits of evil in robes as fair
As the holiest angels in heaven wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful day of youth;
Put on the helmet, breast-plate, and shield,
And the sword that the fiercest arm may wield,
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod,
And before high heaven do the best you can,
For the great reward, for the good of man,
For the Kingdom and Crown of God.

Communications.

The Perfection of Christ.

As it is denied by some that Christ was perfect while here in the flesh, and as I am one who believes that there never was a time when he was imperfect, therefore I am bold to assert my reasons for believing in his perfection while here in the flesh.

CHRIST OBEYED A PERFECT LAW.
I take for granted that all will admit that the law which was transgressed by Adam was perfect and divine. It is admitted also, that we all fell in one federal head, and fell under the penalty of the law. That law was perfect and has been fulfilled.

Has perfection or imperfection done it? I hold that imperfection could not do it, and that therefore, Christ, who did do it, was perfect while here in the flesh.

Some say his mother was imperfect, and he inherited imperfection from her. As well might we say that it is impossible for perfect souls to dwell in imperfect bodies. Peter says, "They are born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Peter 1:23. I consider the word spoken of to be Christ Jesus.

CHRIST THE CREATOR.

The Bible says he was from everlasting to everlasting and as one brought up with the Father. Prov. 8. The world was made by him and for him, and without him there was nothing made that was made. Heb. 1:2; John 1:3. By the word of the Lord were the heavens made and all the host of them. Psalm 33:6. By the breath of his mouth, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. (See, also, Gen. 1:26; Eph. 3:9; Col. 1:16, 17.) I think this proves that Christ was "as one brought up with the Father," and that all things were made by him and for him.

Now, I think I can prove that Christ was perfect while in the flesh. Is it possible for man to look at the heavens and the earth and all things that dwell in them and believe an imperfect being could create them. This is sufficient proof of Christ's perfection.

CHRIST DECLARED HOLY.

But still further, "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Now can the Holy Ghost do an imperfect work? Nay, verily, that which is holy is perfect. For further proof refer to Matt. 1:18-23. Also, John 1:1. "And he was clothed with a vesture dipped in blood and his name is called the word of God." Rev. 19:13. "Who being in the form of God bought it no robbery to be equal with God." Phil. 2:6. "But unto the one on the right throne O God is forever and ever; a scepter of righteousness a scepter of thy kingdom." Heb. 1:8.

could not make the comers thereunto perfect as pertaining to conscience. "For the law having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1.

"For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." Heb. 10:2. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

Now all the blood that was shed under the Law dispensation was not sufficient to take away sins, because it was too imperfect. It could not make the comers thereunto perfect as pertaining to conscience. "If therefore perfection was by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. 7:11. Now the Levitical priesthood being imperfect had to give way to a perfect priesthood. The covenant under the Law dispensation waxed old, because it could not make the comers thereunto perfect as pertaining to conscience. "For such an High priest became who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. "For the Law maketh men high priests which have infirmity, but the word of the oath, which was since the Law, maketh the Son, who is consecrated forever more." Heb. 7:28.

OBJECTIONS MET.

There are three passages quoted by some to prove that Christ was imperfect in the flesh, viz: "And he said unto them, go ye and tell that fox I cast out devils, and do to cures to-day and to-morrow, and the third day I shall be perfected." Luke 13:32. "Good Master, what good thing shall I do that I may have eternal life? Why callest thou me good? There is none good but one, that is God." Matt. 19:16, 17. "For it became him for whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering." Heb. 2:10.

Now shall we take these quotations to prove the imperfection of Christ? My mind revolts at the idea. What did he mean when he cried out, "I am finished?" I think, the plan of redemption was completed. He offered up himself once for all. "For he hath made him to be sin for us who know no sin, that we might be made the righteousness of God in him," that is, he was made a sin offering. He was the sin-atoning Lamb of God, "for by one offering he hath perfected forever them that are sanctified."

Now the idea that while he was in the flesh, he was imperfect, and had to make himself perfect by the work he did, I do not believe. He perfected the work he came to do. He was perfectly free from suffering. It was finished. He kept the Law, he magnified it, and made it honorable. He was free from under the penalty of the Law. See him lying under the penalty of the Law, and see him rising from the tomb not under the Law, but as a mighty Conqueror over death, hell, and the grave. He is the "end of the law for righteousness to every one that believeth." Could an imperfect being do this?

THE GOD-HEAD INDIVISIBLE.

I cannot divide the three persons in the Godhead only in their different offices. It takes the three to make one God. One had as well say God is imperfect, as to say Christ was imperfect in the flesh or in his divinity. His flesh was perfect, for he was "God manifest in the flesh," and had no sin only by imputation. He says, "I and my Father are one." "The Jews took up stones to stone him, because he, being a man, made himself God." "Without controversy, great is the mystery of godliness. God was manifest in the flesh, in the spirit, seen of angels, preached unto the gentiles, believed on in the world, and lived up into glory." 1 Tim. 3:16.

I cannot see any benefit to remove one imperfect priest to bring in another imperfect priest. "We have not an High priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto a throne of grace, that we may obtain mercy and find grace to help in every time of need." Heb. 4:15, 16.

Rev. A. DAVENPORT.
Incey, Choctaw Co., Ala., Oct., 1875.

"Fill up the Barrel."

No preacher can hope for continual success who does not obey the

will soon "run dry." Hence the fact that so many ministers deal largely in dull truisms and uninteresting platitudes. Nothing can supply the place, in preacher-life, of hard study. Search the land over and it will be found that the ministers whom the people hear most gladly are hard workers in the study.

A suggestion or two about "filling up the barrel" may be proper.

1. Study systematically. Have some regular time to devote to mental improvement. Let nothing trench upon this time. Be determined, and don't be afraid to let your purposes be known if occasion require.

It is said that Spurgeon studies at stated hours at his private home, and that the visitor who should, unbidden, disturb the great preacher during these hours of seclusion, would hardly meet a cordial welcome.

Spurgeon is a man of wonderful powers and all that, but who shall dare say that his success is not in large part due to the fact that he submits to the drudgery of a systematic student. If such a course be necessary for the Spurgeon then how much more necessary is it for us "lesser lights?"

2. Study with concentration. Don't try to do too many things at the same time. One or at best two courses of study, carried on thoroughly will be enough for men of ordinary abilities. Better know one thing than have a smattering of many. Wonderful progress can be made in any study "by just keeping at it."

The particular department of thought pursued, must be determined by ones necessities and inclinations. Choose your work, then go at it with a will.

If at times you should have more than usual freedom in the pulpit, don't run away with the idea that you are destined to become "something extra."

Work on, work hard—and you will be able to sustain yourself where you are and to fit you for yet more enlarged usefulness. Neglect this admonition and you will inevitably be a miserable failure.

W. H. W.
Tuscaloosa Ala., Oct. 1875.

Conecuh Letter.

THE CHIEF SECRETARIES OF HOME MISSION BOARD.

Dear Bro. Winkler: Our section of the country has been only partially relieved by the crops this year. At one time (July) the crops were more promising than any year since the war; but the effects of the rust, with a protracted drouth, in some localities were ruinous; expenses of the year will not be met. Then again, near by, may be witnessed good average crops. On the whole, this country will not make more than a support—or, in other words, will not more than clear expenses for the year. Hence we are in a bad condition to respond to the appeals of the denomination in its Centennial move, Home Missions, Sunday-schools, and last, though not least in general esteem, the ALABAMA BAPTIST. All, however, are highly cherished objects, and their claims upon us, fully recognized, and as much will be done as the circumstances will seem to justify.

I suppose no one, embraced in the territory of the Southern Baptist Convention, but will hail with the profoundest satisfaction the action of the Home Mission Board in its selection of the successor of our much loved Bro. Sumner. I could not but look upon the retirement of Bro. S. on the position he so long and so energetically, as well as ably, filled, as being a serious calamity to the future work, if not to the existence of the Board; yet, if not to the existence of the Southern Baptist Convention itself.

And while it could not be questioned but that the denomination had brains enough to do anything of a denominational character; yet there was an occasion to question whether the brains, with the traits of character, suited for the position of Secretary, and at the same time, in a condition and willing to accept the responsible and sacrificing work, as well as to be acceptable to the denomination throughout the length and breadth of the territory within the limits of the Southern Baptist Convention, could be found. And owing to another fact, which is known to exist, that some of our brethren would be willing to release the Convention of its Home Mission Board, the question of finding the man, the competent, the willing, the acceptable man, was susceptible of much greater doubts. But, to my mind, the man, the competent man, the acceptable man—and according to his letter of acceptance—the willing man has been found, in the person of Dr. Wm. H. McIntosh. His appointment must confirm the hopes of the most ardent friends

Letter From Barbours.

THE PAPER, THE PAPER—THE PAPER OF THE CENTENNIAL.

Dear Brother: It is with feelings of the deepest gratitude, and the most heartfelt satisfaction, that every Baptist of Alabama can say, we now have a State paper, a medium of communication for the Baptists of Alabama which is fully meeting the demands of the case.

The little paper-ship launched on the newspaper sea only a year and a few months ago, fared at first, instead of cheered by elder states, and disparaged by the overly cautious of its own constituents, now glides smoothly along, abreast with its elder sisters, even rivaling their charms.

It may be encouraging to those who have taken the lead in this enterprise to know that the paper, "our paper," is taking well in this part of the State. The Baptists over here are getting to realize that it is *our enterprise, our paper*, and not a mere means of enriching a few individuals. That it fails the Baptists of Alabama, as such, are responsible for it; if it succeeds it is their victory. Those who have read it realize that they have lost nothing, even where they have had to lay aside a favorite paper to take it up.

The greatest difficulty that the enterprise has to contend with in the opinion of the writer, is that the reading Baptists of Alabama were wedded to other State papers before its existence, and they are slow to give up those old companions; but ere long this difficulty will be removed. The grand objects, the great work, which it is doing, and the sterling worth, of our paper must, ere long, enlist the sympathies of every thinking Baptist in Alabama. But I had taken my pen to communicate a few items for the readers of the paper.

The cause in this section may be said to be prosperous. Nearly every church with which the writer is acquainted in this section is gaining ground. They are gaining in numbers. They are growing in a knowledge of the truth as it is in Jesus. They are doing more for the support of their pastors and their churches. It is becoming more abundant.

It was the pleasure of the writer to attend the Tuskegee association, which convened at Opelika a few days ago. We never attended a more interesting session of that body. It was truly a live body. The preaching was excellent. The discussions interesting. The contributions from the several churches bore the impress of the hard times. Dr. Renfroze carried quite an enthusiasm on the centennial movement. His sermon on Sunday will live as long as a single individual who heard him lives.

Our own Eufaula association, closed its session this evening. We have attended this association since '69, and feel perfectly safe in saying that it was the session of these several years. The harmony and brotherly love manifested were admirable and soul-cheering. The lively interest manifested by all, even the ladies, was enough to enliven the zeal of the most zealous or lukewarm. The liberality of the delegates and visitors was truly remarkable, when we think of the stringency of the times.

The letters reported every church within its bounds on the progress.

Bro. Renfroze kindled the little spark of enthusiasm which had already begun to glow amongst us, on the centennial movement, into quite a blaze; and whilst he did much for Howard College at the association, when the churches move, greater results may be expected.

The hospitality of the highly cultivated people round about Mt. Zion church, the church where the association met, cannot be surpassed. The writer shared the hospitalities of Capt. Branch. Surrounded by his high-toned, ever thoughtful, courteous gentleman, his lady with her queenly accomplishments, and her daughters, the Misses Boxeman, confidence is driven away, and the stranger feels at home.

Rest assured I shall continue to work for our paper.

W. S. ROGERS.
Glennville, Ala., Oct. 25, 1875.

Is It So?

While in Perry County lately, a brother told me that the Methodist presiding Elder of this district preached a sermon in that county, on Infant Baptism, and said at the close, that shortly before that he preached on the same subject in Dallas County, three leading Baptist ministers heard him, and at the close of the meeting acknowledged to him that they were convinced he was right. I was

none of us are leading, any to lead at least. So it lies between Brother Teague, Cleveland and Anselmus. Maybe, Bailey is one of the boys; his family have been residing in the county, but he has been tramping around loose. I rather doubt his position.

W. B. CRUMPTON.
CAMBRIDGE, ALA.

DECATUR, ALA., Oct. 1875.

Dear Bro. Winkler: On looking over some of my old manuscripts the other day, I found the subjoined article, which, if you like, you can give a place in our paper. Yours &c.,

C. W. CALLAHAN.

The Higher Life—Its Demands.

That there is a need of more spirituality among our churches is obvious. In fact, it is the great need of the age. The religion of the Bible is spiritual in its nature. It is full of love—it is love itself. It has no fellowship with cold formalism. Its longing, earnest desire and prayer is: "Nearer my God to Thee." It makes the life of its possessor like that of Jesus. Let us then strive to meet the demands of its high and exalted principles. Let us listen with patience when duty asserts its sacred claims upon our lives and hearts. Let us continue to look for something higher, nobler, and purer than has ever yet been accomplished by us, and thus we will be enabled to attain higher heights of happiness and loftier stages of usefulness. And thus when we come to the close of this earthly life it will be with the blessed assurance that higher joys and noble glories are just about to begin. Thus brethren tell us ever be advancing and aspiring, till we gain an abundant entrance into that "better land where the beautiful bloom in immortal youth." In this way our hearts will be kept fresh and cheerful, our hopes bright and strong, and our affections pure. Let us develop our loftier endowments and invest our better life with the charms and beauty of a progressive religion. There will then proceed from our lives such a holy radiance as will cause the world to fall in love with religion's ways, and it will be said of us, as of Peter and John, we've "been with Jesus."

Attendance at Associations.

SPRINGVILLE, ALA.,
Oct. 26th, 1875.

Bro. Winkler: There was a feature in the last session of the Canaan Association to which I would like to call your attention; namely, the interest manifested by the entire neighborhood in the proceedings, discussions, etc., of the body. During almost the entire session the house was full, not of Baptists only, but persons of other denominations also, who seemed to be interested and entertained, giving marked attention to the reading of reports, and to the speeches. This, I think, is not only proper, but social and encouraging. On other occasions I have known the attendance upon the business part of the meeting to be so meager, that it might be questioned whether they knew weeks after, that there had been such a meeting in their midst. It is true the body is composed of delegates, whose duty it is to transact the business. But where is the good sense of a church to ask the sitting of the Association, while, when it is in session, the citizens generally and many of her members are off attending to their usual business? I do think church members ought to attend, even at a sacrifice, the Association when at their doors.

T. V. B. MOON.

Ordination.

Pursuant to a call of the New Friendship church, Morgan county, Brethren Wm. E. Wright and Wm. B. Blankenship were presented, on the 10th of October, 1875, to a Presbytery composed of Elders W. S. Duncan and C. W. Callahan, for examination. They were examined on the following Scriptures: True God, full of man, true church, justification, sanctification, baptism, Lord's Supper, free agency, election, judgment, righteous and wicked, and the world to come. Having given satisfactory views on these subjects, the Presbytery proceeded to ordain them deacons of said church. Prayer was offered by the writer, a brief charge delivered by Bro. Duncan, and imposition of hands by the Presbytery.

New Friendship is a newly constituted church, situated in the upper part of the great Tennessee river valley. Bro. Duncan is the very zealous pastor of this little flock. May the good Lord smile upon him and his church.

A Visit to the Centennial Buildings.

A DESCRIPTION OF THE BUILDINGS—THE GROUNDS—THE CENTENNIAL ITSELF.

The site of the Centennial Grounds and Buildings is in Fairmount Park. Ample room, it is thought, will be afforded the many thousands who will be constantly in attendance, since the park proper contains 2000 acres. The buildings are within a short distance of the Zoological Gardens. The happy arrangement, of placing the one contiguous to the other, will afford visitors an opportunity easily to visit both. The buildings are located on a prominence overlooking the city in one direction, and the unadorned, rural scenery of Fairmount in the other.

The buildings are far from completion. We were surprised to find them in such an unfinished state. One year ago, we visited the same spot, when the work was just being undertaken. One or two of the buildings seem to be rapidly approaching completion; and their colossal and magnificent appearance gives promise of the superabundance of the occasion, to which they are to contribute. There are, in all, five buildings, viz: Horticultural Building, Art Gallery, Agricultural Building, Machinery Building, and Main Building. The Horticultural Hall or Building covers an area of 1.5 acres; the Art Gallery covers the same area; the Agricultural Building, 10.15 acres; the Machinery Building, 14 acres; the Main Building, 21.47 acres. We walked the entire length of the Main Building, which is rapidly approaching completion, and judged from the immense heaps of materials, which were seen on every hand, that the structure would be composed of granite, glass and iron. Its dimensions are 1880 x 464 feet. In shape, it is a parallelogram. To afford a better view of the objects within, the walls will be composed chiefly of glass. The Art Gallery and Horticultural Hall will be the gems of the buildings. The dimensions of the former are 965 x 210 feet. The doors, which are of iron, are relieved by bronze panels, having coats-of-arms of all the States and territories. The latter dimensions are 100 x 100 feet. The finish will be much more delicate than that of the Art Gallery.

Horticultural Hall is built exclusively by Philadelphians, and is to remain a permanent adornment to the park. All the arrangements indicate an evident determination on the part of the Philadelphians not to be eclipsed by the international exhibitions which have taken place beyond the Atlantic, within the last decade.

Numbers of the nobility of Europe are expected, as well as sovereigns from other countries.

The city of Brotherly Love is making magnificent preparations to offer hospitality to the world. Every family in this vast city is expected to throw open its doors for the reception of visitors. No sacrifice will be considered too great to make the occasion a national success.

Many magnificent, public buildings are going up in different parts of the city, while the disposition on the part of the citizens is uniform and intense to polish, scrub, paint and repair. Even old Independence Hall is laying the accumulated dust and cobwebs of a century brushed away, and is receiving a new coat of paint; so that its age will not tell on it. This strikes us as being an exercise of an incorrect judgment. Why not let the old edifice tell its own history, even though it be written in dilapidation? The American idea is to be able to meet the boast of the European, when he speaks of his "moated battlements" and ancient castles, with the utilized thought of being on his feet and wide-awake to present issues. By the time the Centennial will open, all things will be ready for a sight-gazing world.

It will begin the 10th of May and continue until the 10th of November. It will be the regret of every American who can afford to attend, if he fails to do so.

B. F. B.

Crozer Seminary.

Musical.

The sixth annual session of the Southwestern Musical Convention (vocal) met at Elgin church, Clarke county, Ala., on the morning of Friday, Sept. 3rd, 1875. Exercises began with reading the Scriptures and prayer.

The president then declared the meeting in order for business. The music commenced, and went on, from time to time, and from day to day, till Sunday evening. The whole scene was sublime. Christians were often made to rejoice while singing the songs of Zion in concert with one another.

Tallapoosa River Association.

The Tallapoosa River Association met with the Church at Alexander City, 23 ult. This is a young and small body, weak in numbers and means, and under the effects of money stringency and hard times, has not done or attempted much in the Missions. Several churches reported revivals and increase during the year.

Rev. J. R. Caldwell was elected Moderator, and Rev. Mr. Baker, elected Clerk, and Brother Morris, Treasurer. A fair number of visitors were welcomed to seats—Rev. G. W. Brewer, as representing Centennial work, and your Evangelist and Agent as representing the State Mission Board. The usual Committees were appointed; and the Committee on Services announcing for the night and Sabbath morning, the Association adjourned business till Monday 9 a. m. Your Missionary preached Saturday night to a good audience of very attentive hearers. Sunday, 9 1-2 a. m., Rev. G. W. Brewer, preached a fine, stirring sermon to a large assembly, who showed a good measure of appreciation. After intermission, the writer preached to a congregation that had been increased by the arrivals of excursion trains, and otherwise, to about 2,000. The order and attention were remarkably good for an out-door assembly, and much feeling was evinced through the entire service; at the close of which, a moderate sum was raised for Missions.

Ample provisions were furnished on the grounds for all. Dinner over, we gathered to hear a sermon by Rev. Mr. Skipper, who toward the close of his speech threw "broadside" at the Masons, Grangers, Good Templars, &c.

The Introductory Sermon, by Rev. J. F. Bledsoe, Saturday, was a fine production, being made up of great Scriptural doctrines and sparkling with gems of thought. By request we preached again Sabbath night.

Saturday, 10 a. m., brought the report on Centennial work, and by special order, Bro. Brewer addressed the people. Baptists could but feel a proud satisfaction, as the speaker, in his impressive, clear, and impressive manner, wrought the great Baptist ideas and historical facts into a beautiful instructive speech. Rev. J. F. Bledsoe made a brief telling speech on the endowment of Howard College, and the writer added some words.

The brethren and people generally seemed much pleased with the centennial work. Especially were our people pleased with the Baptist history brought out on this occasion. After a most harmonious, and we trust profitable, session the association adjourned.

We are holding services at nights here, with good measures of interest. Last night several were forward for prayer, some of whom are hopeful.

This is a healthy, pleasant place to live, and merchants are doing fine business. Rev. J. R. Caldwell is the supply of the little Baptist church here. They have no house, but worship in the unfinished Methodist house, the use of which those good people kindly tender them. Our cause here needs good management and much work. The Anti and Methodist people are more numerous than ours in the village; but this is a populous region, and we should have a strong church at this place. We have been the guest of several good Baptists, Bro. Thos. Christian, Bro. Barton, Sister Coles, and Sister Stroud. Sister Stroud keeps the principal, or railroad, hotel, and we can testify that those who favor her with their patronage will find satisfactory fare.

WY. H. CARROLL.
Alexander City, Ala., Oct. 28, 1875.

Revivals, Boiling Springs Association.

Dear Baptist: The revival spirit is in our midst, influencing both saint and sinner. At Mt. Moriah, after a meeting of nine days, the pastor, J. D. Jordan, baptized nine converts.

At Bethel, Bro. Jordan, pastor, 18 were baptized. At Ramoth, Bro. T. M. Howell, supply, 9 put on Christ by baptism; and at Bethsaida, W. O. Jenkins, supply, 7 others were buried in the baptismal waves.

These churches had been in a cold condition. But they were revived, brotherly love abounded, young brethren joined in public prayer with the older members, good order prevailed. Much fruit will in future be gathered from these labors.

At Ramoth, the closing day was impressive; youths following the Savior in baptism, a soul-stirring sermon by Bro. Howell, extending the meeting

Send us news of the State. We are a paper shall meet all the news. It is a family necessity. Advertising rates, on application. Circulars, over ten in number, sent by Post, Prepaid, Registered Letter. Check. Otherwise at an Address. Ala.

11, 12 and 13 of Sept. a pleasant and harmonious. Among visiting brethren Davis and the Carey, and Jenk from the Coosa. dressed us on Sabbath 2:4, 5. He dwelt Spiritual Building, of lively stones, and excellent edifice, for more of their interest.

At 11, on Monday, addressed us on the ment. He showed were and had been, done and could still fort, by endowing the by engaging in o works. Ala. Baptists centre upon Howard the right man in the God bless his labors companion in his the ALABAMA BAPTIST for me, because it is ALABAMA, BAPTIST, to me! The paper u and effort, strength as information. T are short and our hope to see many net to this office, during

Delta, Ala., Oct. 1

Hasty Jottings

Bro. Winkler: Pro labors are now closed except at Birmingham next, and a brief submitted.

At Tallasatchie, 4th Sabbath in August fifteen accessions. 1 tor. Bro. Henderson At Munford, 2nd and onward, fifty a pastor.

Here, a word of history. Up to two was missionary grou Methodist church, and Baptist, six or John Mynatt first, Wright next occup until they organize eleven members in Bro. Smyth was co August following, w meetings in the Aca ed results. A chur now been framed a September (1875) c comfortable enough

Here, we held our Gordon Mynatt came a good sermon, and valuable aid. The week's labors were promising as to in preacher to propose other week's labor, own meeting at one This suggestion, h by the pastor, would cepted, only for press for!

After a suitable redist brethren continue in the Baptist me the final and glori have been reported ing, in the final clos church, the number with those already conclusion of the Bap about the same numb dist church, and sever Presbyterians. In th here alluded to as c Baptists, the gene bearing of our Met secured a warm plan remembrances. Bro. Bell, preacher, generously, in asking McCain to stand fo the hands of all the join the Baptist chu be mentioned with the names of Broth Stroud, local preach the M.E. Church.

May the blessings time with this favor At Childersburg, September, we receive sions. Bro. E. T. Sm Here at Fayettevil in September, we re Brethren Gwin, of Ox of Perryville, assiste canga, we received derson, of Alpine, hel At Randolph, 5th gush, circumstances ably, the meeting wa ed. At Harpersville, pastor, Bro. Henderson could give only two the pastor himself w return home, having and left some twenty Yours trul

the downtrodden and degraded, as the women of heathen lands are—that by the power of the Word and the Spirit of God she may lift the fallen and save the lost! How beautiful such an example! How Christlike, how inspiring!

The relation of men to the Holy Spirit is peculiar. There is a certain mystery and terror in the doctrine of the third person of the Sacred Trinity. While we are baptized into the names of all, and so are brought under the common authority of all, it is

This renowned school.

The Southern Plantation (Montgomery), after visiting the late Fair at Selma, thus speaks of the Fine Art display:

"The Art Department, and especially that part of it from the Judson Female Institute at Macon, Ga.,

exchange.—A number of Baptists from Denmark have settled at Avoca, Iowa.—A young Bro. Jones in Wm. Jewell College, Mo., besides his college duties, has care of three churches. Too much work for one man.—The United States

Dr. J. D. Trammell, a distinguished Baptist from East Ala.—The State Evangelist has removed his family to Marion.—Remember the Centennial Convention in Selma; next Friday. Selma expects a large attendance.—Baptists in Prussia

Moderator, a position he has filled for about 20 years, and he is a model presiding officer. Bro. J. S. Paullin, is their efficient clerk. (I have heretofore failed to mention that Elder W. H. Carroll was re-elected Moderator of the Tuskegee Association, in 1892.)

Some brethren are in arrears. During the months of scarcity we extended to them brief indulgence, knowing that they would remit promptly when money became more plentiful. Will not such assist us, by responding at

characterized the past.

ing now from the general which sanctions and inspiration, to consider the of its membership and we find that this precise of extending the word of God.

results are more illustrations of a greater work. The influences introduced into heathen households, the heaven pervading the masses of society, cannot be seen. You may count the schools and scholars and household visits and readings and expositions of

Here, perhaps, we touch upon the most alarming fact in religion. It is a revelation to thrill us through and through, that by the offence of a single instant, it may be, against this divine Being, the destiny of a whole eternity may be effected: that there

From the recent meeting of the Providence association, we gather the following facts about the three Mobile churches. *Membership:* Broad Street, 172; Palmetto Street, 114; Francis Street, 363. *Pastors:* only

at a meeting at Cleveland, Ohio. Dr. N. W. Wilson, of Richmond, has been called to the care of the Coliseum Baptist church, New Orleans.

A colored Baptist church at Williamsburg Va., besides paying its pastor's salary, has given,

him during seven years past— Mr. Spurgeon has a wonderful memory for names and faces. At the close of services he steps to the door and shakes hands with the members of his congregation calling each by name and inquiring as regards their

ton Paulin will feel that he has gotten into the atmosphere of a *living, working* man.

THE CENTENNIAL ASSOCIATION.
October 30th, a Convention of Messengers from ten churches, met with the church at Greenwood, in Bullock county, for the purpose of organizing

and is, and, by his Divine will, shall be, a blessing to the state and a toiler in the vineyard of Christ.

THE CENTENNIAL IN TEXAS.
The Centennial has assumed a new

Byrd, M. Moore, R. Dickens, L. Crabtree, Jefferson Fletcher, and Elders H. P. Hanson, T. E. Rowell, and Charles Long. At any time when these brethren desire specimen copies for canvassing, we shall be glad to furnish them.

—

of a council or ministers. Several of his countrymen were present.

—Bro. Heudon writes from Union Springs: I am very much pleased with the situation here, and hope to be able to do some good work.

—

Wayside Notes.

The subject of naming the body arose, three several names were proposed.

And here thousands of Christian hearts co-operate with those gentle, patient toilers. They have gone forth with your approval and encouragement; they are followed by your multitudes.

To the evangelic work in the world, it is evident that an altar yet must be done by the hands of the living.

And we see seceders who resist all the strivings of the Spirit, and who speak contemptuously of the subjects of his sanctifying power, who disdain the pious and lowly ones of his kingdom, we may be sure that they are not, for the Spirit of God is not divided.

There is much life in the old Tasker yet. Able and cultivated preachers and many intelligent laymen are found among its members; and liberal feelings and sentiments characterized its proceedings. The sermons of the brethren whom I heard at the rate of two hours time, recipient of Centennial funds.

We are happy to say that Alabama is a unit on Howard College, as any one can see who will read the associational reports published from time to time in our columns.

The Present Conflict of Science

partment of the Mission. The seeds of sacredness must pre-occupy the soil, lest the growth of heathenisms and vices has had an opportunity of taking root. And necessity exists, Bible study must be employed, to produce peace and good will to men—the word of promise that shields the sacred dust of them that sleep in Jesus—the word of prophecy that claims the buried treasures of earth and ocean, the redeemed of the Lord, to share in the many triumphs of their Savior. Now the desert and the solitary, who is this but sin against the Spirit that gave it? It is a sight to startle a quick sense of fear in our breasts, for the Spirit speaketh expressly that in the latter time some should depart from the faith giving heed to the traditions of men, and not to the word of the Lord, which is the word of life. The kingdom of Roman Catholic archbishops, bishops, and priests, and the kingdom of the colored Baptist association, at Greenville, Ala.—We notice that Bro. Baber, the popular editor of the *Greenville Advocate* delivered an address at the recent Sunday-school celebration, at Liberty chapel. We learn that Bro. B. is a man of great talents, and is warmly received as evangelist. The citizens of Opelika gave the body a fine hospitality and a good hearing. The Baptist house of worship was crowded on Sabbath. This hardly expresses it. Every available spot was filled. I think that not less than one hundred Centennial Association does not prove to be an efficient and useful body. It is composed of churches, from the Turkey, Eufrates, Sulem and Alabama Associations. In Union Springs we enjoyed the hospitality of Bro. Dr. Evans, and at

The chapel is open to all, and the women, of every class of them, are not only regarded it as inadequate to the discourses of the pastor, but are anxious to be seen in the promenade. At times, persons of the highest social position, and of the most distinguished talents, are present. The church is a large one. — Rev. G. W. McQueen, last year a missionary of the Ala. association, has been called to the care of Steep Creek church, where his membership has been from the first. This expression of confidence speaks well for the mission. He was ordained about 1860. — Bro. Carroll, Sabbath night I enjoyed a visit to the family and church of Bro. Lloyd in Auburn; — I preached to the Auburn people that night. Monday night I addressed the people of Loachapoka, and had the hospitality of Bro. C. W. Buck and theirs. —

The objections urged against the Bible object of the Deluge are cleared away. Archaeology, Chronology, Ethnology, Geology, are all shown to be allies of the Word of God. The book is well illustrated, is written in strong but pleasing language, displays wide knowledge of

How to Make the Editors Happy.

The following letters are from brethren who are accustomed to write in that style. We select from a large number of the same kind. They are conspicuous for brevity and spirit.

A correspondent to the *Baptist* writes from East Tennessee, that Dr. Lofton, the Centennial agent, "has excited unto wrath the Presiding Elder in these parts." They are exciting things, those great historic facts, of which Centennial speeches are full.

Workers take collections after their addresses, while the people are "enthused?" I think it a mistake to make no collection, as people will pay better when the address is over, than at a future time when all is cold. We believe a collection is generally taken. But is it not better to take it when the people are "enthused?"

Wednesday night I addressed the people of the 1st Baptist church in Montgomery, and had the hospitality of my old friend and Bro. J. B. Gay, who, however, was not present.

Greenwood, Ala., Oct. 31, 1874.

This Issue.

We this week comply with our promise to enlarge the paper. The price remains the same, except that we offer special and rare inducements.

But many country churches are provided with no stove or fireplace.

curious un-friendl'y eyes. It traces every step of your descent down from the Mt. of God to the common level of mankind. Its vota-ics address you as the dead kings of the propheta vision addressed the fallen monarch of Babylon; *"How art thou become like Babylon?"* How art thou become like Babylon? How art thou become like Babylon?

MRS. H. C. \$2.50, Cambridge.
E. T. R. 2.50, "
P. M. 2.50, "
R. C. 1.25, Orrville.
P. H. 2.50, Briggs's.

All renewals. May send more during the Fair. Several others have promised to subscribe soon. Send

ly.—Mississippi Centennial. Certificates have the pictures of Mississippi College and of each member of the faculty. —Mr. Willard Carpenter, of Evansville, Ind., has given \$500,000 to found a literary institution in that city. —We regret to

Riley writes from Crozer, "I am well and gliding along smoothly." Elder J. P. Nall, of Troy, represents the Centennial at the recent Session of the Newton association, at Newton, Dale Co. Committees were appointed in each church. —Bro. Nall

On Friday evening before the fourth Sabbath in October, in company with that most agreeable and efficient deacon of Montgomery, B. B. Davis, I took the train for the Eufaula Association, and we were no little gratified to find on the train our young

Inaugurated in the midst of a financial crash, the most terrible that ever befell the American people; its failure predicted by old and experienced journalists; its territory already largely possessed by other organs; many of its members, and

But unfortunately some parents feel their incapacity to do this, and here arises the necessity of assembling at some central point, where teachers may be found. The church, or school-house, is the best place, for gathering at a private dwelling

"WILMINGTON, Oct. 20th.
I send two dollars and a half. I don't mean to be without the BAPTIST. Send renewal for my father also.
Yours in Christ,
G. B. J., Jr."
"MONTEVALLO, Oct. 26th.
Enclosed please find \$7.50, for which credit is allowed.
The Southern Plantation speaks in the

city. He represents Dr. Renfro as hard at work, and meeting with good success, in the Centennial.—A Colored association, recently held in Columbia, S. C., numbered 116 churches.—The South Carolina associations are each giving from 1

I. McGill has been called to serve the church at Shiloh, Marengo Co. On Dec. 1st he will begin teaching in the Hoboken Academy. Besides the duties of the school-room, he expects to preach every Sunday.—The Southern Plantation speaks in the

present home. The Association met on Saturday with the church at Shiloh, Bullock county. It was one of the strongest and most efficient bodies that I have met this Fall.

I was invited to present the claims of the Centennial Memorial on Sabbath morning last. The subject was accomplished, uniting the Baptist associations, at their recent sessions, heartily, and almost unanimously, endorsed the paper as their organ; and now it occupies the field without a rival.

As we contemplate the work it has accomplished, uniting the Baptist associations, at their recent sessions, heartily, and almost unanimously, endorsed the paper as their organ; and now it occupies the field without a rival.

labor of collecting it.

Provide a comfortable place for assembling, and the children will not fail to attend. They delight in singing the sweet Sunday-school songs, and in seeing the happy faces of their teachers and each other. The Bible can be read in the presence of all.

best resolved. That life, in all its
variousness and reality, made us
feel better. It showed the fact a gen-
eral one, that nothing is more than it
is really is. (Of course.)

JACK RIVERS.—
I have been thinking much lately
of the future of our country. The
future of the South seems to me
to be the most important question
before us.

Eld. L. Allen, late convert from Metho-
dism, is going to attend Waco (Tex.)
convention, Dec. 15-17. He is
the son of a prominent Southern
planter, and is now a member of
the Baptist Church at Waco, Texas.
He will visit Alabama.—Texas

A. B. Woodin is pastor of the church
at Columbia, S. C. We present
this week some illustrations which
will mark some excellent ones
which have not appeared another
week of space. We have already a
number of good contributions for the

pastor and able sermon, at
11 o'clock, Monday. The body
was also liberal to the Educational
Board at Montgomery. The In-
troduction was brief and sound. Breth-
ren Norton, Barron, of Virginia, and

richest blessings of Heaven. To them
we would say that notwithstanding
the trophies of the past, there are yet
greater triumphs to be won. Our
people are ready to place the
power in the hands of every Baptist
family in Alabama. Shall we not

A lot of land in London was recently
let at a rate which would make its
selling value \$770.00, or \$9,875.00 an acre.
This would be almost exactly \$30 a square
foot.

At a sale in Wilkinson county, Ga.,
corn in the field brought 10¢ per bushel,
red, and hogs on the hoof five cents
per pound, gross.

