

ever had worked, sold or substituted
by other wood than what came from
and was part of the said tree." Bar-
ness Howe levelled to the ground

Alabama Baptist.

SELMA, ALA.

THURSDAY, AUGUST 1, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER & JOHN L. WEST.

Tell your neighbor that we will send him this paper from now until Jan. 1st. for only \$1.00.

TO THE PATRONS OF THE ALABAMA BAPTIST.

Without any solicitation on the part of the subscribers the ALABAMA BAPTIST has been committed by the Convention to our charge. We had expected to withdraw from a position, honorable and influential indeed, but charged with cares and labors. One of our number had served gratuitously in the capacity of chief editor for four years. The other had served as publisher, at considerable personal inconvenience, for one year, and through the fire which destroyed our office books, lost all remuneration for the service rendered. We were both of us desirous that the Convention should take the matter in hand, and make such arrangements in regard to the paper as might promise best, for its future prosperity and its influence for good. In view of these great interests no prospective advantages and compensations which the enterprise might offer to those who had originated or sustained it, ought to be considered.

The subject was referred to a committee composed of representative men from various sections of the country. These brethren, after long and careful consideration, recommended that the paper be transferred to Rev. E. T. Winkler and Rev. J. L. West; and the recommendation was adopted by the Convention without a dissenting voice. Under such auspices we again assume this grave responsibility. The approval of our brethren we greatly appreciate, and the unanimous vote of the Convention assures us that we still enjoy their sympathy and co-operation in our endeavors to enrich the columns and to extend the circulation of their organ as a denomination.

Much may be done in both these respects by a general and steady concert of action. A more intimate connection among all the sections of our State. Our ministers and churches need to know each other better, as members of one great family; as co-workers in one great cause, as "a sect everywhere spoken against," and therefore needing a mutual good understanding more than any other. We should often confer together in regard to questions of policy and administration; of doctrine and duty, in regard to our destinations, our plans and our successes; in regard to our Sunday-schools and our church schools for the study of the Bible, in regard to our educational institutions and our State Missions; and those under the care of the Southern Baptist Convention. In the troublous times of old, "they that feared the Lord spake often one to another," and such should be the practice now.

We earnestly appeal to our brethren in all parts of the State to communicate freely what is going on in their respective sections, and as far as they can to extend the circulation of the BAPTIST, so that it may be a power for good in every association and every community in Alabama. Its policy will be the same as that heretofore pursued; it will defend the faith and order of the Gospel churches, and yet endeavor to speak the truth in love; it will exclude personal controversies and ecclesiastical scandals, except where these must be referred to, so that the church may be guarded from imposition; it will maintain the character, as far as practicable, of a family religious paper.

GOD'S OMNISCIENCE—PRACTICAL USES OF THE DOCTRINE.

What lessons of practical value should we learn from this theme. The great point is that we should believe with all our hearts that God knows all things. When the Psalmist said: "I have set the Lord always before me," he spoke a high and wise resolve. For thus to realize God's acquaintance with us will exert a most salutary influence upon our characters and lives. It will excite in our hearts the spirit of true repentance; it will keep us from sin; it will animate us to our duties; it will sustain us under our trials.

To realize omniscience will be to awaken a penitent spirit in our hearts. Our sins have been committed under God's eye. The sins of youth and maturity, the duties neglected, the acts of disobedience, the impure thoughts and desires—all have been witnessed and recorded: Thou hast

set our iniquities before thee, our secret sins in the light of thy countenance. It is an appalling, humbling reflection that God knows that concerning us what the clearest earthly friend does not know. If any dark scene belongs to our history that we would wish to blot out forever, if any act that covers us with confusion of soul was done upon that act, this scene, this day. If we have lived a godless life, if we have trifled with our immortality, if we have broken our promises of amendment, God knows it. He has made provision for our cases. When our consciences condemn us they only foretell the sentence of an unerring of a holy and an Almighty Judge. The records of the great Day are already written, and we must repent of our sins or we are lost.

To realize omniscience will keep us from sin. Men are hypocrites it is because they persuade themselves that God does not know them. Surely they would give up their formal services, they would not strive to deceive him and impose upon him, they would not give him their lips and their knees and refuse him their souls; they would not give him their Sabbaths and deny him all other days; they would not give him their public worship and deny him a place in their closets and the honor of their prayers; they would not pretend to take his word as their rule and yet refuse to read it; if they only realized that God saw them through and through. And how many adorable deeds of darkness would cease to curse the earth!

How the flowing pulse of passion would ebb, as that holy presence was felt to be in the secluded chamber, and that omniscient eye was seen burning amid the shades of night! When the seventy elders of Israel went into their chambers of imagery sculptured with the grotesque figures of Egyptian and Assyrian gods, this was the word with which they encouraged each other in the unholy rite: God seeth us not, and the Most High hath left the earth. If they had known what God knew how soon would the censures have dropped from their trembling hands. O, you may hide yourselves from men when you are about to do some evil thing, but if it be done in whatever spot on earth, whether by night or by day, you do it before the face of God! And how many instances of backsliding would be arrested were omniscience once considered. Apostasy begins in small neglects. It is like a hectic fever that burns upon the cheek almost like health. And by slow, imperceptible advances it goes on, and the deluded victim boasts of his length of days at

expire. And now what can arrest this evil in its commencement so effectually as the thought, Thou, God, seest me. The neglects of which I am guilty are not hid from thee. So powerful will be the thought of omniscience be, it will guard us against the most dangerous sins from those which gradually become a habit, from those which promise impunity, and from those which are covered by the garb of a Christian profession.

To realize omniscience will animate us to our duties. It will make us careful in our behavior in life—very circumstances that we may approve ourselves in his sight, and that we may maintain the favor of that Divine Father that seeth in secret and hath promised to reward us openly. It will bring his Divine Presence near to us in every act of worship. Prayer, then, was to be in truth a converse with God; the preaching of the Word would sound to our souls like the voice of God; the celebration of the supper will, indeed, be a gathering around the table of God. Then we shall come to the sanctuary as those who know that they come to the tabernacle where he dwelleth. We should prepare for so solemn an occasion. We should bring with us offerings suitable to his grandeur; and orderly thoughts, devout affections, and souls spiritual and earnest will appear before those eyes that are as a flame of fire. How nobly will our petitions rise to him, who though he sits in heaven, contemplates all below and sees all the desires and hears all the prayers of his servants! What a solemn thing it will be to hear the gospel beneath the very eye that gave it! We should feel as reverently then as if we saw him standing in our midst. The highest minister who preaches the truth will awaken as thrilling a sense in our breasts as that which burned in the heart of Cornelius when he welcomed Peter to the Gentile congregation at Caesarea, and said: "We are here present before God, to hear all things that God hath commanded thee." And what a high religious festival the Supper will be, when we know that God looks down as we commemorate the sufferings of Jesus, that God knows every member of the company who in penitence and faith receives the signs of his spiritual blessings.

Finally, to realize omniscience will be to receive a great consolation into our souls. Oftentimes under a sense of divine wrath, the Christian enters into the sad experience of David, and in the language of his secret soul is, Why hast thou forgotten me, O, my God? But this doctrine teaches that God cannot forget; it repeats to every trembling believer the word which sustained the strength of Moses, I know thee by name. If not one of the sparrows is forgotten before God, be assured that he has not forgotten you. Amid multitudes his eye distinguishes you. He knows himself to be the God whom you have chosen; and you he knows to give you pardon in penitence, and strength in temptation, and guidance in darkness, and safety in danger, and a final deliverance from sin and death and hell. Oh, reader! what comfort there is for you in the doctrine of an omniscient God! Or are you troubled because you are so weak in prayer? But do you not remember the case of one who came to Christ in the crowd and obtained his blessing by barely touching the hem of his garment? So sure and quick is God to answer the feeblest prayer, though it were only as the raven's cry. When memory fails he knows the wants and desires of the soul; when the thoughts are confused he sees the broken heart; when language is wanting he hears the sighs and groans and recognizes them as the voice of the spirit anking intercession for the troubled soul. My groaning is not hid from thee, said David, and still God's ear is not heavy that it cannot hear.

HOW TO WORK FOR OUR DENOMINATIONAL INSTITUTIONS.

Let those who are acquainted with the good work they are doing tell the people what they know about it. Let the students who are now enjoying their vacation undertake, each one of them, to bring another student with them on their return, and use the good fellowship that prevails among young people to extend the benefits of education as widely as they can. Dr. Pritchard, of the Recorder, after some earnest suggestions of a like sort, in behalf of Wake Forest College, makes an appeal, which we would also emphasize, to the ministers of the State, who are specially interested in the educational movement. He says: "Let every pastor look out young men in his congregations, and talk most earnestly to them and to their parents as to the advantages of education, and their duty to prepare themselves for large influence and usefulness in life. The number of students can be doubled, without a doubt, and with but little difficulty, if we will do as suggested."

But while, as a denomination, we are specially interested in the institutions belonging to the Convention, consideration quite independent of this circumstance. They are excellent schools, well officered, well regulated, and engaged in giving ample and thorough instruction. They stand upon their acknowledged merits as is proved by the number of persons of other communions who attend them. But in view of the fact that they are without endowments and must rely upon tuition for their support, and further, in view of the signal services they render to the denomination, it is important that they should receive the general and zealous co-operation of the Baptists of the State. In the New Methodist Discipline, Section 4, Chap. 3, was amended by adding in answer to question 1, on the duties of a preacher in charge, a paragraph, page 78, as follows: "To urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of the church."

LATEST NEWS FROM THE WILD TRIBES.

Bro. A. J. Holt writes from Anadarko, Indian Territory, under date of July 11. His report is cheering. A harmonious council of the tribes was held on the day of writing. Each chief in his turn made Bro. Holt a speech expressive of his love and confidence. One of them, Te-huacana Jim said he was proud to speak to one who came from Our Father. He had not the heart of an Indian to-day; he had a Christian heart. All the chiefs expressed the earnest hope that the fine country in which they lived should be guaranteed to them by the Government. The missionary replied to each, and wound up by saying: "This is indeed a beautiful country with its waving grass, its towering mountains, its running streams and its blooming flowers. I love you for loving it. I will try to influence others to grant it to you, that it may be your permanent home. But I am far more deeply interested in another country, a country with fields far more bright, with plains far more beautiful, with waters far more clear, a land of pure delight high up in heaven. I am sent to prepare you for that land; to give you a title to it. For this I expect to labor long and faithfully. I now bid you farewell, hoping to shake hands with you again where parting will be no more."

Some of the Indians to whom Bro. Holt spoke had never before heard of Jesus or the Gospel. The prospects of the mission have never been so encouraging.

HOW NOT TO PUBLISH.

Among the eccentricities of book-publishers none is so more inexplicable than the placing of the notes of a learned work at the end of the volume. As the notes are intended to verify or illustrate the text, the critical and conscientious reader is compelled to hunt up what he ought to find at the bottom of the page or even in the text itself. And then, with the difficulty of two books in one to handle, he has to hunt up the references to other volumes. The careless reader will not consult notes at all. In the one case the notes are provoking; in the other they are valuable. While we write, Carleton's Edition of Keble's "Apostles" lies before us, each page abounding in references, each reference arresting the reader and requiring him to verify it in fifty pages of notes at the end of the volume, and each note indicating some scripture or other authority which must be consulted. The very genius of perversity seems to have devised this style of publication. At every step the student is embarrassed by the obstacles the publisher wittingly puts in his path, and at the end of the weary journey there is no alphabetical index serving as a vantage ground of observation. Is it possible to read such books at all?

FIELD NOTES.

—Prof. Noah K. Davis is going to Europe on a pleasure trip.
—Dr. Wm. Hagen will raise funds at the North for our Rome chapel. He will begin to work in the fall.
—The Missionary Baptist, published by Eld. D. L. James, at Bangor, is suspended for the present.
—It will be a sad day for our work when the Convention abolishes the agency system. J. C. Foster, in Baptist Recorder.
—Dr. Richard Furman writes to the Baptist Courier: "I am sorry to say that my health is very feeble; not at all benefited by my recent trip."
—Rev. T. K. Carter was conducting a protracted meeting at Cape Creek Baptist Church, Calhoun Co., last week.

—One of the highest arts in writing for the press in this age of the world is to put your thoughts into few words.—N. Y. Observer.
—The colored Baptists of Virginia have in their employ four State missionaries, who have organized six churches and twenty Sunday schools within a year.
—Rev. T. P. Eide of Marion, S. C., a Seminary graduate and excellent pastor, wants a place in this country. Feeble health necessitates removal.

—In the Baptist Church at Paris two ministers distribute bread and wine. As they approach a few the occupants arise, and in this posture receive the communion.

—Rev. J. B. Harris complains that Mr. Woodsmall has been "abused as a nigger teacher." On the contrary, he has lost influence on account of his crusade against "the color line."

—Read the list of associational meetings in another column. If the name of your association does not appear, drop us a postal card at once giving the time and place of meeting.

—We are glad to learn, through a private note from Bro. Cleveland, dated July 27, that Sister Cleveland's health has been somewhat improved by her stay in Springfield.

—Gov. Hamilton invites persons who have been driven from South Carolina by the Ku Klux prosecutions to return. These prosecutions were in some instances, that we knew of, nothing better than persecutions.

—Dr. J. T. Hancock, of Pickens county, a friend of former years, expresses his deep regret that we are no longer connected with the ALABAMA BAPTIST. We are not gone yet, doctor.

—Bro. Cleveland preached at Springfield on the 2d Sabbath in July and Saturday before, in the absence of Bro. Walgrove. He received two ladies into the church Saturday by letter, and baptized a nice young man Sabbath afternoon.

The art of juggling things was well illustrated by De Gaise, of St. Louis, when he said to the working men, in speaking of the value of Sunday to them as a rest-day, "Don't girdle the tree that shades you."—Ex. & Chron.

A movement to secure the beatification of the late Pope, Pius IX., has been initiated by the bishops of Venezuela, who have memorialized the Pope on the subject, stating that they regard the late Pope as having been providentially raised up to encounter times of trial.—Sun.

A notorious thief, preached to a North Carolina Baptist congregation six months before it was found out that he was not a clergyman. His conduct during that half year was excellent, his sermons eloquent, and he says he intended to turn over a new leaf.—Sun.

I am anxious that the Baptists all over the land should take our part to a greater degree in duty. May God speed it far and wide and make it a blessing wherever it goes, is the prayer of one who wishes it well.—A. Daugherty, Ince, Ala.

—Dr. Lofton has secured the promise of the services of the great evangelist of Texas, May, Penn., at the Third Baptist Church, St. Louis, sometime during the coming fall or winter. We hope something will prevent Bro. Penn from coming.—Battle Flag.

A member was recently expelled from the Central Baptist church of Nashville, for having had his child

baptized by a Roman Catholic priest. Served him right, for he had no business to be in that, or any other church, without conforming his practice to its covenant.—Christian at Work.

—Our esteemed brother Roby, in a letter to the Herald, thus protests against that paper's affixing an Esq. to his name: It was the Methodist pastor in this town who was admitted to the practice of law last month. Address him as "Esq." if you choose, but don't do me so any more, for I'm innocent as an angel of all such aspirations.

—A brother writes from Shelby county: "I could not be better pleased in the action of the Convention. I wish you all the success in the world, and intend to show my faith by my works, so far as the material I have to work upon goes." The brother sends us two new names, one of which we are pleased to state, is that of Hon. R. W. Cobb.

—I am not doing much for the ALABAMA BAPTIST now, but will spend a few days for it shortly. I am going to visit a destitute region on the Florida line. Perhaps I can get you some subscribers.—S. W. Jones, Fairfield.

—A late minister of Peebles had been discoursing on the sin of falsehood, had portrayed the unhalloved consequence of indulging in the practice. A small trader in the place, whose conscience had been for the moment aroused, exclaimed to a neighbor on going home, "The minister needna have been say hard, for there's plenty o' leers in Peebles beside me."—Ex.

—A wonderful display of God's grace is being seen and felt in the church at Lebanon, Morgan Co., Ala. A score of sinners so early as the Eld. C. W. McClellan, the pastor there, and a good one he is. Brethren, pray for us, that sinners may be converted and saved. I will write you again after the close of the meeting.—Bro. W. W. Wilhite, who lives in that community, is in bad health.—W. B. Carter, Morganburg, Ala.

—W. R. G., in the Biblical Recorder, offers the following bit of poetry to fill out a lengthy article of the Carolina Methodist against immersion: "This passing strange, I freely own, That those who preach immersion down."

Straight from the pulpit, will repair, And practice what they censure there.

The stanza goes very well to the tune of Old Hundred. Sung at the water side, on the occasion to which it refers, it would no doubt produce a powerful impression.

—Sadie R., a little three year old child, attended church for the first time on an Easter occasion in a Protestant Episcopal church. She sat very still and saw the procession of children march into the church with flowers in their hands, all singing, "Onward, Christian Soldiers!" A few weeks later this little miss made her second visit to church, and this time to the Presbyterian, where she entered at the head of the family and marched down the aisle, loudly singing, "Onward, Christian Soldiers!" to the astonishment of the congregation and utter consternation of the parents.—Ex.

—We are glad to see that a great ecclesiastical scandal is to be terminated. Queen Victoria has just appointed a commission to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices in the church of England, and to recommend remedies for abuses, if any are found to exist. The Commissioners named are the Duke of Cleveland, the Earl of Devon, Lord George Henry Cavendish, Viscount Middleton, the Bishop of Peterborough, the Bishop of Ely, Lord Justice of Appeal Sir William James, Sir William Stephenson, the new Archdeacon of Oxford (Prof. Edw. Palmer), George Corbett, Esq., the Rev. George Venables, and Francis Henry Jenne, Esq., barrister at law.

—In one way, or another China resolves to keep her foothold in America. The Rev. E. W. Meany, of Tallahassee, Fla., called Mr. Bond an apostate because she withdrew from the Protestant Episcopal Church and joined the Reformed Episcopalians. Dr. Bond, her husband, thought that she had been insulted, and for revenge whipped Mr. Meany in the street. The clergyman acted the part of a man of peace, and would not retaliate, but his brother, Col. Meany, sent a letter to Dr. Bond, calling him a cowardly dog, and inviting him to settle the difficulty in a duel. One day, in the midst of the controversy, the Col. and the Dr. met in the street. They promptly drew revolvers. Up to this time they had met the requirements of pluck, but with the muzzles of weapons in their faces, their courage oozed away. Each dodged behind a tree. Several wild shots were fired, and one bullet hit a negro.—Sun.

DANCING.

We understand that quite a number of good brethren have brought serious complaint against us and this paper on account of our position on the subject of dancing.

The opinions of some other party have doubtless been attributed to us. If we remember correctly, we have never said one word on the subject through the paper before or since our connection with it.

We are decided in our opposition to the practice and have always taken a bold stand against it. We think it morally wrong within itself, when participated in by the sexes together; and we oppose it, as we do other moral evils, in those who are not church members, as well as in those who are. J. L. W.

SUBSCRIPTION PRICE OF RELIGIOUS PAPERS.

"The Nashville Christian Advocate" claims to have a circulation of 14,000. It was reported at the late General Conference, in the exhibit of the agent, that the Advocate lost nearly \$1,000 during last year, notwithstanding there was considerable revenue from the advertising department. The New York Christian Advocate, the same size, is published at \$2.50, and it numbers about 60,000 subscribers. The price of the Nashville paper has been advanced to \$2.50. And yet there is a large number of good brethren in Alabama who complain that we are trying to enrich ourselves at their expense, and positively refuse to subscribe for the ALABAMA BAPTIST until the price shall be reduced to \$2.00. Brethren, we cannot reduce the price of the paper until our subscription list shall be sufficiently increased to enable us to do it with perfect safety to ourselves. Shall we have the increase? It will depend largely on you. J. L. W.

The Law and the Testimony.

Eds. Ala. Baptist.—Is it the usage of Baptist churches, in the trial of offenders not to hear or consider the testimony of persons not members of the Baptist church? Such, on the ground that it was Baptist usage, was the rule recently observed by a Baptist church in the trial of a member charged with an offense. If such a usage exists among Baptist churches, it is not without the sanction of the Scriptures? It must occur to any mind capable of reflection, that such a rule is absurd; calculated to prevent the ascertainment of the truth; and will be more honored in the breach, than in its observance.

INQUIRY.
REPLY.
We are not prepared to say what the usage of Baptist churches is on this subject. The usage of all churches with which we have had any personal connection or knowledge has been uniformly the same—to receive credible testimony, either for or against a member, from any source whatever, whether from church members or from those who are not. This, we think, should be the rule—the usage. Any man whose testimony is capable of producing moral conviction of guilt or innocence, is, in our opinion, competent to testify before a Baptist church. J. L. W.

LITERARY NOTICES.

CHILD AND WOMAN. From the German of Clementine Helm. By J. Zitelma Coker. Philadelphia: James A. Moore. 1878. pp. 428.

A charming story full of animated interest. It depicts the unfolding of the girl into the woman, amid the varied and tender experiences of home life. The style is at once simple and glowing, the tone is pure and healthful, and the narrative runs and sparkles with the freshness of a mountain brook. Miss Coker reproduces in idiomatic English the genius and spirit of her author. We are pleased to see that the book has already reached a second edition, and trust that it is but the first installment of a series of translations from the same accomplished hand.

A REMARKABLE PUBLICATION.—The enterprising New York Publisher, Frank Leslie, supplies the reading public with more pleasant, interesting and instructive literature than any other purveyor of mental pabulum in the country; and in his Popular Monthly he has achieved one of his greatest successes, and produced a really remarkable, and beyond question, the cheapest magazine published in the world! Each number contains 128 quarto pages of choice reading matter, and over 100 engravings; and this rich feast for the mind, with the abundant accompanying embellishments, is afforded for 25 cents, the price of a single number, or \$3 per annum, sent free of postage. The publication, therefore, may justly claim to be as remarkable for its cheapness, as it is for its literary merits and artistic excellence. With Fiction of a high order; Poetry, Essays; articles on Science and the Fine Arts, Anecdotes, and a general Miscellany, from which all tastes may derive gratification, the merits of Frank Leslie's Popular Monthly could scarcely fail to secure public recognition, and it has deservedly obtained an immense circulation. The number for August is replete with attractive features; and the contents generally are of a light, agreeable character, suitable for sultry weather when one reads, as it were, "by fits and starts." Address your orders to Frank Leslie's Publishing House, 53, 55 and 57 Park Place, N. Y.

Appointment.
Rev. Dr. L. R. Gwaltney, President of the Judson Female Institute, will preach, (D.V.) at Forkland, Greene county, next Sunday, the 4th inst., at 11 a. m., and at Eutaw, same day, at 8 1/2 p. m.

The Proper Work of the State Mission Board.

ANSWER TO A QUESTION.
Eds. Ala. Baptist: Some two or three weeks since a communication appeared in your paper enquiring as to whether the State Board proposed to send their missionaries to destitute regions, or to churches already supplied, or words to this effect. I have mislaid the paper, and cannot now recall the precise wording of the question. As it is a pertinent enquiry, and as there may be many other worthy brethren in the State who desire information on the subject, I propose on behalf of the Board, to answer it. Indeed, I am rather gratified that the question has been raised, as it furnishes an opportunity of getting the real purposes of our Board more distinctly before our brethren. For we desire the denomination throughout the State to know precisely what we are aiming to accomplish.

In the first place, then, in the incipency of our efforts, it is of the first importance that our churches shall, as far as possible, be brought into sympathy with our work. For until this is done, every one must see, that we should be greatly crippled, and the whole enterprise end in a disastrous failure. We cannot, and ought not to depend upon a few liberal churches in our cities and towns and along our railroads for the means to prosecute a work that aims to occupy every foot of territory in our State. It is a leading aim with us to secure, as far as possible, the active co-operation of every Association, church and member, preachers and laymen, in the work committed to our charge. Nay, further, we are aiming, through our Corresponding Secretary and our missionaries, as far as God will help us, to put the hearts of our brethren everywhere in the State into active communication with every great enterprise fostered by our Convention. Like the veins and arteries of the natural system, we desire our missionaries to be a kind of circulating fluid, that shall send the pulsations of a new life into every department of labor prosecuted by Southern Baptists throughout the world. For when we survey the vast field, which in the providence of God is spread out before us—when we hear the cry of destitution coming up from every part of the field in tones that ought to stir the sensibilities of every heart that can claim a modicum of piety, our brethren must excuse us, if we aim, in great part, to secure the working power of the eighty or ninety thousand white, to say nothing of the twenty-five or thirty thousand colored Baptists of our State in this vast field.

We must clear up the ground, so to say, before we plant and cultivate the good seed. Another object we have in view of no less importance, is that our missionaries induce every church they visit, if possible, to meet every Lord's day to worship God, and study his Word. This they seek to accomplish by urging the brethren and sisters to organize Sunday-schools and prayer-meetings in their churches, and bring their families together each Lord's day, whether the pastor is there or not, since the mere fact that the presence or absence of the pastor neither increases or diminishes the obligation of churches to worship God upon his holy day. Nearly two hundred of our churches are reported by our missionaries from their respective fields as having adopted this principle, thus restoring the Apostolic order of things, perhaps not less than a hundred other churches in the State are doing the same thing as the result of the arduous and efficient labors of our Corresponding Secretary during the years in which he was the sole occupant of the field. Thus there is not less than three hundred Baptist churches in Alabama which are meeting every Lord's day as the results of the work mainly at least of our State Board. This part of our work we are aiming to prosecute with augmenting vigor.

Still another object we have in view, towering if possible, above all others, is to preach the Gospel to the destitute; and the only reason I did not put this as the first object in the arrangement of the topics of this communication is, that other things had to be done in order to reach it. Our strong churches must supply, in greater part, the means to do this work, and hence they must be visited and appealed to, to supply the necessary means. Large sections of our State, once the abode of wealth, refinement, culture and piety—once sharing the ministrations of the most gifted men we ever had in our State—such as Edward Baptist, D. P. Bestor, Sessions, and the like—have, by one of those grandest blunders the statesmanship of a country ever perpetrates, been remanded to a state of material, social and moral desolation over which the iron heart of enmity itself may pause and weep—the very Eden of our prosperity, which in happier days supplied three-fourths of the means to support church and State, suddenly changed into a dreary waste. Splendid churches once filled with rejoicing worshippers, are now tenanted. But there is "life in the

old land yet." The spirit of other days still lingers in the hearts of that noble people.

"E'en in their ashes live the wonted fires." Evidences of recuperation are appearing all over that region of Alabama. Already the efforts of our Board have been blessed in re-organizing some of these churches, and securing for them pastoral supplies. But much remains to be done. The cry for help comes up from these places, supplemented by the recollection of services done by them in the past, with a pathos and potency that the stony heart of covetousness itself may not resist. In a word, wherever destitution of whatever kind that the Gospel can supply exists, we are seeking to meet it. If we have not done everything that all our brethren think we ought to have done, and as it should have been done, it is because we did not have the means on the one hand, and the attribute of infallibility on the other, to do the work. Samson's strength had its limit, the Rothschilds' fortune has its "bottom dollar," and our means and sagacity have been and shall be simply exhaustive. Not one dime is permitted to lie in our treasury unexpended.

Furthermore, our missionaries are expected to co-operate with pastors in every good word and work. Pastors and evangelists are the only order of ministers known in the New Testament. The one is the "candlestick" placed there by the Master as a permanence—the others are "the messengers of the churches, and the glory of Christ." They worked in harmony in the Apostolic days, and they are working in harmony to-day. The coming of evangelists was hailed with delight then, as their like visitations are hailed with delight now.

The evangelist can do things which it would be indicative for the pastor to do, as the pastor may do things which the evangelist may not do, and the performance of each of these services is alike essential to the common cause. If, for instance, some pastor finds his church growing careless as to his wants, so that he has to labor in his field or work shop, or elsewhere, for food and raiment, how grateful to him will be the coming of some Barnabas "to stir up their pure minds by way of remembrance," and thus relieve his crushed and aching heart. And as this pastor shall meet and welcome our evangelist to his church and congregation with warm and generous sympathies, how this thrills his heart in turn, so that, like Paul, "he thanks God and takes courage." And thus we see how in this, as in every other good work, the labors of the pastor and evangelist act and react upon each other.

Many other things I could say, but I must not obtrude too much upon the space of the paper. I have by no means indicated all that we are trying to achieve. Suffice it, that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things of good report," we are aiming to "think on these things." We are striving to place ourselves under the highest, the noblest, and the most animating motives that can stir the Christian heart to its deepest depths. And let me ask, not merely the contributions, but the prayers of our brethren throughout the State, in behalf of the Board and its missionaries, for this Spirit of Christ may be afforded to each in those enlarged measures which will crown our labors with abundant success.

S. HENDERSON.
Alpine, July 24, 1878.

Rev. J. S. Yarbrough.

Having been appointed by the Executive Committee of the General Association of Southeast Alabama to give some expression to our feelings, and make public our transactions as a Missionary body, for this year, we ask the use of your paper, as we think it is the proper medium through which we should communicate, especially in this instance, as the State Board is directly interested in our evangelist, and the work before us.

Bro. J. S. Yarbrough has been employed, by the joint action of the General Association of Southeast Alabama and the Eufaula Association, as evangelist. He has been under the special direction of the said General Association the first half of the year; the said General Association being responsible for the salary for the time it directs the work, most of which has been paid. The time having expired with us, we would be pleased to introduce him to the favorable consideration of those for whom, and with whom, he is to labor the remainder of the year. He has done the work assigned him well, and we have reason to believe that by his earnest and able efforts as a minister, and his conduct as a gentleman, he has won the admiration, if not the affection, of those for whom he has labored. It has been said by those interested that we have been too exacting in our demands on our beloved brother. To such we will say that he has complied, and has not murmured. May he ever be as faithful in the discharge of his duties, and may the blessings of an all-wise God rest upon and sustain him, and all his charges, in our earnest prayer. Respectfully,
G. HENDRICK,
J. H. DEWBERRY.

Alabama Baptist.

SELMA, ALA.

THURSDAY, AUGUST 1, 1878.

RATES OF ADVERTISING.

Space, 1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$ 2.50	\$ 6.00	\$10.00
2 "	4.00	10.00	15.00
3 "	5.50	13.50	20.00
4 "	7.00	17.00	25.00
5 "	8.50	20.50	30.00
6 "	10.00	24.00	35.00
7 "	11.50	27.50	40.00
8 "	13.00	31.00	45.00
9 "	14.50	34.50	50.00
10 "	16.00	38.00	55.00
11 "	17.50	41.50	60.00
12 "	19.00	45.00	65.00

Editorial Notices, on editorial page, 20 cents per line for first insertion, and 15 cents per line for each subsequent insertion.

Publisher's Notices, on third page, 15 cents per line for first insertion, and 10 cents per line for each subsequent insertion.

Obituaries, 100 words free; one cent for each word over 100 words.

Transient advertisements, payable strictly in advance; regular advertisements quarterly in advance.

RATES OF CLUBBING.

We will send any of the following periodicals and the Alabama Baptist to any address on receipt of the amount named in the column headed "Price of each." By this means you will secure a great reduction.

Pub.	Price of each.	Per Annum.
Farm Journal	\$2.00	\$20.00
Southern Farmer	2.50	25.00
Mayfield's Happy Home	3.00	30.00
American Agriculturist	1.50	15.00
National S. S. Teacher	1.00	10.00
Leslie's Illustrated Newspaper	4.00	40.00
Leslie's Chimney Corner	4.00	40.00
Leslie's Lady Journal	4.00	40.00
Leslie's Boys and Girls Weekly	4.00	40.00
Leslie's Sunday Magazine	4.00	40.00
Leslie's Popular Monthly	4.00	40.00
Harper's Mo. Magazine	4.00	40.00
Harper's Bar	4.00	40.00
Harper's Weekly	4.00	40.00
Demorest's Magazine	4.00	40.00
Leslie's Living Age	4.00	40.00
Godey's Lady's Book	4.00	40.00
Country Journal	2.00	20.00
Missionary	60	6.00

COMMUNICATIONS.

District Meeting at Isney.

A District meeting will be held at Isney, Choctaw county, commencing on Friday before the 5th Sabbath in September. Bro. P. E. Kirven has agreed to be with us if not providentially prevented. We would be glad if Bro. Bailey could be with us also, or any of our brethren in the ministry. We need stirring up here.

We invite the churches of Liberty Baptist Association to meet with us.

A. DAUGHETY.
Isney, Ala., July 23rd.

Appointments.

Will fill the following appointments in the Alabama Association: Autaugaville, Saturday and Sabbath, Aug. 3 and 4; Prattville, Tuesday and Wednesday, Aug. 6 and 7.

UNITY ASSOCIATION.

Mount Sinai, Thursday, Aug. 8, 11 o'clock a. m.; Liberty, Saturday and Sabbath, Aug. 10 and 11, 11 o'clock a. m.; Union, Tuesday, 13, 11 o'clock a. m.; Big Springs, Wednesday, Aug. 14, 11 o'clock a. m.; Wilkeson's Rest, Thursday, Aug. 15, near Hon. W. Foshee's house, at school house or church, Friday, Aug. 16, 11 o'clock a. m.; Mulberry, Saturday and Sabbath, Aug. 17 and 18, 11 o'clock a. m.; Ebenezer, Monday, 19, for several days; Plantersville, Friday, Aug. 23, 11 o'clock a. m.; Burnsville, or Shady Grove, Saturday and Sabbath, Aug. 24 and 25, 11 o'clock a. m.

From Bro. Cleveland.

Brother Winkler and West, Eds. Alabama Baptist.

God in his providence prevented my attendance at Talladega. It was a grievous disappointment to me. I am glad to hear such good accounts of the Convention from every quarter. It was a glorious good meeting in which uninterrupted harmony and good will prevailed, and much efficient work was accomplished.

I write this note to express my hearty approval of the action of the Convention in regard to the paper, and to promise you my continued support in the work to which you have been called. I was glad to learn that the Convention was unanimous in its approval of the report of the committee on the paper. May the Spirit of truth direct you in the management of the enterprise committed to you.

W. C. CLEVELAND.
Springville, July 27, 1878.

Report of the State Mission Board.

Soon after the adjournment of the Convention last year, the Board met and took into prayerful consideration the best means of extending the work entrusted to it. By grouping several Associations together, connecting the weaker with the stronger bodies, a number of fields were marked out, and the Corresponding Secretary was instructed to visit the churches, and Associations in those fields, to secure cooperation, raise funds, and consult with brethren, as to suitable men to occupy them. In this work valuable aid was rendered by members of the Board and others. Wherever the work was presented it was heartily endorsed. We know of but one Association that refused cooperation. The General Association of S. E. Alabama was vis-

ited by the Corresponding Secretary in conjunction with a committee from the Bufala Association, and its cooperation was secured in placing a missionary in the vast destitution in the S. E. portion of the State. Pledges from individuals, churches, and Associations were secured for the support of the work, so that the Board felt justified, in looking out for and appointing men to occupy the field. The churches and Associations were unanimous in demanding that none, but effective men should be called to the work. To find the class of men demanded, with no support to offer them, but such as could be gathered from their respective fields, by their efforts, aided by the efforts of the Corresponding Secretary, was not a little perplexing to the Board. However, seven brethren, able, earnest ministers, who had been successful as pastors, were appointed, and entered upon the work as soon as their engagements with their churches would permit them. These brethren have manifested a truly apostolic spirit; they have been instant in season and out of season, and under many difficulties and the exercise of great self-denial, have done an amount of work that the pastor ordinarily knows nothing of. Depriving the inactivity that characterized so many of our churches, and that consequent want of interest in our denominational enterprises, our missionaries were instructed to visit the churches, and aid the pastors in stirring up our people to greater diligence in the things of Christ. In doing this they have been well received and cordially welcomed to the churches by the pastors. Seven hundred and seventy churches have been visited by them, and they have been enabled in many cases to strengthen the things that remain, and that were ready to die. Wherever they have been, they have incited the missionary spirit, and as a consequence, contributions for the Master's cause have come to us from churches heretofore unaccustomed to give.

As a prominent feature of our work, which promises blessed results, the churches are encouraged to meet together every Lord's day, for prayer, praise, and the study of God's word; and it must be highly gratifying to the Convention to know, that in the fields in which our brethren have been laboring, one hundred and ninety-one churches meet at their respective houses of worship every Lord's day.

The Board is now operating in 33 Associations, and reaching out in its work to a destitution, especially on our southern border, never before met by Alabama Baptists. The good work, however, has just been begun. A majority of our missionaries have been but a little over six months at work, and none of them over nine months, and yet in view of what has been accomplished, your Board feels that we have every reason to "thank God, and take courage."

But there remains yet much land to be possessed. Calls, loud and earnest, have come to us from other portions of the State, not occupied by the Board. The grand valley of the Tennessee offers an inviting field for evangelistic labors. Again, and again, we call come to us for help from various parts of that great valley, but as yet they are unheeded, for want of men. Shall they call in vain? Two strong men should be sent at once into that valley. An earnest man of God could be profitably employed in building up the many weak churches in towns and villages on our railroad lines. More attention is demanded to central points in our regional regions. Seven more men, at least, are required to occupy the State, as we are now occupying a portion of it. Ten thousand dollars should be given the coming Convention year, by Alabama Baptists, for the evangelization of their own State. Shall we have it? Brethren, let us go up and possess this goodly land of ours for Christ, for we are able. Let us take for our motto: "A Baptist church everywhere community—meeting every Lord's day—its membership putting forth personal efforts for the salvation of men, and giving of their means for the extension of the Redeemer's Kingdom."

REPORTS OF MISSIONARIES.

Rev. F. F. Baber reports 39 week's service, 11 sermons preached, 17 addresses delivered, 20 subscribers to ALABAMA BAPTIST secured, 14 Sunday schools organized, 6 baptisms, 4 district meetings attended, 1 minister and 1 deacon assisted in ordaining, 50 churches in his field meeting every Lord's day, \$39 raised to secure a pastor for a church, 80 churches visited, 1,741 miles traveled.

Rev. M. M. Barbour reports 39 week's service, 96 sermons preached, 18 addresses delivered, 19 subscribers to ALABAMA BAPTIST secured, 9 Sunday schools organized, 8 baptisms, 1 received by letter, 2 restored, 1 church constituted, 2 deacons assisted in ordaining, 6 churches in his field meeting every Lord's day, 74 churches visited, 1,509 miles traveled.

Rev. E. E. Kirven reports 36 week's service, 17 sermons preached, 14 ad-

resses delivered, 57 subscribers to ALABAMA BAPTIST secured, 3 Sunday schools organized, 1 baptism, 3 district meetings attended, 40 churches meeting every Lord's day, 94 churches visited, \$10 collected for Foreign Missions, 7,735 miles traveled.

Rev. H. A. Williams reports 231 sermons preached, 21 addresses delivered, 13 subscribers to ALABAMA BAPTIST secured, 1 baptism, 2 received by letter, 141 churches visited, 1,272 traveled.

Rev. W. G. Curry reports 30 week's service, 103 sermons preached, 21 addresses delivered, 40 subscribers to ALABAMA BAPTIST secured, 2 Sunday schools organized, 4 prayer meetings, 3 missionary societies, 1 deacon assisted in ordaining, collected for Home Missions \$10, Foreign Missions \$10, 65 churches in his field meeting every Lord's day, 84 churches visited, 1,620 miles traveled.

Rev. W. Wilkes reports 28 week's service, 140 sermons preached, 32 addresses delivered, 48 subscribers to ALABAMA BAPTIST secured, 17 Sunday schools organized, \$1.75 collected for Foreign Missions, 30 churches in his field meeting every Lord's day, 123 churches visited, 1,376 miles traveled.

Rev. J. S. Yarbrough reports 24 week's service, 17 sermons preached, 8 addresses delivered, 13 subscribers to ALABAMA BAPTIST secured, 6 Sunday schools organized, 1 baptism, 5 received by letter, 45 churches visited, 1,784 miles traveled.

Rev. T. M. Bailey, Corresponding Sec'y, reports 183 sermons preached, 114 addresses delivered, 218 subscribers to ALABAMA BAPTIST secured, 22 Sunday schools organized, 13 baptisms in connection with his labors, 1 protracted meeting attended, 3 district meetings, 10 Association meetings, 1 minister and 1 deacon assisted in ordaining, 3 missionary societies organized, 283 letters written, \$92 collected for Foreign Missions, \$84.25 for Home Missions, \$10 for Theological Seminary, \$20 for Judson Female Institute, \$503.50 raised in cash and pledges for Theological students in Howard College, 129 churches visited, 6,405 miles traveled.

The Board has received and disbursed, during the year, \$3,801.75, and has pledged to be redeemed next fall amounting to \$4,750.45.

T. M. BAILEY,
Cor. Sec. S. M. B.

Commendable Promptitude.

In the *Chickasaw Messenger*, of Okolona, Miss., we find the following additional evidence of the prompt manner in which the Mobile Life settles losses:

OKOLONA, Miss., June 24, 1878.

Col. Wm. Handy, Gen'l Agt. of the Mobile Life Insurance Company.

DEAR SIR—As the guardian of Misses Kate and Lizzie Myers, I have this day received of the Mobile Life Insurance Company the sum of \$2,500 in payment of policy No. 6812 on the life of the late Maj. Simon Myers. The sincere thanks of myself and those I represent are due the company for not only promptly paying the above sum, but for paying it before the same was due. There is no company more prompt and faithful in the discharge of its obligations, and I take pleasure in recommending it to the public as entirely solvent, perfectly reliable, well officered, ably managed, and as the special friend of the widow and the orphan. Very truly,

GREENWOOD LIGON,
Guardian.

ASSOCIATIONAL MEETINGS.

We begin this week to publish the time and place of meeting of the different Associations in Alabama. Will not our brethren aid us promptly in completing the list? A postal card is all it will cost.

Bethel—Friday, August 30th, at Choctaw Center, Clarke Co., 18 miles from L. P. Tree on Alabama River, and 18 miles from Wood's Bluff on Bigbee River. Moderator, Eld. L. L. Fox, McKinney.

Eufrates—Saturday, October 26th, at Clayton, Barbour Co., on V. and A. R. R.

Mulberry—Saturday, September 21st, at South Sandy church, 25 miles northwest of Centerville, Bibb Co.

Bethlehem—Friday, September 20th, at Brewton, Escambia Co., on M. and M. R. R. Elder W. G. Curry, Monroeville, Moderator.

Belling Springs—On—before the Fourth Sunday in September, at Bethel church, 4 miles from Delta, Clay Co., and 4 miles from Oxford, on S. R. and D. R. R. Moderator, Elder T. H. Howie, Delta.

Warrior River—Friday, August 30th, at Ruhama church, Wood's Station, Jefferson Co. A. G. S. R. Moderator, Elder A. J. Waldrop, Wood's Station.

Warrior River—Friday, October 11th, at Mt. Taber church, Bloom Co., 7 miles southeast of Baigor, S. and N. A. R. R. Moderator, Elder G. B. Wade.

Pine Barren—Friday, September 13th, at Pineville church, Monroe Co., 18 miles southwest of Pine Apple, S. and G. R. R., and 14 miles east of Bell's Landing, Alabama River. Moderator, Eld. J. F. Bruner, Monroe.

Central—Saturday, October 5th, at Concord church, Coosa Co. Moderator, Eld. W. L. Wattle, Wetumpka, Ala.

Digbee—Saturday, September 7th, at Zion church, Sumter Co. Moderator, Elder A. R. Scarborough, Livingston.

Cahaba—Friday, October 18th, at the Siloam church, Marion, on M. and M. R. R. Moderator, Elder J. N. West, Selma.

Talladega—Saturday, October 5th, at Friendship church, 35 miles north of Howell's X Roads, Cherokee Co. Moderator, Elder W. Woodall, Mt. Polk.

Tuskegee—Friday, October 18th, at Tuskegee, Clerk, Elder C. W. Buck, Millmont.

New River—Friday, September 6th, at Pleasant church, 7 miles southeast of Fayette City, Fayette county. Moderator, Elder J. B. Huckabee, Palo.

Money Received.

John C. Williams	\$2.50
P. H. Hamilton	1.00
J. D. H. H. H.	1.00
B. F. H. H. H.	1.00
Rev. C. S. H. H.	1.00
Rev. C. S. H. H.	1.00
D. W. H. H. H.	1.00
Isaac W. H. H.	1.00
D. J. H. H. H.	1.00
Rev. W. H. H. H.	1.00

ALABAMA NEWS.

Scottsboro is needing rain. Randolph county needs rain. Crops are good in Jackson Co. Crops are good in Conecuh county.

Crops in Talladega county are suffering from drought. Died, near Bangor, July 24, a little son of A. L. Hogland.

Died, in Marion, on Sunday, July 21, Mr. James A. England. Crops in Blount county are suffering severely for want of rain.

Dr. Webb and family, of Calhoun county, left for Texas, July 15.

Kathleen, infant of Hon. C. M. Shelley, died in Talladega last Friday week.

Married, in Escambia county, July 17, Mr. M. Birch and Miss Vina Smith.

Farmers in Calhoun county need rain. Crops are already seriously damaged.

There is a great deal of sickness in the neighborhood of Georgiana, Butler county.

Capt. W. W. Draper and family, of Atlanta, Ga., are now visiting relatives at Oxford.

Pike county has a boy about ten years of age, who weighs 285 pounds. His name is Alex. Bell.

C. W. Gasterman left Greensboro last week to spend several weeks with his parents in Virginia.

Mr. Calvin Burton and Mrs. W. W. Powell left Greensboro last week for Catonsville, Md.

Mr. John A. Hanson and Mr. Nat. Powell, of Florida, are on a visit to relatives in Union Springs.

Mat. King, a colored convict at the Jackson county work house, made his escape last week.

Rev. B. F. Wilson, of Mississippi, preached every night last week at the Campbell church in Marion.

Married in Hale county, July 18, by P. W. Stringfellow, Esq., George W. Richardson and Miss Mary E. Avery.

Died, near Ashland, Clay county, a few days ago, Mr. William Powell, an old and respected citizen of that county.

Miss Kate Jones, of Greensboro, accompanied by her brother, Allen, has gone to North Carolina to spend the summer.

Mr. Wm. who was injured by the fall of the Andrews & Co. warehouse, at La Fayette, died a few days ago, from the effects of the injury.

Rev. Dr. Henderson sent a matrimonial knot for Miss Emeline Suratt and Alfred Mays, on a fisherman's boat in Tennessee river, last Sunday.

The Supreme Court has confirmed the decision of the Bullock Circuit Court in the case of Bob Mitchell, colored, convicted of murder, and Friday, the 23rd day of August next, set as the day for his execution.

Last Monday week Captain W. H. Musgrove killed two rattlesnakes on his farm three miles from Blountsville—one of them measuring 3 feet 11 inches in length, the other 5 feet 1 1/2 inches in length. Each had 8 rattles.

Three deaths occurred in the Paint Rock Valley community, Jackson county, week before last. Reuben Golden, aged nearly 70, died July 13; Capt. W. H. Prince, on the 18th; infant son of J. C. Vanzandt, on the 19th.

The *Greenville Advocate* is responsible for the following: "Mr. J. N. Freeman was yesterday hatched on his place last week which had four wings and four legs. Another peculiarity about this peculiar fowl was that it had only one eye."

OBITUARY.

Died, in Isney, at the residence of her father, Elder A. Daughety, on the morning of July 19th, Mrs. A. H. Crenshaw, in the 43rd year of her age. When she was but 15 years old she professed religion, united herself with Spring Bank church, of which her father was then pastor, and was baptized by him. By an exemplary and pious wife, she adorned her profession throughout life, and won the love of all who knew her. The comforting influence of the Holy Spirit to a true child of God was manifest to all who knew her life, or who attended her in the trying hour of death. The evidence she gave of her entire acceptance with God, during the last hours of her illness, were triumphant indeed.

Summoning her aged parents to her bedside, she bade them adieu, with the utmost composure, and reminded them that in a very short time they would join her in that happy land, where pain and death are not known. Her admonitions to her husband, and each of her six children were calculated to rivet a lasting impression for good upon their minds. Oh may her loving shield these motherless children from the blighting influence of this uncharitable world!

T. J. M.

PUBLISHER'S DEPARTMENT.

HOLLINS INSTITUTE.—This excellent institution still maintains its high standard. It is eminently worthy of confidence, and we heartily recommend it to the patronage of the public. Read the advertisement.

JUDSON FEMALE INSTITUTE.—This time honored institution, under the fostering care of our own denomination in Alabama, is still in the front rank with brightening prospects. It is now presided over by one of the most accomplished Christian gentlemen in this or any other State. See advertisement.

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T. J. M.

JUDSON FEMALE

INSTITUTE.

MARION, ALA.

THE NEXT SESSION WILL BE

on October 1, 1878, and close June 15th, 1879.

FACULTY:

LITERARY DEPARTMENT.

L. R. Gwaltney, D.D., Miss Mary Gwaltney, Prof. J. M. Dill, Miss M. E. Bivens, Miss M. J. Lumpkin, Miss S. L. Daniel, Miss F. D. Bailey.

MUSIC DEPARTMENT.

Prof. Max Heinrich, Mrs. Annie S. Heinrich, Miss Mary Gwaltney.

ART DEPARTMENT.

Miss Julia A. Spear, Mrs. M. E. Bivens.

HOME DEPARTMENT.

Miss L. R. Gwaltney, Mrs. G. A. Kysar, Miss Mary Howard.

THE BOARDING DEPARTMENT.

Under the immediate supervision of the President, it is the duty of the Boarding Department to provide for the board and care of the students. Every possible effort will be made to promote the health, comfort and improvement of the pupils.

The presence of Miss Spear is a guarantee that the Art Department will offer

