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THE OLDEST CHRISTIAN HYMN.

In the third Book of Clement of Alexandria, is given, in Greek, what is said to be the earliest known hymn of the primitive Christian Church. It is there (one hundred and fifty years after the apostles) said to have been of much earlier origin; and it is a doubtless sung by multitudes of the early Christians, and possibly may have been known, in its advanced age, to the "beloved disciple" himself. Some of our hymn books have several of its stanzas, but we have never seen the entire hymn in any of them. The following version may give some idea of its spirit.—*Ex.*

Shepherd of tender youth,
Gathering in love and truth,
Through devotions ways,
Christ, our triumphant King,
Join us thy name to sing,
And our dear children bring,
Shouting thy praise!

Most high and holy Lord,
Glories, revealing word,
Healer of strife!
Thou dost thyself abuse,
That from sin's deep disgrace,
Thou mightiest save our race,
Giving us life.

Thou art our great High Priest;
Thou hast prepared the feast
Of holy love.
In all our sin and pain,
None calls on thee in vain;
Help thou our doubts to slay,
Help from above.

Ever be near our side,
All-wise and mighty guide,
Our staff and song,
Lead us where thou hast trod,
Make our faith strong.

Thou now, and till we die,
Sound us thy praises high,
And joyful sing,
With all the holy throng,
Who to thy church belong,
Join us to swell the song,
To Christ our King.

COMMUNICATIONS.

Hand-book on Bible Readings.

BY CHAMBERLIN & WHITTE.

This is a fifty cent book published by Fairbanks & Co., which I should like to see in the hands of all our preachers. The introduction by Whittle tells how to prepare and use Bible readings. Rev. Joseph Cook gives a valuable article on the same subject. Rev. G. A. Hall tells us how to use the Bible with inquirers. Questions and hints for young Christians form the fourth article. Rev. J. H. Brooks informs us how he uses the Bible with Christian workers. W. H. Smith gives us the useful instruction "How to study the Bible." "The Layman's Bible and how to use it," by Wells, is the theme of the seventh article. And these are followed by Reading the Bible with relish; Watkins Glen Conference Song Service; Grace Bible Readings and Bible Studies. Preachers who wish to be guided and stimulated in Bible study will purchase and use this book.

Revival at M. L. Hermon.

Bro. Editor: Our church has been in a cold and barren condition for the last two years, but the Lord has again visited his people with a gracious revival. We have just closed a very interesting meeting of eight days, during which time we had thirteen accessions to our church, and quite a number were still enquiring the way of life. The ministers who conducted the meeting were our much beloved pastor, Eld. B. F. Hendon, Eld. A. R. Scarborough and Eld. Josiah A. Howard. Bro. S. was pastor of our church eighteen years, and still has a warm place in our affections. Bro. Howard is pastor of the Livingston church. He is a young minister of very fine talents, and one that is qualified to do a great amount of good. He preached eight very impressive sermons during our meeting. He has won for himself the love and esteem of our church. The Lord hath done great things for us whereof we are glad. To his great name be all the glory.

J. L. LANCASTER.

York Station, Aug. 24.

Eufaula Baptist Association.

The next session will be held with Clayton Baptist church, in Clayton, Barbour county, the terminus of the Vicksburg & Brunswick R. R., commencing on Saturday, October 26th, 1878. We hope to greet Bro. J. L. West on that occasion.

P. T. HALE.

It will be gratifying to the friends of this young brother, to hear that he has been actively and constantly engaged in evangelistic labors in our Association ever since his return home. On my return from the Convention I found him carrying on a meeting at Union church, (which has

The Alabama Baptist.

J. L. West, Publisher.

Vol. 5.

SELMA, ALABAMA.

THURSDAY, SEPTEMBER 5, 1878.

No. 21.

Terms: \$2.50 a year.

More Good News.

According to previous arrangement a meeting begun at Ebenezer church, near Dixie, Saturday, August 17, and continued until Thursday. Bro. Mills was present on Sunday and preached to the largest congregation that has assembled at Ebenezer since the Association in 1876. Bro. Baber, our District Evangelist, made his appearance Sunday night and preached every day and night until the meeting closed.

Results of the meeting, so far as we know, as follows: Some members who were at enmity with each other were reconciled—gladly embraced each other, and shed tears of joy. Five joined by letter, one by vouching, one, quite an intelligent lady from the Methodist ranks, by baptism, and others who claim conversion and will perhaps join next meeting. The church was greatly revived.

As regards Bro. Baber, it would be a difficult matter to tell the amount of work he is doing, and impossible to tell the good that is being accomplished through his labors. The Cahaba, Unity, Alabama and Centennial Associations are truly blessed in having him to labor within their bounds. The churches are glad when he comes, anxious for him to remain, and sorry when he leaves. His preaching is so plain all understand, so practical all can practice, so forcibly and earnestly delivered some are always impressed.

I cannot understand how any pastor can object to an evangelist visiting his churches. If pastors and evangelists would co-operate more with each other, get the churches co-operating with them, and all co-operating with God, what a great change would soon be wrought in our State.

Fraternally, H. E. LONGCREER.
Randolph, Aug. 23rd.

Among the Centennial Brethren.

By request of several good brethren of this association I paid them a short visit of near three weeks. It will be remembered that these brethren assisted in raising my support at the Howard last session, and of course, they wanted to see how they had spent their money. I first found myself at a

DISTRICT MEETING, held with Macedonia church. Here I met with many good brethren from various churches, most of them unknown to me, but I was soon made welcome with them. The meeting was one of much interest. Several subjects of importance were discussed, and to the young Christians valuable information was imparted. Here the brethren would have me to remain, after the close of the district meeting on Sunday evening, until Wednesday, during which time some additions were made to the church. From here I went on Thursday to

HIGHLOG, where the brethren had made an appointment for me at night, where I had the pleasure of talking to a good and attentive audience about "the privilege of finding the Messiah." After services I rested with Bro. Yates until morning. From here I went to

MIDWAY CHURCH,

where I had promised to assist Bro. Brown in his meeting beginning on Friday. Here I found a good audience, but, on account of sickness in his family, Bro. Brown did not arrive until next day. At this church the Lord granted us a blessing, and many souls were made to rejoice in hope of salvation. The church became revived, and sinners were made to cry, "What must I do to be saved?" The brethren said this was the first revival they had enjoyed for several years. The church had become cold and somewhat careless, but now not only were sinners converted, but backsliders made their return. The meeting continued seven days, during which time seven were baptized, and seven are awaiting baptism. Here I found only one subscriber to the BAPTIST, Bro. James Crow. This aged brother says he received the first No. that came out and has been a regular subscriber ever since. The brethren spoke very favorably of making me up a club by October 1st. When I was taking my leave of these good brethren, to my surprise, they presented me with fifteen dollars, desiring to make known their appreciation of my services. This is sufficient to show their generosity and good will. On the day following I went to

MT. CARMEL CHURCH, where I spent four days, during which time I had the pleasure of meeting Bro. Tobey, pastor at Union Springs, and Bro. Slaughter, moderator of this association, both of Union Springs. The brethren here are making ample

Sabb-Tuck.

ITS PAST AND PRESENT—A REVIVAL UNDER THE OLD OAK TREES.

Dear Baptist:—Since all true Baptists are interested in the progress of our Master's Kingdom, I feel at liberty to inform you in reach of our paper of the success of the cause in my field.

After protracting meetings at the churches I have in charge and gathering in 19 by baptism, I took my Bible and hymn book, my inseparable companions for the last 3 years, and after a ride of 4 miles arrived at Sand-Tuck. This place is about 8 miles from Wetumpka. It has one store, owned by Bro. Wm. Johnson, a very sincere Baptist who is always ready with his means and time to advance the Master's cause. His influence is felt in that community.

PAST HISTORY.

Some years ago there was a good deal of whisky sold and drunk at Sand-Tuck. This was the cause of many riots and of much immorality and sin, on account of which it has been given up by many as a ruined place, the inhabitants being regarded as very wicked. I will admit that to an extent this is true, but they are not altogether so wicked as they have been represented.

ITS PRESENT.

I found some good, clever people at this place as I traversed anywhere. They are deprived of regular preaching, there being no church in that immediate neighborhood. From the name it has borne, ministers have shunned it, leaving the people entirely in darkness and unbelief.

A REVIVAL UNDER THE OLD OAK TREES.

I met the people according to a previous appointment. Many precious souls were in attendance. Owning to the fact that there was no house large enough to seat the congregation, we were driven to a grove of old oak trees, the shade of which was very acceptable, for the sun shone intensely warm. Our meeting continued 11 days and resulted in 40 accessions, 36 of which were by baptism. Others will come in before long. Some acknowledged that they worked against the meeting when it first commenced, but that it became too much for them.

We expect to organize a church at this place in September. Brethren, pray for us, that many others may be led from the sultry shades of these old oaks to take shelter under the cooling shadow of the Great Rock.

J. M. JOHNSON.

Wetumpka, Aug. 26th.

From Pickens County.

Bro. West:—Believing that news from the churches is one of the objects of a religious newspaper and that good news is encouraging to the brotherhood, I will give you a few dots from this part of the Vineyard.

We are, as usual, enjoying the blessings of our kind Father. Our church is in a growing condition and by a united and faithful and continued effort on our part there are many rich blessings in store for us.

Recently a series of meetings were held by the Methodist of our town, in which the Lord was good to our people. Christian people were aroused from their slumbers, laid hold with renewed energy upon the precious promises and assurances which God has made, and the result was that their own souls were made to rejoice in brighter manifestations of their acceptance with God, and in seeing many souls rejoicing in the forgiveness of their sins; and also in the deep solemnity and seriousness which pervaded the large congregations in attendance. There were twelve professions of conversion, five of them united with our church at this place.

On the second Sabbath these five, with a lady who had been a member of the Methodists for a number of years, were baptized and received as members of our church. We also, at the same time, received two by letter—total received 8. We rejoice and return thanks for this great blessing and sincerely trust it is but the beginning of a brighter day in this vicinity. We expect to protract a meeting with our church soon and

pray that the Lord will meet with us and bless us in the salvation of friends and a thorough revival in our own hearts.

Our Sabbath school is in a flourishing condition, numbering 70 teachers and pupils; and I feel that a good work is being done. How strange it is that so many of our churches neglect this great and important work! The Sabbath school convention of the Union Association held its 10th annual session Friday and Saturday, before 1st Sabbath in this month. I am glad to say that quite a number of our brethren are interested in the work. Our next session will be held with Unity church, commencing Friday before 1st Sabbath in August, 1879.

Our colored brethren have organized an Association in this county, the 5th session of which will be held Thursday before 4th Sabbath in September next. Total membership last session, 614. The list of the colored members of our church which drew last Sabbath and organized a church of their own. I give them all the assistance and instruction I can. We ought to encourage them and aid them in every way we can. Much good can be done in this direction if our churches and brethren will take hold. The colored people are naturally disposed to be Baptists, and a little energy on the part of our people would accomplish good results.

W. G. R.
Carrollton, Aug. 20.

From Alexander City.

Dear Bro. West:—Since you have been so kind as to solicit news from all parts of the State, we have hoped that some good brother would take the privilege to represent our section. We have waited long, seen many interesting reports from other parts of the State, but nothing from this section except a very short sketch given by our Evangelist, W. Wilkes, while on his mission in East Alabama. We have heard our brethren, who are taking the ALABAMA BAPTIST, complaining because they never see anything in our paper from this section. Fearing that these brethren may become weary looking, and not seeing what they look for, we attempt to give you an idea of our town, church, &c. Alexander City is located immediately on the M. & S. R. R., 47 miles from Opelika and 28 miles from Dadeville, our County town. In five years it has grown from a small village to a flourishing town, numbering several hundred inhabitants and over twenty business houses. It ships more cotton than any town on this line of road, besides for 3 years there has been more or less corn, wheat, oats, etc., shipped annually—whereas, a few years previous these were shipped to us in large quantities. This is certainly favorable to us, as ours is considered more a cotton than a grain country. We state this as our best evidence of prosperity.

THE BAPTIST CHURCH.

This church has been organized about 5 years. For more than 2 years we had no regular preaching. Part of the year 1878 we had the services of Bro. Carroll, of Opelika, who was at that time engaged on the East Alabama mission work. Through the energetic workings of Bro. C. the church was somewhat strengthened, and a better organization effected. Last year we called Bro. Reuben Cumble to preach for us. There was much else to be done. We had no house of our own for worship in. In Bro. C. we found a man to will and to do. As soon as practicable, after entering upon the work, he formed a building committee, devised plans for raising funds, and realizing the great importance of the undertaking, as probably no one else did, wherever he went he represented the cause and urged the necessity of building a Baptist church at this place. In this he succeeded. Our house (40x60) is about complete, except plastering. This we hope to do before winter. We would not forget to mention the kindness of our M. E. brethren in granting us the privilege of holding services in their house while we had none of our own.

ANNUAL MEETING.

Our annual meeting began Saturday before the 1st Sunday in August and continued 9 days with increasing interest. It may not be amiss to give Bro. Cumble's plan preparatory to the meeting. One month prior to the time he called on the members to know how many would engage in earnest prayer to God for His blessings at our next meeting. We do not know whether all kept their promise or not, but one thing we do know, that the Spirit accompanied the Word and we were blessed with "refreshing showers of grace divine." Truly it was the sit-

ting under the drippings of God's sanctuary. Bro. C. had no help except Bro. Kindred Taylor, of Opelika, who spent three days with us, relieving Bro. C. at night. We were sorry that he could not remain longer, for it was evident that the harvest was ripe. Bro. C. proved himself competent to the task. God gave him strength and courage, and day and night he failed not to declare the truths and riches of the Gospel of Christ to a large and attentive audience. He availed himself of every opportunity to speak personally to each one who was seeking the Kingdom of Heaven, pointing them to the Lamb that taketh away the sin of the world.

The additions to the church were as follows: 13 by experience and baptism; 17 by letter; 4 by experience who await baptism at our next meeting, making in all 34.

We hope to hear others tell what the Lord has done for them at our next meeting. He has done a great work for us, for which we desire to return thanks due unto His name.

W. H. M.
Alexander, Ala., Aug. 23rd.

Missionary Notes.

Dear Brethren:—I commenced traveling for the Zion Association, by the direction of the Executive Board, on the 12th of July. I preached at Chapel Hill church, Saturday, July 13th. Found the church unsupplied, only by Bro. P. D. Bulger, a licentiate. Found the cause of Christ here in rather a low condition. Sunday, the 14th, I went to New Hope, 16 miles distant. Preached to a large and attentive congregation. This church has but few members. Supplied by Bro. W. Martin. I went to Mt. Pleasant on the 15th, distant about 10 miles. Congregation good. Found the church in disorder. Unsupplied. Cause of Christ dwindling. From thence I went to Harmony, 20 miles. House nearly full. The church few in number. Not supplied. The country is destitute of the Gospel. At night I preached at Rose Hill. No church of our order in the vicinity. Friday night, following I preached at Zion church, supplied by Bro. W. C. Avant. Found the church rather cold. The hearts of the people around Leon open readily for the reception of the Gospel. At Friendship Saturday night, 20th, I preached to a good and attentive congregation. Church in a flourishing condition. Constituted 3 years ago with a dozen members, it now numbers about 80, all in the Spirit of the Lord and growing. Supplied this year by Bro. J. E. Kolb. Preached at the same place on Sunday night to a large congregation. Preached at a school house Tuesday night, 8 miles distant, to a large and attentive congregation; at Peoples' school house, distant 15 miles, on the 24th, to a small congregation; at another school house, distant 10 miles, to a large and attentive congregation. Place thickly settled. Perfectly destitute of preaching since the war.

On the 25th went 15 miles from thence and lectured to a school concerning the Kingdom of Christ. Same day at night preached to an attentive congregation of young people. From thence went to Chapel Hill church, distant 10 miles. Preached there and went on to New Prospect where I preached 3 days. Reorganized the church, which was scattered and had no supply. I left the church revived and in a good state, and likewise the congregation. From thence I went 20 miles and preached 3 times to small congregations. Found but little encouragement. From thence I went 30 miles and preached at a private house, on August 5. From thence to Chapel Hill, August 6. From thence to Shady Grove, on Wednesday, and at night preached to a small congregation. There I met Bro. Worthy, of Troy, who assisted and gave me much encouragement. Went from thence to Ebenezer, on the Yellow River. Preached there once. Found the church supplied by Bro. Mosely. Church in a flourishing condition. From thence I went to Yellow River. Found a large portion of the territory destitute. I was well entertained by both saints and sinners.

The harvest is great; the laborers are few.

J. C. MITCHELL.

August 19th.

Recently a wealthy and eccentric citizen called upon the undertaker of Westfield, Mass., to pay a bill for burying a member of his family. The account was handed to the gentleman, who, taking it stood for some moments in a contemplative mood, eyeing it closely and murmuring an occasional "Hum," "hum." "Anything wrong in the bill?" inquired the undertaker. "No," replied the honest old chap, "but I was wondering how poor people dare to die in this town."

There is no death! The stars go down To shine upon some fairer shore, And bright in Heaven's jeweled crown They shine forevermore.

There is no death! The dust we tread Shall change beneath the summer showers To golden grain, or mellow fruit, Or ruddy tinted flowers.

There is no death! The leaves may fall, The flowers may fade and pass away— They only wait through sunny hours The coming of the May.

There is no death! An angel form Walks o'er the earth with silent tread, He bears our best beloved away, And then we call them "Dead."

He leaves our heart all desolate, He plucks our fairest, sweetest flowers— Transplanted into bliss, they now Adorn immortal bowers.

The bird-like voice whose joyous tones Make glad this scene of sin and strife, Sing now in everlasting song, Amid the tree of life.

And where he sees a smile too bright, Or heart too pure for dust and vice, He bears them to that world of light, To dwell in Paradise.

Born into that undying life, They leave us but to come again; With joy we welcome them the same Except in sin and pain.

And ever near us, though unseen, The dear immortal spirits tread, For all the boundless Universe Is life—there are no dead.

Spurgeon's Baptism.

In the July *Sword and Trowel*, Mr. Spurgeon gives the following account of this interesting event, and of the preacher by whom the ordinance was administered:

Many memories were awakened in our mind when we received a letter from the vicar of Isleham, Cambs, to inform us that the venerable W. W. Cantlow lately the minister of Round-lane chapel, had suddenly died. Between himself and us there existed this special bond, that on May 3, 1850, we were baptized by his hands into the sacred Trinity in the River Lark, which is the Isleham baptizing place. We shall never forget rising early that morning at break of day for prayer, and the walking along for the lonely country road in quiet meditation from Newmarket to Isleham, to the house of Mr. Cantlow. His kindly smile greatly encouraged our trembling spirit. With holy delight he welcomed the youth who desired to confess his Lord, in the Scriptural fashion, and with many a loving word he bade him be faithful unto death. In the Isleham vestry for the first time our mouth was opened in prayer in a congregation of adults; and in the extremely gentle and cordial companionship of the pastor, we spent a very happy evening, which we recollect was very cold, so that a peat fire, whose white appearance we still remember, was needed to warm the room. Mr. Cantlow was for some time a missionary in Jamaica, and is mentioned three times in Hinton's "Life of Knibb." For 32 years this excellent man resided at Isleham, and was the pastor of the church till age enfeebled him, and he welcomed our worthy student, Mr. J. A. Wilson, as his successor. He was great at giving the soft answer which "turneth away wrath," he was beloved by his people, and universally respected in the village.

His death serves as a landmark to our life, reminding us at forty-four that the days are long past since we were generally spoken of as the boy preacher. One correspondent kindly trusts that we shall be strengthened under the infirmities of our declining years; which kindly wish we gratefully acknowledge and lay by in store, but we hardly feel that it is quite seasonable at present. Mr. Stevenson, in "The Rev. C. H. Spurgeon, his Life and Work," makes it out that we joined the Baptist church a year before we were baptized; but not so, we never dreamed of entering the church except by Christ's own way; and we wish that all other believers were to make a serious point of commencing their visible connection with the church by the ordinance which symbolizes death to the world, burial with Christ, and resurrection to newness of life. That open stream, the crowded banks, and the solemn plunge have never faded from our mind, but have often operated as a spur to duty and a seal of consecration. From henceforth let no man trouble me, for he who first saved me, afterwards accepted me, spirit, soul and body, as his servant, in token whereof his mortal frame was immersed beneath the wave. The outward sign has served to bring vividly before our mind and heart the spiritual meaning, and therefore it is clearly loved, for his sake who both ordained the ordinance and himself submitted to it.

John Baptist.

BY REV. S. GRAVES, D. D.

Let us try now, in a few words to gauge the character of this man John. He was, first of all, a true and real man, in an age of pretense, a man of positive convictions, of earnest purpose, a man who had something to say and wasn't afraid to say it. This man, right from the desert, where he had been in communion with God, in his rough, camel's hair garb, with a soul as fresh as the mountains which had nursed him, as strong as the storms that wrestled with his peaks, and as free in spirit as the eagles that circled round their summits, with a voice like a clarion, and a message which went straight to the hearts of all who heard him; the man, the message, startled the nation; and men of all classes and conditions crowded to the banks of the Jordan

THERE IS NO DEATH.

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Born into that undying life, They leave us but to come again; With joy we welcome them the same Except in sin and pain.

And ever near us, though unseen, The dear immortal spirits tread, For all the boundless Universe Is life—there are no dead.

And the need of our day, its great need, is a class of positive men who have got the truth and are able to make it burn its way, in the force of strong conviction, into the souls of their fellowmen; men who hold the truth as scabbards hold their swords, ready to burst with it. Such men we need to-day to stand in the high places of the nation, above party alliances, untrammelled by party alliances, who have no fears to ask and with no fears to daunt them, who can't be bought or sold, and bring to bear upon the conscience of the age the great and eternal equities which underlie governments and business and jurisprudence, all social and associated life. It isn't a better system of finance which our people most need. It isn't resumption of specie payment that is going to help us so much, but a "resumption" of truth and reality, and honesty and national virtue, and personal integrity and moral bravery! The nation's conscience wants stirring by a sense of God and responsibility to him, and we need men like John Baptist, who shall come down from the mountains of Divine intercourse where they have been nurtured and anointed of God, and call the people back to these.

Christian Union.

Union, as understood and demanded by Pedobaptists, means, simply and nakedly, that we cease to be Baptists and become Pedobaptists, by accepting and ratifying all their departures from the teachings of the New Testament. There may be a union with Pedobaptist Christians which we can accept, but that would hardly satisfy them. We cannot enter into *organic* union with them; cannot form with them *organic* associations, without departing from the old-fashioned Baptist ground of one Lord, one faith, one baptism.

How, then, is union possible? The reply is, all things are possible with God, and He can effect the union of all the saints; but He certainly will never accomplish it by striking down the old landmarks which He himself has set. He will rather secure it by inducing His children all to accept the whole truth, and no longer cling to traditions of men.

How any intelligent Baptist can view this subject otherwise than as stated in this article, we confess we are unable to see, but it may be accounted for upon the principle that men's supposed interests sometimes cause them to modify their views, and sometimes to depart from them. If Baptists hold faithfully to the truth, as it is in Jesus, and make no compromises with error, they will have the unspeakable satisfaction of seeing their principles adopted by all God's dear children, somewhere in the future.

They have fought the battle of truth upon the baptismal question; they have won the victory, and it is possible that they could be induced to renounce all the trophies which they have gained for the Master? Believe it who may, we can tell them that Baptists will never be guilty of such unnecessary folly.

The truth first, union next, is our motto, and "on this we stand; we can do no more, so help us, God," as said Luther.—Index.

Foolsap Paper.

When I was a little girl it was a great puzzle to me what was the matter with the paper called *Foolsap*. Why did the folks give such an impolite name to such a nice, big, convenient paper? This is the way of it. When Oliver Cromwell was a captain of England, he had a cap of Liberty made as a stamp for all the government paper. After his death, and when the Stuarts had returned, it happened one day that King Charles the Second wanted to write a letter. They brought him some of the Cromwellian paper. He noticed the stamp and said, "What is that in the corner?" When he was told "the new union to a passion, and said, 'Take it away. None of your fools' cap for me!'"

This little bit of history will make you understand why one class of paper which you use has so dull a name.—*Christian at Work*.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$5.00	\$10.00	\$15.00
2 "	4.00	10.00	20.00	35.00
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5 "	10.00	25.00	50.00	85.00
6 "	12.00	30.00	60.00	100.00
7 "	14.00	35.00	70.00	115.00
8 "	16.00	40.00	80.00	130.00
9 "	18.00	45.00	90.00	145.00
10 "	20.00	50.00	100.00	160.00

Publisher's Notice: 15 cents per line.

Alabama Baptist.

SELMA, ALA., SEPTEMBER 5, 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 75 cents.

At Round Lake Francis Murphy is treating temperance by object lessons. It is stated that on a recent Sunday he suspended five bottles of alcohol from a tree, to represent king alcohol, and let the boys throw stones at them until they were broken.

The waning power of the Mohammedan Sultan awakens the gloomiest apprehensions in the breasts of the fanatics of his faith. The Wahabees have posted a notice in the mosques of Northern India, informing the faithful that the world is to come to an end on the 12th of July, 1879. The Catholics, on their part, are also full of sympathy for Turkey.

Women suffrage does not work well in Wyoming Territory. A correspondent who was at the fall elections gives the following account of what he saw: "As I happened to be in Wyoming last fall, I made it a point to visit Cheyenne on election day, expressly to see the working of the 'new system.' I did not see a single respectable woman at the polls. On the contrary, they were all of the lowest description—performers in low variety halls, waiter girls in beer saloons, and well-known women of the town. They were driven to the polls in open wagons, by black-legs, gamblers and the worst characters of the town, generally the whole outfit being pretty well under the influence of 'tangle-foot.'"

DUELLING.

The days of "the code" are pretty nearly ended. No man is disgraced now by refusing to fight a duel. Mr. Eppa Hunton, who bears the name of "the little firebrand," has vainly striven to get Mr. Alexander out into the field, and the press approve Alexander's refusal. In alluding to the case the *N. Y. Times* sensibly remarks: "This is as it should be. The day is past when the man of worth and character who happens to have weak eyes and an unsteady hand can be at the mercy of every idle ruffian who knows how to manipulate a hair trigger. The man who slanders or insults another is the one who should fall in the social scale, and be disgraced in the eyes of his fellows."

TIME-KEEPING.

Bishop Wilmer who attended the Pan Anglican Council, preached a sermon in which he related the following incident. If the story did not come from a Bishop—well, we won't say what we might call it. The following is the statement. "An eminent Presbyterian minister in my diocese met me on my way to the Convention, and said: 'Bishop, I am going to ask you, in the name of the whole Presbyterian body, not to support any alteration in your Prayer-Book. What you do in the Convention affects us very much. We all wait for the action of the Episcopal church.' I replied—and he accepted my expression—I suppose, then, we are the chronometer among the watches—the watches take their time from our chronometer." "There is certainly a mistake somewhere. We Baptists take our time from the signs in the heavens, and if our Presbyterian friends are computing theirs from an antiquated Catholic almanac, (for this, and not any modern chronometer, is the Bishop's time-keeper) this is the first we have heard of the matter. But perhaps this nonsense was interchanged in Dr. Brice's Hotel in Tuscaloosa."

YELLOW FEVER.

The ravages of this dreadful disease are extending more and more widely. It is now raging in New Orleans, Memphis, Vicksburg, and not a few smaller towns along the rivers and the Gulf. There is a stampede from the infected districts, and many refugees are now in the towns and villages along our northern frontier. Now and then a sporadic case appears, widening the area of alarm, if not of infection.

The causes of the epidemic are confessedly three, heat, moisture and decaying substances. These should be guarded against as far as practicable. Personal cleanliness should be attended to, and disinfectants should be applied freely to drains and sewers. Avoid night air; eat nutritious food; sleep regularly. If attacked by the fever keep the system open with frequent small doses of Epsom Salts and Seneca Snake Root, until the inflammatory stage of the disease has passed. When it assumes a Typhus

form, sustain the strength by nutritious soups and occasional sips of stimulants. But remember that stimulants are not a preventive, nor are they helpful in the earlier stages. Those who strive to guard themselves against yellow fever by the use of quinine and alcohol are only ripening their constitution for the attack. The best possible preparation is a cheerful spirit and a steadfast trust in the Providence of God.

The disease has its definite course to pursue. It appeared early in the year in South America, has been raging violently in the West Indies, and reached the Gulf coast much sooner than usual. It will not be dislodged until frost. We apprehend no danger in Mason from the visitation. It could not spread here if it came. Yet our citizens in proclaiming a quarantine have no doubt acted wisely. At such a crisis it is just as well "to make assurance doubly sure."

THE CONFESSORIAL IN ENGLAND.

The effect of the confessional upon public morals is suggested by a difference between Mr. Jenkins, author of *Gin's Baby*, and Dr. Pusey. The latter has turned into English and published with a preface of his own, a book of advice on Hearing Confessions. Against the editor who is responsible for the character of the book he commends to the English public Mr. Jenkins urges two charges—1. That he inculcates disobedience to parents by making the priest absolute judge of all questions of duty arising between the parent and child; and 2. That he has transgressed the limits of common decency in dealing with delicate subjects. In reply Dr. Pusey has denied the charges, whereupon Mr. Jenkins re-affirms them and challenges the venerable high churchman to defend certain passages on pages he has marked, and to do this in the presence of ladies. Dr. Pusey is silent.

The fact is that indecency cannot be kept out of the confessional unless one whole and prolific class of sins is quite ignored by the confessor. But this is never done. On the contrary a large part of the instruction given to the priest to guide him in the examination of conscience relates to matters so offensive that it would be indecent even to mention their names. The most revolting kinds and acts of vice which it is possible for iniquity to imagine are described and discussed in all their particularity before divine students who are under vows of chastity and perpetual celibacy. In alluding to this subject, Rev. Jos. F. Berg says: "The filthiness of this sin, my middle of Romish casuistry is so offensive that I must be excused from stirring the same."

Years ago we had a controversy with a Catholic Doctor on this subject. When he denied that the confessional was indecent, we challenged him to translate for his columns the directions given to students for the priesthood, by St. Signori. We indicated the book, the Homo Apostolicus, which is published with the sanction of the highest Roman Catholic authority, and the pages which gave the most startling passages. The reply was abusive to the last degree; but the passages called for never appeared. In Den's Theology, (Vol. 4, Nos. 293-294) the questions suggested to the priest, and which he may propound at the confessional to penitents of any age or either sex, would make Five Points blush with shame.

FIELD NOTES.

The frame work of the Baptist church, Scottsboro, is nearly completed.

Rev. T. L. Houck, the blind preacher, preached at the Baptist church in Union Springs last Sunday night week.

Bro. J. A. Powe, of Sylacauga, himself a new subscriber, has our thanks for two new names.

A mistake was made as to the time and place of meeting of the Gen. Asso. of S. E. Ala. See correction.

We learn that Bro. Shaffer has had a good meeting at Roanoke. Thirteen were baptized last Sunday week, and a number of others awaited baptism.

We learn that a very interesting meeting of several days closed recently at Helron church, Shelby Co., with 13 additions. Rev. G. T. Lee baptized 11 last Sunday week.

A protracted meeting was in progress last week at Friendship Baptist church, Shelby Co., with Revs. Holcomb, Lee, Brasher and Clifford in attendance.

Rev. H. Clay Taul: Paper will be sent to Bro. W. F. Moon for a year with pleasure. The fire did not cancel any of our obligations to subscribers. Regret that the "good, careless brother" did not send in his name sooner.

It shall see how many subscribers Egan got by Oct. 1st. Several good brethren of the Centennial Association have promised to send you their names. —J. M. Green, Brundidge.

Bro. Sumner writes us that, for various reasons, he has declined the school enterprise at Montgomery. His card reached us after the first form of this issue containing his advertisement had been worked off.

I hope you will be encouraged by the brethren of the State in sustaining our paper. —B. W. Whilden, Trinity Ala. So far as we can judge, Bro. Whilden, the outlook has never been more encouraging than it is now.

Canaan Association has just closed a very successful meeting, at which the following resolution was passed unanimously: "Resolved, that we approve the action of the Alabama Baptist State Convention in the disposition made of the ALABAMA BAPTIST at its last meeting, and hereby extend to the present proprietors of the paper our earnest co-operation in their efforts to extend its circulation."

The Lord has blessed several of our churches this season in the conversion of souls, and several good meetings are now in progress. Our brethren have been blessed with abundant crops this year, and will be able to do more for the Master's cause than they did last year. —J. M. Green, Brundidge.

Bro. J. K. Ryan, of Pushmataha, sends us four new names and says: "I am determined to do all in my power for the ALABAMA BAPTIST." It gives us pleasure to say that few pastors in Alabama have done more to extend the circulation of the paper than Bro. Ryan has.

Your paper is a great comfort and blessing to me. I would be at a loss without it. I hope and pray that it may find its way into the family of every member of New Ebenezer church, and into every family in the State. —W. H. Kilpatrick, Greenville.

Bro. A. J. Slaughter, of Union Springs, says: "Upon investigation I think it would be best for delegates to the Centennial Association, traveling by railroad, to get off at Union Springs. I again say, Come over to our Association." We will, if possible, Bro. Slaughter. If we fail to get there, don't forget our claims.

Enclosed find \$1.00. I am very poor, but cannot think of doing without our paper. I hope to send more after the association. —G. W. Wilcox, Collinsville. That's the way to do, brethren. If you cannot pay your renewal for a full year, pay as much as you can, if only 25 cents, and we will give you credit for it on your subscription just as far as it will go. Don't let us drop your name, as we shall be compelled to do unless you pay up promptly.

What a blessing we have in the ALABAMA BAPTIST! Just think how it enables us to talk to each other, to work for each other, to pray with and for each other. Thank God! Brethren, I know what a great many of you are doing. May the Lord guide you in your noble work. May he give food and raiment for your bodies and the bread of life for your souls, and may your labors be blessed in the salvation of men. —S. W. T. Fairfield.

The Blue Eye Baptist church has just closed one of the best meetings it ever enjoyed. Our beloved pastor, Eld. S. G. Jenkins, did nearly all the preaching. He had been preaching in revivals for three weeks, and come to us in the fullness of the blessing of the Gospel, his heart and faith strong in the Lord. Good and increasing congregations. Some 15 professions. Baptized 7 young men and one old Methodist brother. Others to follow at next meeting. Many old hearts healed and happy reconciliations effected. —A. W. B., Silver Run, Talladega Co.

I expect to travel over this country this fall. Will try to do something for the BAPTIST. I know of no better means for advancing the Baptist interests of the State than to get the people to read our paper. —A. J. Slaughter, Union Springs. You are not alone in your opinion, Bro. S. A brother who has been travelling extensively over the State said to us a few days ago, that the churches where the paper is taken are alive and wide awake, while those in which it is not taken are utterly dead to all our great denominational interests.

Bro. W. H. Kilpatrick writes: "I am now staying out at Argus, Crenshaw county, Ala., 22 miles from Greenville. I attend New Providence church, although I have not yet moved my membership. I am informed that not a brother or a sister of this church is taking your paper. I am getting them a little excited on the subject, and several have promised to subscribe so soon as money comes into circulation. Money is very scarce here now, but we are looking for a brighter future. Both corn and cotton crops are good. The people are rapidly gathering in their cotton. I hope to do something for you after a while."

Baptist News and Notes.

MISSOURI.

Long Branch church, Lafayette Co., has had 20 additions.

Lebanon church, Boone county, has had 15 additions, and Macedonia church, Hickory county, 36 additions.

The Northwest Missouri Association was held with Bethel church, 20 miles northwest of Maryville in Nodaway county, Mo., August 30th.

In July Rev. J. H. Lee, an Eld. of the Protestant Methodist church for over 20 years, and a man of character and talent, was received by baptism into the First Baptist church of Hopkins.

A meeting at Cross Roads resulted in 14 accessions.

The Baptist church at Scarboro has had a protracted meeting.

A meeting at New Bethel resulted in the addition of 10.

A meeting at Bowden church closed with seven accessions.

Rev. A. B. Campbell, of Columbus, is spending his vacation in Rome and Cave Spring.

Rome will send off this fall about six Baptist boys to some Baptist college.

Eld. E. S. V. Bryant, pastor at Oconee, Toccoa City, Harmony and

Holly Springs, has been preaching 8 years, and has baptized over 500 converts and married about 50 couples.

Dry Gap church, three miles southwest of Dalton, has had a good meeting. Several have joined the church.

Twenty more were baptized recently at Arratchee by Bro. C. E. Wright. About the same number by Bro. Cates at Bainville.

Bro. A. A. Warr, a graduate of Mercer, who spent some time at the Southern Baptist Theological Seminary, has accepted a call to the Brunswick Baptist church.

A meeting at Mt. Lebanon church resulted in the accession of three; another at Mt. Zion church, Clayton county, in the accession of eight, and one yet to be baptized; another at Rocky Creek church, Jasper county, in 15 accessions.

The Noonday Association met with the New Bethel church, Cherokee county, on Friday before the first Sabbath in August. Eld. W. H. Dean was elected moderator, and Jabez Gale, clerk.

At Tate's Creek church, in Habersham county, a prosperous church, of which Bro. Sullivan is pastor, a fine meeting was held, resulting in 21 additions by baptism, and some restored.

A meeting at Elm, Coweta county, resulted in 13 accessions; another at Weddedee, in 13; another at Bethel, Heard county, in the addition of one by baptism; another at Concord, Cobb county, in the baptism of 17; another at Sharon church, Walton county, in 7 accessions.

Bro. W. O. of the First Baptist church, Atlanta, is up in Rome seeking health and recreation. He can find it in that neighborhood—for it smiles in the streams, laughs in the streams, and dashes in the mountains. No healthier place in Georgia than Rome. —Chatham Index.

The Christian Index says: "Rev. C. H. Stillwell is entering in his missionary work, and is doing faithful and effective service for our State Board. He is a man of long experience, and is well versed in the Scriptures and in biblical nature."

TEXAS.

The church at Hearts Creek, Wise county, has had a good meeting.

Bro. S. R. Gore, of Fosterville, has had protracted meetings at Pisgah and Athens.

At a meeting five miles from Sweet Home, La Grange county, 17 had been received by baptism at last accounts.

Macedonia church, Bosque county, has received twelve by baptism and nine by letter within the past year.

Dr. J. B. Bartwick, of Kansas, has been conducting a meeting at Bryan, with good congregations and some interest.

Bro. J. H. Mitchell, proposes to enter at once upon his work as missionary of the East Texas Baptist Convention.

Bro. A. F. Kerry recently baptized two converts at Bruner's Prairie, and two at Galviny church, Freestone county.

A meeting recently closed at Pleasant View church, Dallas county, resulted in the addition of 13 by baptism and several by letter.

On the fourth Sunday in July Bro. Littleton Kattan was ordained to the ministry at Walnut Creek church, Parker county.

Rev. J. H. Luther, D.D., has resigned the pastoral charge of the Second Baptist church in Galveston, where he has labored more than a year.

We learn from the Texas Baptist that Eld. S. A. Goodwin, of Columbus, Miss., was expected to take charge of the church at Sherman last Sunday.

The church at Zonzales is left without a pastor. Eld. Geo. W. Smith having returned to his old field in Missouri, on account of the rapidly failing health of his wife.

A recent meeting at Sims' Creek church, Comanche county, resulted in 17 additions; another at Palo, Pinal county, in 21 additions; another at Friendship, Brown county, in 36 additions.

A meeting at Old Rocky Creek, near Hallettsville, resulted in 41 accessions; another at Mt. Herman, 12 miles from Old Rocky Creek, in 26 accessions by baptism and some by letter.

A meeting at Smyrna church, Brazos county, resulted in the addition of 18 by baptism and several by letter, and the conversion of about 20 who did not unite with the church; another at Mt. Lebanon church, Smith county, in 23 accessions; another at Pleasant Hill, near Anderson, in nine accessions.

A meeting of 17 days at Oakland, Grimes county, resulted in 21 accessions, and others are expected to join. One of the most encouraging features of the meeting to the pastor was, that he does not remember to have heard a prayer in which he was not remembered.

A meeting at Monticello church, Houston county, resulted in the addition of 11; another at Evergreen church, Union Association, in 30 accessions; another at Little Mississippi, Robertson county, in 100 accessions, and still more to follow; another in Alvarado in seven by baptism and several by letter.

Bro. Wm. Lee, of Brownwood, Texas, late of Ala., writes to the Texas Baptist that he recently preached to a lady who said that that was the first sermon she had heard in 17 years, and a man said it was the first Baptist sermon he had heard in seven years.

A meeting at Pleasant Grove church, Harris county, resulted in nine accessions; another at Jewett, in the organization of the Jewett Baptist church, with 17 members, and the addition of nine converts to the new fold.

Bro. S. C. Hart writes to the Texas Baptist, Aug. 12th, concerning the Baptist camp meeting, five miles from

Caldwell, conducted by Maj. Penn: "There are about 65 tents on the ground, all well arranged. The attendance has been exceedingly good. Quite a number coming from a distance. There have been 114 conversions. Have witnessed about sixty baptisms, and others are waiting the same. No time determined upon as to when the meeting will close." The meeting closed Aug. 15th, with 124 conversions, out of which 63 have been baptized, 6 received for baptism, a few received by letters and 4 restored. Bro. Penn left for Caldwell to hold a meeting with the church at that place.

FLORIDA.

Bro. O. J. Frier, Cork, Polk county, writes to the Christian Index: "I applied to Baptist ministers in behalf of Orange county, and Brevard county, whose people are sending up the Macedonian cry. 'Come over and help us!' They are 'coming without the knowledge of our Lord and Saviour, Jesus Christ.' I do hope some Baptist minister will respond to the call."

Bro. John M. Caldwell writes from Wellborn, Florida, under date of August 23th, to the Christian Index: "There has been indeed blessed success recently in this portion of the country, with glorious seasons of refreshing from his presence. A meeting has just concluded at Live Oak, which resulted in over 40 accessions to the church. A meeting is in progress, or was, last week, at Providence, which, at last accounts, had resulted in 36 additions to the church. A number were added to the church at Clayland two weeks ago, but I did not learn how many. Three were recently received into the church at Mt. Pisgah, and two at Piquet Lake. A protracted meeting is now going on at Pine Mount church, six miles south of Wellborn, and five were baptized to-day at Mt. Olive, four miles north of this place. Two or three weeks ago twelve were received in Antioch church, four miles north of Live Oak."

SOUTH CAROLINA.

A meeting at Congaree church, Charleston Association, resulted in the baptism of six.

The receipts of the Woman's Mission Societies of South Carolina for the quarter ending June 30th, 1878, foot up \$196.46.

At a meeting recently closed at Bethel, Barnwell county, eight were baptized.

Dr. A. K. Durham recently closed a very interesting meeting at Abner's Creek church, Spartanburg county, where he baptized 24 happy converts.

At the late meeting of the Saluda Baptist Association, it was resolved that the body meet henceforth on Tuesday and adjourn on Friday. A move in the right direction we think.

The Baptist Courier having become hopelessly involved, the issue of that paper, of August 22nd, contains the following announcement: "The Baptist Courier is for sale to an approved purchaser. The subscription list and good will of the paper will be sold alone, or the entire office, including a fine job office, may be had. The cash will get a bargain. No bid entertained that has not got some money in it." Sending the paper to subscribers "in time" is what ruined it. The "cash plan" is the only successful plan of running a newspaper.

Though Mrs. Hartwell's health now seems better than at any time since it failed her in China, yet the time when we can return to that field, if ever, seems uncertain and distant; in the future, and, as I have felt ever since my children returned from China the absolute necessity of a permanent home for my family than I have had, I have, after mature and prayerful deliberation, and with great reluctance, tendered my resignation to the Foreign Mission Board South of the Baptist Convention, and shall be glad to engage in pastoral work wherever Providence by the voice of the churches may direct, hoping and believing that God will ultimately make our return to China practicable. —Rev. J. B. Hartwell, in Baptist Courier.

MISCELLANEOUS.

The Colored Baptist General Association, of Virginia, has established a Foreign Mission Board at Richmond.

Rev. W. W. Everts, D.D., recently preached a sermon commemorative of his 20 years' pastorate over the First Baptist church in Chicago.

"The Baptists have nine theological seminaries, with 450 students, and libraries containing 65,000 volumes. The total value of their properties is \$1,236,489." —Baptist Weekly.

The spirit of the Jefferson street Baptist church, Biddeford, Maine, was struck by lightning on a recent Sunday morning, and badly damaged inside and out.

The Rev. S. J. Axtell, Jr., late pastor of the Baptist church, West Medway, Mass., has been appointed by the Home Mission Board as President of Leland University, New Orleans. He succeeds the Rev. M. Stone, D.D.

"The mission at Swanton, China, was begun sixteen years ago. Then there was nothing to start with. Now there are twenty-one stations. Now there were only two Christians living here until the handful came up from Hong Kong. Now there are over five hundred."

Some of the members of the Bergen Baptist church, Jersey City, N. J., who have been opposed to Pastor George B. Vosburgh since his trial on the charge of attempting to poison his wife, sent him recently a letter signed with 37 names, politely requesting his resignation.

The Baptist Temple, Martha's Vineyard, was dedicated on Sunday, Aug. 18th. About 2,000 people were in attendance. The dedicatory prayer was offered by Rev. Mr. Warren, of East Boston. An able discourse was preached in the afternoon by the Rev. Dr. Crane of Boston, and another excellent sermon was delivered in the evening by Rev. T. H. Pattison, of New Haven.

Rev. Dr. Ashmore, a Baptist missionary in Swatow, China, writes to

the Examiner and Chronicle that at one of the remote inland stations of the Scotch mission, an infuriated crowd rushed into a meeting of the Christian converts, attacked and fearfully beat six of the eight who were present, and then pursued two who had escaped. One of these was the principal agent in introducing the new religion, against whom they were especially incensed. They dragged him out of the village, beat him till he was senseless, and then cut his throat. The case has been laid before the English consul.

General Denominational News.

The Methodist Episcopal denomination has 19,872 Sunday-schools.

The Presbyterian church in Paris numbers some 50 members.

Upwards of 12,000 churches in Great Britain use only unfornemented wine for communion purposes.

The Westminster Confession of Faith and Catechism have been translated into Chinese and are now in process of revision.

Rev. A. Blum, the Jewish Rabbi of Galveston, is writing a series of articles for the Texas Advocate on the Jewish Doctrine of the Immortality of the Soul.

Mr. D. L. Moody has rented a house (163 Lanvale Street) in Baltimore. He and his family remove there about the 1st of October.

Rev. J. D. Gilliland, rector of Trinity P. E. church, Bristol, has resigned his rectorate and become a Roman Catholic.

A member of the church of Scotland offered \$5,000 to begin a mission in Ichang, China. The offer was promptly accepted, and a minister and three colporteurs have already sailed.

The number of Protestant converts in Japan last year was 1,604. This year it is three times as great. Nearly 14,000 volumes of Japanese portions of the Scriptures have been given out during the past nine months.

The death is announced of the Rev. Samuel W. Bruce, D.D., at his home in Utica, N. Y. He was the oldest living graduate of Hamilton college. In 1828, he was pastor of the Congregational church in East Hartford.

Rev. Dr. Moffat, the veteran missionary, says that the Bechuana, Zulu, Caffre, and Basuto languages of South Africa have been reduced to writing, the Bible has been translated into them, and there are 50,000 church members among them.

Mr. Joseph Cook is making a visit to Germany, and was lately at Heidelberg, where he had formerly studied. Mr. Cook's lectures next winter will doubtless contain some of his observations of the latest phases of German religious thought. —Christian Secretary.

The Russian Greek Church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons and preceptors; 56,300,000 members, of whom 29,000,000 are women and 27,000,000 are men. The sums received by the church during the year amount to about \$9,000,000.

News comes from the Arcot mission in India that between eight and nine hundred families, numbering some thousands of souls, residing in sixty villages, have renounced their idolatry and accepted Christianity. They have seen its beneficent working during the severe famine, and have felt that the religion that inspired such devotion must be superior to theirs.

The Methodists of Ireland have united, and there is but one Wesleyan church organization now in the Isle of Saints. The union was effected at the Conference of Wesleyan and Primitive Wesleyan bodies which were held in Dublin last month. The united church will have nearly two hundred ministers.

On a recent Sunday evening, says the Christian Secretary, Father McNamara eloquently addressed a crowded audience in Water street, New York, on the wrongs suffered by the Irish Catholic people at the hands of Rome. Recently the Irish church has been subjected to a system of aggression and persecution, some of its most devoted and worthy members having been beaten and otherwise maltreated by the emissaries of the Romish machine.

LITERARY NOTICES.

PHANTOM FOOTSTEPS, Song and Chorus, by Henry C. Work. It has a beautiful melody and the chorus is unusually effective. If you want a pretty song, send to any music dealer for "Phantom Footsteps," or on receipt of 35 cents it will be mailed postpaid to any address, by the publishers, S. Brainerd & Sons, Cleveland, Ohio.

DARLING, LISTEN TO MY STORY. Send her a copy of Harry Percy's new song named above, and thus gracefully hint your intentions. For Piano or Organ, and easy to play or sing. Ask your nearest Music Dealer for it, or enclose 40 cents to the publishers, Ludden & Bates, Savannah, Ga.

THE COMPLETE PREACHER for August. N. Y. Religious Newspaper Agency.

The sermons are upon subjects of interest. They relate to The Pastoral Office, Intemperance in England, Failures of Infidelity, Jesus as a Poet, and Under Constraint. The Authors are Drs. Burchard, Farrar, Stewart Armitage and Rev. C. H. Spurgeon. The discourse on Infidelity is a popular but suggestive presentation of a great subject.

LITTLE'S LIVING AGE for August 3 and 10.

Contents: Giordano Bruno and Galileo Galilei; Among the Barmese;

The Sun, by J. Norman Lockyer; A Doubting Heart, a serial story by the author of Castle Day; Cheap Literature for Village Children; American Missions in Turkey; The Story of a Letter, by Julia Kavanagh; Norway; Scenery; The Bishops at Lambeth; Our Kentist Parish; How Three Princesses Purchased a Palace; Admiral Sir George Back; The Will of Peter the Great, and the usual choice poetry, etc.

BLACKWOOD'S EDINBURGH MAGAZINE for August. N. Y.: Leonard Scott Publishing Co.

Contents: Prince Bismarck, a spirited and instructive article. Ino, Caldwell and Gordon Baldwin, serial stories. Miss Cushman and Englishmen and Frenchmen are character sketches. Summer on the Hills faintly suggests the Dies Boreales of Prof. Wilson. The inevitable article on the Treaties of Peace closes the number; it will not be pleasant reading to Messrs. Gladstone and Forster.

EDINBURGH REVIEW for July. Leonard Scott Pub. Co., 41 Barclay St., N. Y.

There are ten articles, of which the most important are those relating to political subjects: The Margins of Wellesley's Indian Administration, Lecky's England in the XVIII. Century, and the Constitution in the Crown. The last of these shows what is the drift of Disraeli's policy, to extend the royal prerogative. Primitive Property and Modern Socialism has also value at the present time. An account is given of Capt. Burton's expedition to the Gold Mines of Midian, but whether they are worth re-opening is left more than doubtful. The Origin of the Gypsies is traced to Hindostan whence they migrated in the XI. Century.

CHRISTIAN DOCTRINES: A compendium of Theology, by J. M. Pendleton, D.D. Phila. Am. Baptist Pub. Socy, 1420 Chestnut Street, pp. 426.

Dr. Pendleton's manual of popular theology will be welcomed by a large circle. His excellent judgment reveals itself on every page, in calmness of opinion, breadth of view, manliness of conviction and simplicity of style. These are the qualities which are especially prized by the religious public. In the 30 chapters of the work the current topics of theology are

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

(Prepared expressly for this paper.)

Lesson for September 15, 1878.

IMPORTUNITY IN PRAYER.

Luke 11:5-13.

INTRODUCTION.—The passage under consideration, was part of a reply made by Jesus, shortly before his death, to one of his disciples, who heard him praying, perhaps on Mt. Olivet. See the latter part of chap. 10. In answer to the request to teach them how to pray as he did, Jesus repeats the model prayer he had before given, in his sermon on the Mount, omitting the doxology, and, then, instructs as to the importuning spirit characteristic of true prayer.

EXPOSITION.

1. THE ILLUSTRATION.—As usual Jesus teaches by an illustration. His aim is to show how earnestness and persistence—importunity—will obtain the object asked for. He represents a traveler reaching a friend's house at midnight, having, perhaps, purposely journeyed in the cool hours of the night (as was sometimes customary in the warm East), and demanding the refreshment which oriental hospitality never denies. All the food for that day having been exhausted, the host is under the necessity of borrowing. He seeks the residence of a neighbor, friend, knocks at the door and asks for what he wants, but is cheerfully refused, with the plea—"My door is locked; myself and family have retired for the night; and it is too much trouble to rise, disturb the whole family and wait on you! Go away and don't trouble me!" "Now," says Jesus, "though he refuses, even being a friend, and tries to beg off," yet, if the petitioner, with unabashed vehemence and persistence (importunity means *impudence, shamelessness*), continues to knock at the door and shout for what he wants, the sluggish man will rise and let him have as much as he wants, rather than submit to such obstinate and troublesome petitioning.

2. THE APPLICATION.—The application which Jesus makes is simple. He is teaching by contrast: If an indolent and selfish friend, wearied out, will yield to importunity, how much more surely will a kind and loving heavenly Father heed the earnest, persevering petitions of his children! Therefore, says he, *ask*, for what you wish! *Seek it*, as the man sought his friend's house! *Knock* at the door of mercy, by your prayers, just as the friend knocked at his neighbor's door! All this implies unwearied earnestness, persevering persistence in seeking to obtain the objects of desire.

Another illustration is introduced and applied, viz: earthly parents will not give useless or hurtful things, when good things are asked? For instance, a stone for the round, flat, Jewish loaf, which resembles a stone; or, a serpent for a fish, there being some resemblance in some kinds; or, a white scorpion for an egg, as the scorpion, (in form something like a small crab or lobster,) resembles an egg, when folded or curled up. Therefore, if earthly parents, who are imperfect and sinful (*evil*), know how to give good things, when they are asked, much more will a kind, all-benevolent, all-wise heavenly Father, bestow even the best of gifts—the Holy Spirit, upon those who ask him. The argument is very strong: God is not perverse, petulant or sluggish; he is not imperfect and unwise! He is our kind heavenly Father, full of wisdom and benevolence, waiting and willing to grant our requests, and requiring only that we feel our need of the things we want, and ask for them. Ezekiel 36:37. The reason he demands importunity, or will be more likely to heed, when we manifest importunity, is because it exhibits faith and earnestness, states of mind agreeable to Him, in those upon whom he is willing to confer benefits.

3. THE ASSURANCE.—The assurance of an answer is to those who pray as the friend prayed at midnight—"every such one;" not because God is reluctant to answer prayer; but that he desires it manifested that our whole heart is in our petition—a disposition of earnestness, indicating need, dependence and faith. The spring and source of prayer is a sense of need, earnestness and perseverance indicate, faith in God's power and goodness, as well as the excellence of what we ask for; and it is these frames of mind—this fitness in us—that God rewards by answering prayer. Hence the use of importunity in prayer.

EASTERN HOSPITALITY.—"On two occasions we arrived at a camp late at night and, halting before a tent, found the owner with his wife and children, having arranged their carpets, &c., for the night, had just retired to rest; when, it was astonishing to see the good humor with which

they all rose again, and kindled a fire, the wife commencing to knead the dough, and prepare our supper, our Arabs making no apology, but taking part as a matter of course, though the nights were utterly cold."—*Arabian Nights*.

Appointments.

REV. E. F. DABER

Will fill the following appointments

in the

CABANA ASSOCIATION:

Pineah, Saturday and Sunday,

7th and 8th, 11 o'clock - a. m.;

Concord, 9th, 11 a. m.; Radfordville

schoolhouse, Tuesday, 10th, 11 a. m.;

Perryville, Wednesday, 11th, 11 a. m.;

Pineah, Thursday, 12th, 11 a. m.;

Friday, 13th, rest. Ocmulgee, Satur-

day and Sunday, 14th and 15th, 11 a. m.;

Thence, homeward bound, and

off to the Centennial Association.

I. U. WILKES.

Louisville Industrial Exposition

The Sixth Annual Exposition of Louisville will open on the 3rd day of September and continue till the 10th of October. The attractions offered promise to exceed those of any former exhibition held in Louisville. The Secretary has secured many articles of merit which have not been exhibited before, all classes of inventions will be found in every late and novel improvement of the age will be exhibited. In the Art Department the coming Exhibition will not be inferior to former ones. Many new attractions and novelties will be offered in the Natural History Department. The railroad and steamboat lines have offered to carry visitors at greatly reduced rates. It is a good place to go to learn something of the progress of the world's making.

ALABAMA NEWS.

T. C. Watts, of Greenville, lost all his books in the late fire.

Hogs the dying of some unknown disease in Lowndes Co.

Died in Greenville, last Saturday night, Mr. W. W. Locklear.

Columbiana is remarkably healthy at this time.

There is a good deal of sickness in the vicinity of Helena, Shelby Co.

Died in Helena, Aug. 23, child of Mayor Williams.

Mr. George B. B. died at his home in Hayneville Monday week.

Died at Etowah, August 22, Callie, child of Mr. Wm. Rabb.

Died, near Lithpachee, recently, Mrs. Martha Harrison.

The Methodists had a protracted meeting at Oxford week before last.

The Y. M. C. A. of Marion recently had six additions to their number.

A citizen of Lowndes was fined in the county court last week \$50 for carrying concealed weapons.

The Methodists are holding a protracted meeting at Oak Grove, Jackson county.

Died, suddenly, near Milltown, Chambers county, Aug. 25th, Dr. J. H. Davis.

The citizens of Hayneville made a liberal contribution for the benefit of the yellow fever sufferers.

Died, near Mr. Willing, Lowndes Co., August 24, Mrs. Alfred G. Johnson.

Married, near Gadsden, August 18, by Rev. W. E. Mabry, Mr. F. P. Duncan and Miss Linda Yampert.

Died, in Etowah, Aug. 26th, after a lingering illness of many months, Miss Julietterazier.

Cotton worms have appeared in immense numbers in portions of Lowndes Co.

Died, near Uniontown, Wilcox Co., of the yellow fever, last Friday week, Mr. Jas. S. Carley, aged 22 years.

Near Wetmore recently a little boy was run over by a horse and had his leg broken.

There are now only two inmates of the Shelby jail—one white and one colored.

August 26, near Fayetteville, Talladega Co., Miss Hamilton was kicked to death by a horse.

Mr. John Lynch, of Chattanooga, and Miss Annie Walter were married in Tuscaloosa Aug. 21.

A protracted meeting at Ebenezer church, Shelby Co., resulted in a few accessions.

The Presbyterians commenced a protracted meeting at Elliottville, Shelby Co., last week.

An interesting meeting closed at Union church, Shelby Co., last Tuesday week.

The corn and cotton crops in the vicinity of Oak Branch, Shelby Co., are thought to be about as good as the land will make.

Maj. Long, of Ky., was at Shelby Iron Works last week working in the interest of the Murphy temperance movement.

The Presbyterian ladies of Columbiana have purchased a beautiful new Mason and Hamlin Organ for their church.

There is a great deal of sickness in the southern part of Shelby Co. Bilious fever is the prevailing disease.

Last Friday night week Dr. W. B. Colquitt, of Belloc, Crenshaw Co., was murdered by some unknown party at his residence.

Married, in Marion, Aug. 28th, by Rev. E. T. Wadler, D.D., Mr. W. B. Scarbrough, of Vaco, Texas, and Miss Maggie Daniel, of Marion.

Died, recently, of yellow fever, at Grenada, Miss., Prof. Jas. K. Armstrong, formerly President of the Marion Female Seminary, Marion, Ala.

James D. Hicks, of Autaugaville, died very suddenly on Tuesday week last, while on his way to the congressional convention at Wetumpka.

The negro who killed a son of Rev. J. A. Collins, in St. Clair some three years ago, was convicted in Ashville week before last, and sentenced to be hanged in October.

Mr. Edward C. Hardy died at his home in west Lowndes last Wednesday week, aged about 60 years. He was one of the oldest dwellers and best citizens of that part of the county.

Died, near Brooklyn, Conecuh Co., August 24, Mr. Elijah McCreary, one of the oldest and best citizens of the county. In the same county, near Brooklyn, Aug. 16, Mr. L. A. Johnson.

A local correspondent of the *Shelby Sentinel* says: "Some citizens, while prospecting for gold, silver, &c., found, 11 feet below the surface, apple pealings, in a perfect state of preservation, supposed to have been buried 50 or 60 years."

Young Butler was struck by damp in a well near Paint Rock Station, Jackson county, recently, and died. He was trying to rescue his father, Rev. Mr. Butler, who had also been struck.

Tuesday, week Johnny, little son of Capt. J. T. Newcomer, of Butler Co., fell from the top of a persimmon tree to the ground, hurting himself very badly. He was brought home in a senseless condition; but soon recovered consciousness, and is doing well.

The employees of the Birmingham foundry last week directed Superintendent Williamson to retain one day's wages from each and remit the amount to some one of those places devastated by the yellow fever. The amount thus voluntarily contributed was \$24.15.

A telegram from Blount Springs, dated August 27, says Mr. Bradbury Williams, special agent of the P. O. department, on yesterday, arrested J. Wesley Drennan, postmaster at Arkadelphia, Ala., for alleged tampering with letters in the mail. After a six hour's investigation at Huntsville, he was acquitted.

On the night of Aug. 24, a burglar entered the residence of Dr. F. M. Peterson, of Greensboro, and stole from his bedroom his gold watch and chain, two very valuable breastpins belonging to Mrs. Peterson, and a small amount of change, and escaped without awakening the occupants of the room.

On the night of August 26, as Hon. W. M. McMath and A. M. Elliott, Esq., of Columbiana, were returning home in a buggy from the country, the horse commenced kicking and running, and threw them out of the buggy. Mr. McMath's right leg was badly fractured just above the ankle joint, the bone protruding several inches. Mr. Elliott escaped with only a few slight bruises.

Last Sunday morning week, in Greenville, the building owned by Mrs. Carter and Mrs. Ellsworth, and occupied as stores by Mr. T. C. Watts and Mr. Thomas Boyett, was destroyed by fire. The loss is estimated as follows: T. C. Watts, \$4,000; insurance, \$2,500; T. C. Watts, loss about \$2,300; insurance, \$2,000; Dr. Estes, Dentist, over T. Boyett's, \$900; no insurance. Building valued at about \$3,000; insurance, \$1,000.

The Supreme Court of the State of New York has decided that J. C. Ayer & Co. of Lowell, have the sole right to use the words "Cherry Pectoral" for a medicine, and has issued an injunction against F. Y. Rushton, of New-York City, for selling Rushton's Cherry Pectoral or Cherry Pectoral Lozenges, or any other use of the name to deceive the public. This decision of the high court includes all dealers who sell any similar article.—*Port Jefferson (L. I.) Leader*.

Money Received at this Office,

and not otherwise receipted for.

J. Foscoe	\$1.00
Rev. J. S. Yarbrough	5.00
Mrs. T. C. Brown	5.75
A. J. Gray	4.25
E. I. Bailey	2.50
A. A. Lambert	1.25
Rev. J. K. Ryan	4.00
R. W. Jones	9.90
J. Q. Lipscomb	3.25
Mrs. M. E. Welch	4.50
J. D. Foster	4.50
Rev. P. E. Kirven	2.45
Rev. H. C. Taul	50
M. R. Perry	25
Mrs. F. B. Hood	25
Mrs. Mary Butt	1.00
T. V. B. Moor	50
Mrs. M. L. Becton	3.00
A. J. Powe	1.50
Rev. W. Hodgins	1.00
J. M. Carter	50
Col. R. H. Hudson	5.00
G. A. Pearce	5.00

MARRIED.

By Rev. W. N. Hucklebee, near

Perryville, at the bride's house, on

the evening of the 20th ult., Benjamin

F. Bolling to Mrs. Nancy Irene

Ivey.

Died.

At the residence of his parents, in

Lowndes county, Aug. 29, 1878, of

congestion, little Fannie, infant daughter

of R. M. and L. F. Wood.

Thus hath fallen from its parent

stem a beautiful bud that had just

commenced developing its fragrant

loveliness. For only a short time had

its balmy sweetness perfumed the so-

cial atmosphere of the domestic cir-

cle in which its roscate life was plac-

ed. Had it remained upon the stem

and been permitted to unfold its ra-

diant beauties, sin would have stained

the bloom and purity of its young ex-

istence; and then to have fallen, ere

it had reached the zenith of its life.

The special offering made on pianos and

organs from the piano and organ de-

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precious blood had washed that stain

away, would have been death indeed.

It hath fallen, but ere its beauteous

form had touched the cold earth a

bright convoy of cherubic forms

came and bore its spirit heavenward

to the glorious bosom of its dear Sa-

viour. Here this sweet bud, mingling

with the first throng of other buds

that have gone before, will forever

bloom and shed its fragrance in the

Paradise of God.

Oh, was not for thy child, mother,

thou wouldst not meet thy child, mother,

thou wouldst not meet thy child, mother,

thou wouldst not meet thy child, mother,

thou wouldst not meet thy child, mother,

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