

Alabama Baptist.

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MARION, ALA.

Thursday, May 10th, 1877.

"Born of Water and of the Spirit."
John 3:5.

We publish in another column Bro. Lowry's thoughtful and learned article upon this subject. His argument is that the *hai*, "and," in the text is not explanatory, necessarily; that the large majority of modern scholars regard the water here as the symbol of baptism, and, finally, that the coming of Nicodemus by night justified our Lord's demand that he should make a public confession of faith, in order to enjoy the privileges of the Divine Kingdom. We reply:

1. That the *hai* has other recognized meanings than "and" and "also," as all the grammarians show. Winer says that its shades of meaning would be denoted in German or English by special expressions. "Thus," he says, "*hai* may be rendered sometimes by 'also,' and sometimes by the more emphatic 'even.' Bro. Lowry admits that, in our passage, it may be translated 'even' if the relation of things requires it. Knocher says: 'Kai connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often strengthens or enhances the idea of the preceding member, or has more full explanation of it.' In our opinion the *hai* occurs with this last 'shade of meaning' in our text. It introduces an explanatory phrase. The proof of this, of course, does not lie in the copulative conjunction; it is found in the things which that conjunction connects.

2. That the scholars who have made "born of water" synonymous with baptism have had no warrant in the laws of language for any such interpretation. Not a word is said of baptism in the entire connection; and indeed such prominence given to an outward form would seem to have been most inappropriate when a Ruler of the Jews came to inquire into the character of the New Dispensation. We regard it as simply impossible that our Lord should have demanded, as a first duty, that Nicodemus should be baptized. What the inquirer needed first of all was to be converted—"born of the Spirit."

We confess that we are but little impressed by the weight of critical authority urged against our view. The interpretation given by most Pedobaptist critics, (and with a single exception all adduced by our brother are Pedobaptists,) we regard as purely subjective, a reflection of an accepted creed. The text is shaped by them to suit the theory of baptismal regeneration, rather than interpreted to fit the demands of the language, or the analogy of faith. Elsewhere faith comes first, then baptism; if here baptism comes first and the work of the Spirit afterwards, the Gospel order is subverted. Modify and tone down the expression as one may—make "born of water" only to mean a willingness to own Christ by the appointed sign, and still the difficulty remains; the confession precedes the reception of Christ. But the text cannot be so softened. The water of which it speaks, may be symbolic either of natural or spiritual birth; but it does relate to water. If it here refers to baptism, then our text teaches baptismal regeneration beyond all question. It teaches as to what a religious inquirer that he must be born of baptismal water, and to make upon him that demand first of all. It would even seem to require us to speak of baptism and the Spirit of God in the same breath, and to assign to the one the same efficacy as the other. Of course our brother holds a much view of the magical virtue of baptism, neither does Dr. Briggs, or Dr. Weston, or Crozer, who also regard the water here as that element used in baptism. But to our thinking the one position logically necessitates the other.

3. That our text may have no allusion to the comparatively insignificant circumstance that Nicodemus came to Jesus by night. On the contrary it is an answer to a question of sliding and universal interest. Nicodemus asks: "What do you mean by a man's being born *anew*? Is not this demand against the laws of nature?" was answered: "Except a man be born from a purer source than sinful flesh, unless he derive life from that element which water typifies, he cannot enter the Kingdom of God." Jesus introduces water simply as the symbol of the Spirit, as appears by his own explanation, which is the best comment upon the text. As the conversation proceeds the water is no longer referred to, but only the Divine Reality which it figured. "That which is in of the Spirit is spirit." "No is every one that is born of the Spirit," the whole conversation water is called to but once, and then inci-

dentally and by way of explanation. The great doctrine that Jesus was dwelling upon was regeneration by the Spirit of God. And this was what Nicodemus, in common with all contritened, especially needed to know. They thought that their Jewish birth made them heirs of the Messianic promises and citizens of the Messianic Kingdom. This fundamental error our Lord was exposing. He declares that the citizens of the kingdom are born into it by a special divine act, Jas. 1:18—that its prerogatives do not belong to any as the children of Abraham, or some other man; but as the children of God. The theme of the whole conversation may be found in three verses of a previous chapter (John 3:11-13). "He came unto his own (the Jewish Nation), and his own received him not. But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name." Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The elder critic, especially those of the Reformed Church, who were not given to high scholastic notions, had a better conception of the meaning of our text than most modern interpreters. Calvin explains that the water represents "the Spirit, who cleanses us, and whose life virtue diffuses in us inspired energy of a heavenly life." Groves, that it represents "the Spirit, cleansing us like water."

Unhallowed Fire.

We should be sorry to say any thing in derogation of a good man's influence or a real work of good, but we are not discouraged by the accounts given of the revival work in Boston under the direction of Messrs. Moody and Sankey. If an account which appears in the *Christian Secretary* is at all correct, the sensationalism is more prominent than the evangelism. The work is in danger of falling into routine, which Mr. Moody will prevent, as possible, as he alone can, for Mr. Sankey's hymns are published with the music and are sung by rival choruses in a hundred churches every Sabbath day. How Mr. Moody responds to the demand of the Modern Atheism is seen from the king of sermons he gave them on the patriarch Lot, in which all sorts of anomalies were introduced. Imagine a man of his voice, imperfect culture, gross person on which the head is so glued that he cannot turn the face without turning the figure, and with piercing eye and undimmed front; thus addressing an audience in Boston:

"Lot went to Sodom on business considerations, he was very prosperous, owned corner lots in Sodom very likely, perhaps brown stone front with his name put on them, Lot. That would be all right, you know he says. Perhaps he had some fine Judge Lot, that stands well. May be they sent him to Congress. No doubt his daughters moved in the very highest circles in Sodom, and very likely he sent his sons to some infidel college, because people of high social position were educated there. Everything seemed wonderfully prosperous. Very likely he owned a house in the country for summer besides his city residence in Sodom. That's the way people do, you know. Lot thought he was going exceedingly well. Then he dreamed the night vision of the angels and Lot's anti-missionary of the angels they brought of Sodom's impending doom. So he went, Mr. Moody said, at night, to call upon his son-in-law and warn them as he was told to do. So he came to the house and knocked. Here Mr. Moody knocked with his stout knuckles on the bar in front of him, and called to them. They threw up the window and called out, 'why, what's the matter? what do you want this time of the night? Why, Sodom is to be entirely destroyed, you know leave here right off, everything is going to be burned up. Then his son-in-law burst out in a fit of laughter. Mr. Moody imitated and said, 'why, you are crazy! Sodom was never more prosperous than it is now. So he could do nothing to save them, and he was forced to along the streets. "Do see that old fool go with his white hair! He thinks he is all going to be burned up!" and there was plenty of laughter."

That such a sermon as this should be tolerated in Boston would be to us a thing absolutely inexplicable if we did not reflect upon the passion for novelty which the orderly life of a great city inspires. God may be done possibly, in this way, but we cannot but think that evil must be done also. Surely there are many persons who know that the "brown stone front" and the "infidel college" are mere inventions of the preacher, and who may naturally conclude that the Gospel he preaches is a fiction too.

In his new text Mr. Moody copies after the *Water Baptist* preacher, Christianus, who made mistakes of this character because he knew no better. Every spoke of the morning papers of *Calumnie* publishing the facts of our Lord's crucifixion, but he doubtless thought that this was really so. When Moody draws intentional inferences from the fact that he has not even a justification and cannot expect the same substantial results. Yet, possibly, he may know no better, and the common people of Boston may be no wiser than he.

As a student, Cuvry was diligent and faithful giving fine promise of future distinction and usefulness in life. Affable and gentlemanly in his deportment, he readily won the affections of his professors in College and with whom he came in social contact. Due time forbids a more extended notice of the demise of this most estimable young man. Our profound sympathy is extended to the deeply afflicted family.

Female Mission Societies.

A Society, entitled the Women's Baptist Home Mission Society, has been formed with its headquarters at Chicago. It is intended to enlist the co-operation of Baptist women in the Home Work as they already by similar societies have been organized for the furtherance of Foreign Missions. Similar organizations would be serviceable at the South. The plan of the Chicago ladies indeed embraces the whole country; but the ladies at the South will prefer to work in connection with their own Board at Marion. There is a want of mutual good understanding between the sections which effectually precludes the proposed co-operation between them.

Sad Bereavement.

It pains us sadly to announce the death of Cuvry, the son of our esteemed Associate Editor, Rev. J. J. D. Renfro, D. D. He died after a few days' illness from a sudden hemorrhage of the lungs, but lingered long enough to enable his dear parents to reach him before he passed away.

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In the *Standard*, Supplement, the organ of the Society, appears a communication from Mrs. Stone, wife of Rev. Marsena Stone, D. D., stating that at the Leland University of New Orleans, over which her husband presides, there are many colored refugees who "were driven from their homes last fall, without receiving their hard-earned wages, only too glad to find a shelter here from the assassin's knife. They cannot go back to their churches or schools, nor do they expect ever to realize one cent from their just dues. These we have been trying to help, and have so pledged to them \$50,000."

We have no doubt that Mrs. Stone hears such stories; and if they are paid for at the rate of \$50.00 a piece and a home in Leland University can obtain an unlimited supply, to aid to her present stock. But as we see nothing of this sort ourselves, and believe that the statements which receive credence and hospitality at that establishment are for the most part pure inventions, we feel quite sure that no Southern Society would co-operate in sustaining such an institution.

At this present moment, however, the work which our Convention has immediately in hand is most urgent, and requires the enlargement of the liberalities of our people for its successful prosecution. The ladies can do a great deal for its promotion. Societies might be organized among the female membership of the churches, with the happiest results, concerts of prayer be held, sewing circles be maintained, something be done by each and all to supply the necessities of destitute communities in our own land. There never was a time in our history when greater spiritual wants appealed to the compassion of benevolent hearts than now. Here we are not embarrassed by mutual prejudices and divided councils. We have no estrangements to overcome and no roots of bitterness to dig up. We can work together with one mind and one heart. Will not our sisters at the South organize for the support of their own missionaries who are laboring for the evangelization of their own people as well as of the Indian tribes whose ancient territories we occupy to-day?

Your Need of the Alabama Baptist.

We adopt a floating item as applicable to this paper, and ask our friends to give it a candid and careful consideration and to put forth renewed efforts for its circulation among the Baptist families of the State. We can do this more boldly because, as it is well known, we claim nothing for our part in the conduct of this important denominational enterprise. Our object is simply and exclusively the promotion of the cause of Christ, especially among the families and churches of Alabama.

1st. A good religious paper makes Christians more intelligent.
2d. It makes them more useful.
3d. It secures better pay for the pastor.
4th. It secures better teachers for the Sunday school.
5th. It secures better attendance at the prayer-meeting.
6th. It leads to a better understanding of the Scriptures.
7th. It increases interest in the spread of the gospel.
8th. It helps to settle many difficult questions.
9th. It gives unity of faith and practice in the denomination.
10th. It exposes error.
11th. It places weapons in the hands of all to defend the truth.
12th. It affords a channel of communication between brethren.
13th. It gives the news from the churches.

14th. It brings out the talent of the denomination, and makes it use on a wider scale.
15th. It throws light upon obscure questions of practical interest.
16th. It gives light on obscure passages of the Bible.
17th. It cultivates a taste for reading.
18th. It makes the children more intelligent.
19th. It makes better parents.
20th. It makes better children.
21st. It awakens interest for the salvation of souls.
22d. It gives general religious news.
23d. It gives the most important current news of general interest.
24th. It helps all our denominational work.
25th. It unfolds our denominational history.
26th. It affords light to the world.
27th. It leads men to forsake error and follow the truth.
28th. It is a faithful watchman up the walls of Zion.
29th. It is a good counselor in the family circle, and on the farm.
30th. It stays not back for cold or heat, for rain or storm, but comes as the herald of truth, purity and peace, with fresh messages, all the year round.

Field Notes.

In a review article, the distinguished English historian, Freeman, gives a striking picture of the oppressions endured by the Christians in Turkey. He says: "The Christians are everywhere dealt with as bondmen; the Mohammedan is armed, and the Christian is unarmed; the Mohammedan rules, and the Christian obeys; the Mohammedan sits in the so-called court of justice, and refuses to take the evidence of the Christian against the worst Mohammedan offenders. Therefore no Christian is safe in anything. What ever wrong is done to him, he has no redress; his life, his property, the honor of his family, are at the mercy of the Turk who thinks good to deal with them as he chooses. The doors of the bloodiest and foulest deeds are promoted, while any Turk who dares to act more humanely than the rest is commonly disgraced."—Dr. McIntosh, Rev. T. M. Bailey, Bro. J. B. Lovelace and our chief, left last Tuesday morning for New Orleans to attend the Convention. We hope to give our readers some of the proceedings in our next.

Literary Notices.

THE DOMESTIC MONTHLY, Blake & Co., 349 Broadway. \$1.50 a year. The Spring styles are given with illustrations of costumes, coiffures, slippers, wrappings for Spring and Summer. A new novel by Mary Cecil Hay, begins in the present number. A pleasant story of the Empress Josephine is given under the odd title of Old Shoes. In addition, there is miscellany, small talk etc. SOUTHERN HISTORICAL SOCIETY PAPERS. Richmond, J. Wm. Jones, D. D.

A number with more than usual interest appears with Major Gen. Stevenson's Report of the Tennessee campaign. Mr. Hunter gives an account of the Peace Commission of '65. Stuart's report of his cavalry operations will be welcome, with field letters from his head quarters. Col. Preston Johnston contributes an account of Zagoni's charge on Fremont's Body Guard, and there is an account of the Repulse of the Dahlgren Raid.

THE BRITISH QUARTERLY for April, Leonard Scott Publishing Co., 43 Barclay street, N. Y., has for its opening article a pretty full account of the practical operation of the Universities of Scotland and England. We think that of the latter is overrated. Several articles have been inspired by the Russo-Turkish embroilment. Such are the Genias of Islam discussing the teachings of Mohammed. The strength of Islam is the doctrine of God's unity, its weakness the doctrine of Mohammed's Apostleship. To this an article on Reform in Turkey forms a suitable appendix. Then there is an essay on Russia showing how that empire has advanced, with its appendix on the Internal Communications of British India, which shows how Britain may check the advance of the Czar in that direction. A review of Lieut. Cameron's Travel across Africa, and a full collection of Book Notices make up the full quota of articles.

THE SANITARIAN for May, discusses the influence of civilization on the duration of life. School Hygiene, Hip Joint disease, and gives the list of reports of State Boards of Health. Under its literary notices that, which relates to the Management and Treatment of the Insane will attract special attention. The present prevalent system is based upon the remedial effects of kindness towards these unfortunate.

Mrs. MATFIELD'S HAPPY HOME, for May, is scarcely equal in its illustrations to the previous number. It has tales, essays and a modicum of poetry, a child's and home department. Fashion illustrations as usual.

FRANK LESLIE'S SUNDAY MAGAZINE has a colored frontispiece for June, and such a various supply of reading as covers a whole page with a double column of text and illustrations. The portraits of the English Revisers of the Bible are given, and of the old translators; of Eliot's and Stanley more satisfactory pictures appear. The leader affords a popular history of Bible revision. The number is unusually rich in its notices of distinguished men, and in its poetry. To give even a general view of the contents of this excellent family magazine, our limits forbid. We heartily commend it to our readers.

POPULAR SCIENCE MONTHLY—Supplement.

It is an advantage peculiar to this age that the opinions of the leading scientists can be obtained through the medium of periodical literature. Indeed so abundant are now the contributions of this sort, that the *Scientific Monthly* has required this sensible enlargement. The Messrs. Appleton will issue twelve supplements annually of the present form and size, price 25 cents each, or by subscription, \$3 a year, post-paid. Subscribers to *The Popular Science Monthly* will get the two publications by remitting \$7 a year.

The present number indicates the character of the supplemental series. It will be even more popular than the Monthly.

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The Alabama Society of the Judson Institute will give a Strawberry Supper Friday evening, May 11th. Madame Jarley is expected in a short time to make an exhibition of her "Wax Figures" for the benefit of the Society.

Christian Charity—So-Called.

No other denomination, on earth—confessedly evangelical—has had such charges to meet, has been so generally maligned and misrepresented as the Baptists. To revile them is very easy. Ridicule and denunciation are very popular and ready weapons of ignorance and prejudice. It is so much easier to let fly a sling than it is to answer an argument. Yet ridicule is not reasoning; denunciation is not demonstration; prejudice is not principle; truth lasts when laughter has ceased.

The sneers that "the Baptists are the creatures of yesterday," that "they began with Roger Williams," that "they were born at Münster," though exposed and refuted a countless number of times, are sometimes yet repeated, not by the ignorant alone, but by those that cannot be excited with such a mantle. And it is worthy of remark, that these sneers are most frequently vented by the representatives of sects, which can scarcely claim an Octogenarian existence. Misery loves company, though it may have no other use for its associates than to grin and scowl at them. Juvenile vanity, where ripe years are in demand, shows envy and hate that any have grown old.

Let it be admitted, for argument sake, that the Baptists cannot make out a *case* from apostolic times to the present, what has that to do with the much more important question—What existing sect is most nearly conformed to the New Testament model? Baptists are not peculiar when they affirm that they hold this distinction. After all, not history, but "the words which the Holy Ghost teacheth," must settle all questions of church order. To say the least, any sect claiming to be a church conformed to the will of the King in Zion, should look to the inspired word to establish that claim. The Baptists have always been willing to be fairly tried by this test. In this trial we could wish to fall into the hands of honest and wise men. We have no ear to listen to upstarts who are "wiser in their own conceits than seven men who can render a reason." By such men, old oft exploded charges and slanders are revamped and sent forth against the Baptists as if for the first time.

We are said to be an "uneducated people." And there is so much truth in this, that we are not willing to be tried in matters of scholarship by sects who have, in their whole history, produced scarcely one dozen truly learned men. We are said to be "an ignorant people," and in truth there is so much ignorance among us, that we cannot expect those who are so heavily laden with the same article, to trouble themselves with our elevation. We are said to have had no humble origin; the same allegation was made against the origin of the Son of God, and as it relates to us, there is so much truth in it, that we cannot clearly see how we are to become more honorable by church connection with such sects as are the offspring of old ecclesiastical sores. We are said to have only a modern existence; and if there be truth in this, it is furthermore true that we have sufficient ecclesiastical age to have witnessed the stormy birth of those who now attempt to teach us antiquity. It is charged that we are *bigoted*, and there is just enough of truth in this to make it unnecessary for us to draw from the redundant supply kept on hand by our neighbors. Besides, there is nothing more contrary to virtue and truth, than that which comes with pretensions of fellowship in one hand and a concealed dagger in the other. Andrew Fuller says, "The most intolerant age is that which is composed of a part of all sects, who

plan a system of union without principle, talk loudly about Christian charity, and then turn and anathematize all who do not accept and enter their union." Liberalism is the twin sister of bigotry, more attractive and not less intolerant. It furnishes an opportunity for fawning hypocrites to smile around in the name of charity, while in reality they only mean to devour the object of their smile.

It is said that we are wanting in Christian Spirit; and there is enough of truth in this to make it unsafe for us to add the spirit of those who pounce on us with the Catholicity of a Bengal tiger. It reminds us of what an old priest said to one of the martyrs, "since ye would not listen to a Christian spirit ye must take the worst."

It is strange that these aspersions of our denominational character are so anxious to hold communion with us! There is not much truth in this assumed desire to have open communion with Baptists. It is only meant to seduce our people from their denominational integrity. There have been enough open communion Baptist churches to show that the desire to commune with Baptists is with many a farce. Such churches in America have generally been left to drag out a miserable existence in want of sympathy. The only Open Communion Baptist paper in the United States, after a six year's career, is just about to discontinue, or has discontinued. Other denominations have boasted that it was the representative of a very large party of Baptists, and that it was working wonders against our "anti-Christian close communion." Why did they not go to its help if they are in earnest about open communion? Mr. Spurgeon is an open communionist and we are often reminded of it by other sects. It is only a few years since Mr. Spurgeon who stood appointed to address the Evangelical Alliance, at one of its meetings, received a note from the secretary informing him that his presence on that occasion would be disagreeable; and why? Because he had recently preached a sermon against infant baptism, therefore, it would not be agreeable to these extra-loyal of Christian union for him to address the Alliance; and he was officially rejected. So that it is seen that the cry for open communion simply means fierce opposition to our distinctive existence. And we must cease to oppose institutions which we believe to be the gravest errors or our presence in their unions (?) is disagreeable! The holy supper is lagged in and used as a wedge by those men with surplusage of Christian charity, because it is a powerful instrument in appealing to the prejudices of the unthinking people. The greatest difficulty with our communion and the sects lies in the fact that every time the table is spread in a Baptist church, it endorses to the extent of its influence, the ordinances, ordinations and church order of all who are not invited. The time was when we had less influence, and were regarded as only fit to be sent to jail or to worse places; then there was little said about open communion, but now the Baptists exert as much power as any Protestant denomination in the land, and in the face of all opposition they still prosper. They boldly declare that the immersion of a believer in water is the only baptism enjoined in the Word of God. Greatly to the annoyance of those who differ from us, many of the people of all classes believe what we preach and follow these sentiments, and to that extent the "baptism" of others is condemned. Then when they insist that we should come to the Lord's table among them, we simply reply, "Come with us first to the Lord's baptism." This is a disagreeable reply.

While we do not doubt that many are sincere in their desire for open communion, yet with the flaming writers on the subject, who are constantly loading us with a torrent of reproach, we discover sufficient evidence that there is more of deception than of charity. Therefore while the Lord's Supper is used by them to create prejudices against us, we find satisfaction in the fact that the same institution among us vindicates New Testament order, and censures departures from the truth.

"O wicked Baptists, don't you know what I'll do to you? I'll make you settle down contented. To make you quit that watery way in which you always loved to stray; I'll make you settle down contented. Yes, priests and princes, I'll make you settle down contented."

On the Wing.

WE arrived in this beautiful city Thursday noon, April 26th. We were recognized as a delegate to the Y. M. C. A. Convention, which was to convene there that day. We were taken charge of by a committee, and, with Mr. Tallman, of Selma, assigned a home with that excellent brother, A. A. Corrie. He and his estimable wife spared no pains in making us feel at home during our stay.

After dining and resting, we went to the Opera House where a large audience had assembled to hear a memorial oration from

where we met many of the brethren among whom were Dr. Hawthorne, who was very busy in looking after his large flock, B. N. Falkner, of the *Plantation*; Davis, T. L. Jones and Molton, at whose house we were kindly entertained as we passed through a week before.

Selma.

We spent the larger part of Thursday in Selma. Bro. L. Lamar is looking after the interests of the paper in that city, who made a pretty fair report in the way of renewals, &c. We arrived here last Thursday evening with a large amount of work to be done, and we trust our correspondents will be a little lenient towards us until we catch up. The *North Atlantic* says: Mr. J. D. Venson sold the manuscript of his book, to two gentlemen from the Walnut Valley, Ind., for \$15,000.

REV. G. F. GREGORY, the new pastor of the Baptist church. We had read a great deal about this brother and were somewhat anxious to hear him. The address was delivered in an impressive style, which seems to be characteristic of the man, and was well received by the large audience, who more than once manifested that he was successful in picturing to them some of the sad scenes of the late war. We wish it were possible to produce here at least an outline of the oration, but time and space forbid it. Afterwards the citizens, each bearing a floral tribute, repaired to the cemetery and deposited their memorial offerings upon the graves of our dead heroes.

Bro. Gregory has gone to work in earnest, and from what could be seen by an outsider, it seemed as if he has the united support of his entire church. His people all love him, and he will undoubtedly be blessed in his labors among them. He has already diminished the debt of the church several hundred dollars, and is confident that ere long it will be freed from all encumbrance. Bro. Gregory is identifying himself with the interests of the denomination in the State. He is a valuable addition to our ministry. We feel satisfied that when the brethren meet him at Gadsden, next July, they will do as we did—fall in love with him.

Bro. J. A. Besson.

is the Sunday School Superintendent. One could not but be impressed with the fact that he was most assuredly "the right man in the right place." One prominent feature of this school, so often wanting in others, was the system with which it was conducted. There was no dragging; everything looked like "business." His whole heart seems to be in the work.

Bro. Besson is the author of a little book called the "History of Enfaula," which is a "true and plain statement of facts connected with the origin, vicissitudes and developments" of the "Bluff City of the Chattahoochee," "showing its present status, social advantages, pleasant surroundings and future prospects." It sells at the low price of 25 and 50 cents, and it is well worth the money to any one desiring to know something about this beautiful city. We lent our copy to one of the young Creek Indians at College, who recognized many familiar names mentioned in relating the history of his tribe. He says he is acquainted with Paddy Carr, Steadman, (or Stidman), and Jim Henry, principle men of the tribes spoken of. They are all still living, with the exception of the first named.

Dr. H. H. Benton.

In company with Bro. Besson we called at the house of this brother, where he has an electric and steam bath for the treatment of persons afflicted with rheumatism and other chronic diseases. He also cures cancers; he showed several he had preserved that had been successfully removed. If we were afflicted with anything of the kind we should be tempted to let him treat us.

The Convention remained in session from Thursday until Sunday night. The delegation was about as large as usual. Their devotional meetings were largely attended.

We remained over until Monday night, attended prayer-meeting, when Bro. Gregory made a stirring appeal in behalf of the *Alabama Baptist* with good results. We formed many new acquaintances and very pleasant ones, too, and their kindness will never be forgotten. The people cannot be excelled for their liberal hospitality. God bless the citizens of Enfaula!

Union Springs.

Tuesday morning found us at Union Springs, where we spent a very pleasant day with Bro. J. H. Hendon, the noble hearted zealous pastor, who is doing a good work at that place. He had just received the invitation to preach the commencement sermon for the Judson, and we are glad to learn has accepted. With his assistance we had the pleasure of introducing the paper into many families. He, too, appreciates the benefit to be derived from having a state denominational paper circulated among his people. He says it saves him a great deal of talking.

Wednesday morning we were in Montgomery.

where we met many of the brethren among whom were Dr. Hawthorne, who was very busy in looking after his large flock, B. N. Falkner, of the *Plantation*; Davis, T. L. Jones and Molton, at whose house we were kindly entertained as we passed through a week before. We spent the larger part of Thursday in Selma. Bro. L. Lamar is looking after the interests of the paper in that city, who made a pretty fair report in the way of renewals, &c. We arrived here last Thursday evening with a large amount of work to be done, and we trust our correspondents will be a little lenient towards us until we catch up. The *North Atlantic* says: Mr. J. D. Venson sold the manuscript of his book, to two gentlemen from the Walnut Valley, Ind., for \$15,000.

