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Write for specimen.

"BRING HIM UNTO ME."

MARK 9:34-40.

Lord as of old, a poor grief-stricken father
Came here despairing, thine aid to entreat,
Dearly beloved, though failed Thy disciples,
Healing and help would be found at Thy feet.

So do we come to Thee, hearing the echo
Of all the words that bid all our cares flee;
Bringing each one of us, some who are
Stricken—Look on them, Savior, now brought unto Thee.

We cannot heal them, O Savior! Thou knowest
We can do nothing, and Thou only canst cure.

Not "if Thou canst," Lord—oh! keep us
From doubting, that we believe and are sure.

Here there are some, in the strength of their manhood
Blind to the light, who declare that they see;
Useless our pleading and vain our persuasion,
"Light of the world!" we would bring them to Thee.

See here a group of the famished, the starving
Scorning the bread that Thy mercy bestows;
There are the thirsty, who drink at earth's fountain,
Missing the stream of Thy love as it flows.

Here are the many possessed by fierce demons,
Hating their bonds, yet they cannot get free;
Vain too our efforts to cast out the devil—
Yet we have hope, for we bring them to Thee.

Then there are those whom the world shrinks from touching,
Outcasts, more shunned than the lepers of old;
Called by the names that our lips may not utter,
Sinning, O Savior, yet sinned against too.

Here are the heart-broken, crushed beneath
Their anguish; Lonely ones saying, "None careth for me."
Care-burdened, weary and restless, oh, Healer!

Loving, re-servicing, we bring them to Thee.

Some, who are sick, all their frail strength are wasting,
Seeking the health Thou couldst give in a word.

Through the wide world; yet they miss the Physician,
Trying all ways have Thine only, O Lord!
Countless the sinning and countless the suffering.

Savior! words fail us, but oh! Thou canst see
All whom our pity, our love, and our sorrow
Bring, in our helplessness, bring unto Thee.

—London Christian.

COMMUNICATIONS.

Essay.

Prepared and read by Jas. G. Thornton, before the Fourth District of the Union Baptist Association.

"WHAT ARE THE DUTIES OF CHURCH MEMBERS TO THEIR PASTOR?"

Church members owe many sacred and obligatory duties to their pastor, which they cannot neglect without prejudice to the cause of Christ, and their own spiritual benefit. The subject now under consideration is, "What are the duties of church members to their pastor?" This subject is one of vital importance. It should be the ruling desire of every member's heart, to know his or her duty. But, alas! we are fearful it has not passed the surface of the heart in the majority. Let us take the answer from the Word of God. May we ask our brethren and sisters to examine the Word for themselves, that a new interest may be awakened among all the churches in relation to those much neglected duties. We will make three divisions of this subject—first, Prayer; secondly, Honor; thirdly, Support.

1. Prayer.—The Saviour has made prayer a duty, as well as a command. Hence, church members should be prompt and zealous in prayer—that God would assist and bless their pastor in his ministerial labors. The Apostle addressed the brethren at Ephesus: "To this end, Eph. 6:18-19: 'Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.' Col. 4:3: 'Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.' 2 Thess. 3:1: 'Finally, brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.' Heb. 13:18: 'Pray for us, for we trust we have a good conscience, in all things willing to live honestly.' The Apostle was continually exhorting the members to this duty, prayer.

2. Honor.—The members of a church should, on all occasions and at all times, treat their pastor with respect and esteem.

This was a point the Apostle took particular cognizance of, and forcibly impressed it upon the believers. See his language to Timothy, 1 Tim. 5:17: 'Let the elders that rule well be counted worthy of double honor, especially they who labor in the word

and doctrine.' 1 Thess. 5:12-13: 'And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; And to esteem them very highly in love for their work's sake. And to be at peace among yourselves.' 3. Support.—This is one of the most essential and obligatory duties, that devolves on the members of any local church. Hence, it is an indispensable duty that members of a church owe to their pastor.

They should provide their pastor with comfortable support; so that he can give his entire attention and talents to the work of the ministry—he should devote his whole time without distraction to the many duties of his profession. This is sanctioned by the Word of God. See 2 Tim. 2:14-6: 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a good soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits.'

And being thus, the same Apostle says: 'A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.'

The blessed Jesus commanded the Apostles to go without scrip or purse, 'for the workman is worthy of his meat.'

The Apostle plainly demonstrates this when he says, 'For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward.'

The injunction given in the sacred Word, is very plain that a covetous brother, who refuses to attend to this sacred charge—who loves his prosperity more than the cause of Christ, should be excluded from the church. Paul endorsed this mode when he commanded the Corinthian brethren, 'But now I have written unto you not to keep company if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such one, no not to eat.'

Air and water are good for preachers, but they cannot subsist on these alone. They must, must of necessity, have food and raiment. I hold it to be the duty of a church to supply its pastor with these necessities of life.

Natural justice demands it at the hands of the church. And of course natural justice requires that each person should live by his own labor. The law of God requires the church to pay the pastor.

It would be strange, indeed, to see the Holy Law require a preacher to give his time, talents and labor, to his church, then require him to feed and clothe himself and family.

Paul does not evince the great law of labor. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' Even so hath the Lord ordained that they which preach the gospel shall live of the gospel.

The gospel makes it a binding duty of a church to minister to the temporal wants of their pastor. The minister who does not obtain a support by the gospel has reversed the decree of God; or his church has reversed it; for the Lord hath so ordained that they which preach the gospel, shall live of the gospel.

It is very evident that a church cannot enjoy religion when it will take no notice of what the Lord hath ordained. Some people have fallen into the mistaken idea that a preacher should have remuneration for only the time he preaches. This objection is defeated by common sense and reason. No man can follow two occupations at the same time. The instruction given by the Apostle Paul to the ministers of the gospel clearly imply that they should have no worldly occupation to divide their time. The instruction is, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' Can a minister do this studying when his mind is divided on different occupations? 'Till I come give attendance to reading, to exhortation, to doctrine.' Meditate on these things; give thyself wholly to them.' God calls his ministers into the work; and the same God who says to his ministers, 'Go preach,' says also to the people, 'Let him that is taught in the word, communicate to him that teacheth in all good things.' That is, whatever is necessary to support him that teacheth, with his family. God does not make plans that are incomplete, or unworkable. Nor does He give laws that can be assailed at our pleasure. As he required the Jews to support their spiritual instructors, so he says to all believers now, in this day

and time, 'The laborer is worthy of his hire.'

It is very plain from the writings of the Evangelist Luke, that the Jews did administer unto the necessities of the Apostles. And He said unto them, 'When I sent you without purse and scrip and shoes, lacked ye anything? And they said Nothing.' The Lord loveth a cheerful giver. And the Saviour said, 'It is more blessed to give than to receive.'

The old law was to give the tenth part. Abraham carried out this law when he met Melchizedek, King of Salem.

This is more than the ministers at this day want. They desire to live only as the majority of people. Shall we continue to 'rob God?' And be cursed with a curse? Brethren, let us bring our tithes and offerings into the storehouse of God, according to the way He has prospered us; and He will open the very windows of Heaven and pour out us a blessing. He will rebuke the mildew, blast and devouring worm. We urge upon all to set apart a reasonable portion of all you have for the support of your pastors, that their hands may be loosed so they can study and preach the Word with power and demonstration. Let us not call this charity—for it is nothing but our imperative duty. We cannot give our duties the appellation charity—it is duty, nothing more, nothing less.

May the Lord direct the hearts of his people.

Foreign Missions.

Gleanings from the "Foreign Mission Journal" for September.

ROME CHAPEL.

The \$25,000 drafts for the Rome chapel were paid at maturity by our Treasurer. But let no one be deceived: On the day of the last payment not one-half of the needed amount had been received by the Board. How the draft was paid every business man knows. If, on reflection, any brother or church, having up to this time made no contribution for this object, should feel that it would be a noble thing to come forward yet, and help to return the borrowed money, the aid will be thankfully received, and the principle of the "eleventh hour" will be applied.

ITALY.—H. H. Harris writes: 'Our corps of evangelists, so far as I have seen them, impress me very favorably. Like our preachers at home, they have their peculiarities, their faults—they need our prayers for themselves personally and for their work—but they also deserve at our hands a more liberal support than the present rate of contributions will allow. There are at least two of them, Signors Cocorda and Paschetto, who ought some day to visit America. It would do them good, to be at some of our meetings—it would do us good to form their acquaintance. Both of them speak English, the former quite well, and would therefore get the full benefit of a visit. Who will invite Prof. Cocorda to attend the next Southern Baptist Convention, and support the invitation with \$250 to pay his passage over and back again? My visit shows me much more plainly than I had before seen, the difficulties of our work in Italy, but it leaves me more hopeful. I return more willing than ever before to give to work and to pray for the spread of a pure Gospel, in a land where the scenes are bright with an incomparable beauty, but the people sit under the gloom of dark superstition or still darker rationalism.'

ABOOKUTA.—W. J. David writes: On my arrival here the chiefs, men, women and children gave me a most cordial welcome. * * * Old "Mammy Oke" is dead. She was the first convert of our former missionaries, I believe. For many years she was greatly persecuted by her family and friends for Christ's sake, but she proved "faithful unto death," and has gone to receive her "crown of unfading glory." * * * There were no baptisms reported last year from this place, but there were 3 or 4 conversions, whom I hope to baptize soon. The school was in rather a low state but I hope to revive it again. I desire the opinion of the Board on the following question: Should a man who gives evidence of conversion, and who lives in Polygamy, be baptized? This man will not leave his wives and take one, because he has lived with them many years, and loves them, and they are the mothers of his children. If in other respects he lives properly, and he demands baptism, how can he be denied his request? Will the Board give me an

answer as soon as possible?

Lagos, 11/24/87.—W. W. Colley writes: 'I ought to have a change from my post on the field and from the Congo, that I may once more be restored to pure blood and strength, which I believe would fit me to stand the climate well. I hope to be able to keep well until the first of March next, when I trust the Board will have given another man to this mission, and to me their consent to take a respite. * * * I have just had an attack of erysipelas, which has not yet left me. * * * There are many deaths on this part of the coast among foreigners, and very many in Lagos. * * * This is my first opportunity to write you since my return from Abookuta. Bro. David is feeling up, but does not do as well in health as we could wish. A few days before my arrival in that town, the well known old chief, Oquidse, cut off the head of one of his wives and made the living wives drink her blood. This one of his wives told me. * * * Not many days after my arrival in Abookuta, the old chief, Oquidse, known as the last survivor of the chiefs who were most active in the outbreak of 1867, which drove the missionaries from the Egba country and destroyed all the property of the different missions, died. * * * The work of missions moves on, although the effects of the interior troubles are greatly felt in every town and business. The trouble between Ibadan and Abookuta continues, with no good signs.'

SHANGHAI.—M. F. Yates writes, July and Aug.: We are now passing through our worst season—damp and warm—and Mr. Yates and I have been under the weather for weeks. In addition to coughs, catarrhs as severe as whooping-cough, I have had a slow fever, out of which I am just emerging. I am happy to say we are both convalescing, and I am resuming active work again. On Sabbath it was my privilege to baptize three—two women from the country station at Tong-kai-pang, and one man from the city. The husband of one of the women is expected to come forward soon. These tokens are encouraging. There are no indications of a general work of grace in this part of China.

Canton.—R. H. Graves writes, July and Aug.: Miss Whipple should have a lady here to help her. She has done six years hard, faithful work, and is beginning to feel the effects of the climate. She has hitherto stood the work very well, except one illness, but this summer she shows signs of physical weakness. We should have some one here to learn the language and visit with Miss W., that she may be able to relieve her when she will need a change home. It will take some two years before one can work efficiently, and the lady ought to be on the field soon. * * * Mrs. G. has not been very strong of late, and she and I will probably need a change in a year or so. I hope you will send Bro. Simmons back, or if he cannot come, Bro. Williams, or some new man. It is nearly eight years since I last left my field of labor here, and my strength is not equal to what it was. I scarcely ever go to the country now without being more or less sick. My Bible class has just closed its summer session. We had an average attendance of twenty, some of them the older boys of my day school. One man was received last Sabbath, and will be baptized in a few days. He is from the neighborhood of Sai Nain. Our little church raised \$17.52 a fortnight ago for the famine fund. All but \$3.50 of this was from the Chinese members. There has been much suffering here from floods, though it is nothing to compare with that in the North. I have lately sent an assistant up the North river among the sufferers, and he finds them very willing to listen to the Gospel. Another one has left today to join him. The expense of this new work is borne by private funds. I heard today from our assistant at Ko Chau. He says there are two apparently sincere inquirers there. * * * A beloved member of our Canton Mission circle, Mrs. Piercy, of the English Wesleyan Mission, has gone to her heavenly home. The death harvest has been very large of late. In less than a year fourteen missionaries, men and women, have died on the field. Who will come to fill their places? O, for more laborers!

Good News from North Alabama.

Dear Bro. West: Since writing my last for the Baptist, the Lord has greatly blessed the churches to which I have been preaching. We have had a general revival of religion in all the churches composing the Cherokee Association. About the 1st of July our Association

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.50 a year.

Vol. 5.

SELMA, ALABAMA, THURSDAY, SEPTEMBER 12, 1878.

No. 22.

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Publisher's Notice 15 cents per line.

ITEMS.

A farmer of Eagle City, Iowa, refused to leave the harvest field an hour to attend his wife's funeral, after the neighbors had prepared for the burial.

The ammonia of the commercial fertilizers manufactured in the suburbs of Augusta, Ga., has completely driven out the chills and fever and other malaria that used to infest the locality.

In the Commune de L'Herault, France, a priest has eloped with a young girl who was on the point of being married to another man. She took with her in cash \$3,000 of dower given by her father.

The Buffalo Express asks: Can these be very hard times? Can a country be very "hard up," which consumes fifty million gallons of whisky, ten million barrels of beer, and two thousand million cigars in a single year?

A friend of Grattan proposed to cut down a fine old tree "because it stood in the way of the house." "You mistake," said Grattan, "it is the house that stands in the way of the tree, and if either must come down let it be the house."

Maria Christina, queen dowager of Spain, died recently at Sainte Adresse, near Havre, France. She was born in April 1806, was daughter of Francis I., king of the Two Sicilies, mother of ex-Queen Isabella, and grand mother of the present king.

The New Orleans school directors resolved that all female teachers who marry during vacation shall lose their places; their theory is that married women have a supporter, and should give way to their sisters who have none.

A boy lately died in Paris through eating an inordinate quantity of peach pits, which were well known to contain a greater proportion of Prussic acid than is found in the stones of other fruits. The boy was found writhing in agony, and survived but a short time.

A coroner of Kilbarry, Ireland, at an inquest on a man killed by a mad bull, said sternly to the owner of the beast: "I must ask you to part with the animal. Ship him. He is not fit to have about the place. If you sell him here you will likely have some more Irishmen killed. Ship him, and if he is to kill any person let it be an Englishman."

Mr. Neff of Alexandria, Pa., awoke the other morning to find his well dry and his bottom fallen out. He produced help, and descended into the mine into an immense, cave stretching in every direction. Flowing streams and stalactites lent their aid to the romance, and a specimen of nickle ore was brought away that has proved to be of superior quality.

Three tramps imposed upon a respectable Dallas (Texas) widow named Orten, one of them, one of the 17-year-old daughter, who agreed to marry him, another forging the marriage certificate, while the third, pretending to be a minister, went through a bogus ceremony. After partaking of a wedding breakfast in the morning, prepared by the mother, the trio left for parts unknown.

Lieut. Zubowich, who two or three years ago rode from pest to Paris in a fortnight is going to England with the mare which he rode on that occasion, and is going to attempt to cross from Dover to Calais upon her back. He has invented an apparatus which will be fastened to the mare's chest, and by means of which he expects to be able to keep her aloft.

The pastor and the Sunday-school superintendent of a Methodist church in the city of Orem, Utah, at Logansport, the latter had been formally voted out, but he persisted in conducting the Sunday-school. As he stood on the platform, the pastor and a stalwart committee entered, took off their coats, and began an effort to expel him. A lively faction fight ensued, in which men and women joined, and clubs were freely used.

The Republicans of South Carolina held a Convention, passed resolutions and adjourned. This is one of the resolutions: "We deem it inexpedient to nominate candidates for Governor and other State offices, in consequence of the condition of affairs in this State, accented by rifle-clubs, rule and two years of Democratic supremacy; it is impossible for the Republican voters in many counties, without incurring great personal danger, to organize for the campaign, or to vote at the election when held."

One of the leaders now inciting rebellion in Bosnia, is Hadji Loh of Sarajeva, a fanatic Dervish. He is said to be the tallest man in Bosnia, and always walks about in tattered and fantastic attire. Summer and winter he goes barefooted, and, during the Ramadan period becomes half naked. His practice is to beg alms, with which he feeds dogs around the mosques. While wrapt in a holy trance he has murdered many Christians, but has never been brought to book and punished for his crimes and malefactions.

According to Lieut. Conder, in his recently published "Tent Work in Palestine," the world is in danger of losing one of its wonders. The six remaining columns of the great Temple of the Sun at Baalbek are nodding to their fall. The Turks have already sapped them in seeking for the metal cores run into the joints, every frost adds something to the progress of destruction, and any winter may bring the destruction of three out of the six. These columns, seventy-five feet high, are among the noblest architectural works in the world, and the method of their erection is still unexplained.

continued regularly, winter and summer, ever since.

We have a new bell upon our church, and as the church needs some repairing, the bell has caused some very sharp and witty criticism. One brother remarked that it reminded him of a man dressed in shabby clothing with a new hat on, another said it looked like a poor cow with a new bell on. The bell will do good in more ways than one. In addition to notifying the people when there will be services at the church, and calling them together, it will cause us to repair the church so as to correspond with the bell.

I have been advocating the claims of the ALABAMA BAPTIST all summer, and shall commence pressing its claims as soon as the brethren commence selling their cotton, and shall not content myself until every family connected with all my churches takes the paper.

H. E. LONGCREEK.

September and.

Revival at Uchee.

Dear Baptist:—We commenced a meeting at Good Hope Baptist church, at Uchee, Ala., on Friday before the 3rd Lord's day in August, and continued more than a week. We had a good meeting; but no very great demonstration of the Spirit. We have received 6 for baptism. We are expecting others soon.

I had the assistance, during most of the time, of Bro. W. S. Rogers, who preached for us some excellent sermons. He seemed to be, as he usually is, ready for a discharge of his duties, both in and out of the pulpit. This brother also rendered me valuable aid at Warrior Stand.

During two days of our meeting at Uchee the church was without any regular preacher. The meeting was continued, however, with interest, night and day, by brethren J. A. Richardson, of Society Hill (who was with the church one of the days) W. L. Ingram, of Uchee, and Thredgill, of Uchee. There were perhaps others who aided in the meeting.

If it is no harm, I feel proud of my church here. It appears to me, that it is gaining strength and influence, and has reason to "Thank God and take courage."

Brother Rogers has been carrying on a meeting at Seale. When I last heard from him, he was expecting to have Bro. Tobey, of Union Springs, to assist him. I have not heard as to results of the meeting. Bro. R. was to commence a meeting at Pleasant Hill last Saturday. And he is to begin at Hurtville next Friday or Saturday.

I hope to give you a few more dots ere long.

Yours fraternally, G. D. BENTON.

September and.

Revival at Pleasant Grove.

Bro. West:—Pleasant Grove church has been in a cold and declining state for several years. Elders W. J. Hodgins and J. B. Appleton, missionaries for Cherokee Association, commenced a meeting on the 3rd Sabbath in August, assisted by Elders R. A. Pinkerton and N. F. Adams. The meeting continued till the next Sabbath. Great interest was manifested from the beginning. The meeting closed with many anxiously enquiring the way of life and salvation. Results 8 received by baptism, 4 by letter and 3 under the watchcare of the church. Among the baptized, 4 were the heads of families; one had almost reached his allotted time, threescore and ten.

G. W. WILCOX.

Collinsville, Ala.

From Randolph.

Our little church at Randolph is looking up, our prospects encouraging. Have just closed a 3 days meeting, wherein the Lord met us, and "poured refreshing showers of grace divine" upon the little vine, which caused it to revive and flourish.

Three joined by letter, two by baptism. T. M. Hendley, a man well qualified to be useful, a classical scholar, a graduate of the University of Alabama (graduated I think while the late Dr. Manly was president), was born and brought up a member of the Presbyterian church. Being convinced from the reading of the Word of God, of his error, caused his departure from his faith to the faith once delivered to the saints. The other one was my son, my first-born. Like Mary of old, "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

We have received nine members this year; some influential members, too, and expect others soon. We have an interesting Sabbath school, organized seven years ago, and has

Collinsville, Sept. 1.

Tuskegee Association—District Meeting.

[The following article was mis sent to Florida and reached its too late for insertion last week.—Eds.]

The 4th District meeting of the Tuskegee Association will be held with the church at Philadelphia, Lee county, one mile south of Smith Station and seven miles northwest of Columbus, on Friday before the 5th Sunday in September.

PROGRAMME.

Introductory sermon, by Elder W. S. Rogers; Eld G. D. Benton, alternate.

QUERIES.

1st. Is the article in our Rules of Decorum requiring the attendance of members at Saturday conference meetings Scriptural? If so, should it not be enforced? Elders W. S. Rogers, J. Hick and G. Cooper.

2nd. Should Baptist churches allow their members to engage in dancing? Elds. G. D. Benton and K. Taylor.

3rd. What should be done with

members who never pay anything for the support of the Gospel? Elds. Z. D. Roby and Taylor.

4th. Did the Divinity of Christ suffer in the crucifixion? Elds. J. L. Revel and J. Bond.

5th. Is feet washing a church ordinance? Elds. G. E. Brewer and W. Lively.

6th. What can be done to maintain prayer meetings and Sabbath schools in our churches? Elds. W. F. Lloyd and F. C. David.

We hope that the brethren above named will be certain to attend this meeting, as we trust it will be a blessing to the several churches composing the District. Conveyances will be at Smith's Station to meet all who come by rail. We hope that all the churches will be represented. All have the privilege of taking part in the discussions. Therefore come prepared.

T. R. LESLIE,
S. L. MULLIN,
W. LIVELY,
Committee.

The Fourth Resolution Gets Him.

As there are many churches afflicted with brethren who can see the mote in their brother's eye, but not the beam in their own eye, I will give the readers of the Herald the history of a case in a Kentucky Baptist church, as related by the pastor.

He had a member who, always attended church meetings, and took a talking interest in all church affairs, and was always ready to complain of the delinquency of his brethren. He told the pastor he was tired of the way things were going on, as he was convinced the church never would prosper till they exercised more rigid discipline. The pastor tried to persuade him that they might do more good, possibly, by prayer and persuasion than by rigid means; but all to no purpose. He had drawn up some rigid resolutions, which he was determined to offer at the next church meeting. The pastor dreaded the consequences as the meeting day arrived and the brother read the following resolutions:

Resolved, 1. That this church will not fellowship any member who will not attend his church meetings punctually.

2. That this church will not fellowship any member who will attend the circus, the theatre, or other places of amusement.

3. This church will not fellowship any member who will engage in the liquor traffic.

The resolutions were seconded by his son-in-law, and the old gentleman was preparing for a stong speech in their defence, if any one should oppose them. When the pastor asked if any one had any remarks, to make on the resolutions, there was a protracted silence, which was painful. Finally, an old brother, not accustomed to speak in church meetings, arose and said:

Those resolutions are very good, as far as they go; but they don't go far enough. I, therefore, move that a fourth resolution be added to them, as follows:

Resolved, 4. That this church will not fellowship any member who will not pay his debts punctually according to contract.

The brethren now breathed more freely, as this fourth resolution put a lock on the jaws of the speaking brother. He was unfortunately a bad financier, and it was generally known that he scarcely ever came to time in paying his debts.

He felt the dilemma in which he was placed, and quietly subsided. As no one else was disposed to press his resolutions, they were quietly passed over.

Moral.—When you are anxious to pass very stringent resolutions in church, remember the fourth resolution may catch you.—A. B. Cabanis, in Religious Herald.

Rule or Ruin.

In almost every church there are a few persons who seem to be actuated by the despicable spirit of rule or ruin. If the minister does not preach, visit, or conduct the different meetings according to their liking, if the church varies in its discipline or polity from their way of doing things, they set themselves against the majority with a determined spirit that plainly means to browbeat all others into their ways. They will never let up until the church becomes passive or the minister, wearied by little persecutions, takes himself out of the way. The necessity for the abundance of grace which was promised the apostle who suffered with the thorn in his flesh, is fully realized in such an experience. We have wondered what purpose such persons serve in the economy of grace, unless it be that patience may, through their ugliness, have its perfect work. It is not ours to judge of their Christian hope, but we can sympathize with Spurgeon when he said of such that he would rather live an eternity with them in heaven than one day on earth.—Christian Secretary.

ALL WORKING FOR GOOD.—A Scotch minister, being asked by a friend during his last illness, whether he thought himself dying, replied, "Really, friend, I care not whether I am or not. For if I die, I shall be with God, and if I live, God will be with me."

A wedding in his ninety-third year is the uncommon experience of Judge William Thomas of Jacksonville, Ill., the bride being 75.

Alabama Baptist.

SELMA, ALA., SEPTEMBER 12, 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.

We regret to see that the *Baptist Courier*, the denominational paper of South Carolina, is offered for sale. The amount due to the publisher by subscribers, \$4.167, if paid, would enable him to carry on his paper easily. The *Courier* is one of the most spirited of our exchanges.

Dr. Hovey, President of Newton Theological Institution, has provoked a good deal of criticism by the remark that baptism is "a request for forgiveness." He now says that "Baptism represents a change that has already been accomplished; it pictures in the present what has been experienced in the past. For only those who have believed are to be baptized." The papers are asking Dr. Hovey to reconcile these statements.

INSECT PLAGUES.

We have enjoyed greatly our recent trip to the country. It had, however, one drawback. The forests which lure you out of the house, with their cool shadows, the sward on which you cast your weary limbs are alive with insects, hooked, clawed, beaked, parasitical, voracious—with no more respect for a human body than for a log of wood or a lump of clay. These little creatures have a clinging disposition; they have what the phrenologist name "the bump of adhesiveness" well developed. They are good logicians; they always make their point. They are steadfast in their attachments; they will travel with you for a thousand miles. Some folks enjoy their company; those who do not will be pleased to learn that an eminent German traveler in Africa speaks in the highest terms of petroleum as a protection for men and animals against mosquitoes. "A word to the wise is sufficient." Will not kerosene also avail for red-bugs?

RIGHTS OF MAN.

Infidelity asserts, loud-voiced, the rights of man. Christianity vindicates them. The people of India are learning this by the salutary severity of the British Government, which proclaims the sacredness of a creature made in the image of God. We learn that the condemnation of the Rajah of Paurie by the British Government to imprisonment for life, with hard labor, for murder, has caused an astonishment among the Hindoos equal to that experienced a hundred years ago, when, under the Government of Warren Hastings, a Brahmin was sentenced to death for assassination. The Rajah was excessively dissipated, and his mother, fearing for his health, requested a Mohout of the Temple of Vishnu to lead him, if possible, into a better path. The Mohout thought nothing so effective as incantations, and the Rajah, hearing of them, caused him to undergo terrible tortures, and after frightful mutilation he was thrown, nearly dead, into the street, and died in a few hours. The Rajah was arrested and condemned. An appeal was made to the High Court of Calcutta, but the judgment was confirmed. That the Rajah of Paurie, guardian of the Temple of Vishnu, and the incarnation of Vishnu himself, should be sacrilegiously seized and made to work like a despised Pariah for a simple murder, quite transcends Hindoo comprehension.

WORDS.

Can we overestimate the importance of words? They express the soul. But they do more; they communicate it. Words are spiritual influences—thoughts and feelings crystallized, yet subtle and as communicable as medicine or poison. Even those who most disdain their power are often found bringing them tribute. The celebrated Dr. Johnson said, "I am not so lost in lexicography as to forget that words are the daughters of earth and that things are the sons of heaven." And yet the fame of that fine genius was largely due to the study of words. Carlyle caustically remarks that if you do not wish a man to talk about it, for the more men talk, the more likely they are to do nothing else. And yet "talking about it" is the method by which every great cause has been and must be advanced. The talker may do nothing else but listen to the music of his own voice; those who hear him may put his lessons to better use. Carlyle himself is a voice, sometimes denunciatory, sometimes prophetic, always influential. What has he done but speak? And who feels the majesty of

the Herald's office more than he? "Cast forth thy art, thy word," he says, "into the everliving, everworking universe. It is a seed-grain that cannot die. Unnoticed to-day, it will be found flourishing like a banyan tree, perhaps, alas! as a henlock forest, after a thousand years." The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses. On the other hand, nobler teacher than Confucius says: "Pleasant words are as a honey comb, sweet to the soul and health to the bones."

SUMMER RESORTS.

Perhaps there has never been heretofore so large an attendance at the springs, as during the present season. The seat of the weather has been unprecedented, and the conviction of everybody has been that any change whatever would be a transfer to a cooler spot. In addition to this motive for change of place, the yellow fever has operated as a potent influence. In all the regions lying along the course of the Mississippi and its tributaries, the possibility of the spread of this disease has awakened a panic terror. As a natural result, all our summer resorts to the Northward have been thronged; and not a few well-known Alabamians are rusticating in States whose only claim to summer coolness is their higher latitude, and which are nevertheless now enjoying an unenviable reputation for the number of their sunstrokes.

For our own part, we confess that life in the springs is not to our taste. We find no charm in the music, the fetid water, the drives over the rocks and the promiscuous company, loafing in piazzas and halls or hanging around saloons and bowling alleys. In many instances one loses more than his time, in such places. Of those who frequent Saratoga, in our judgment the best watering place in this country, Dr. Cuyler says: "Many come for mere dissipation. A procession of carriages is moving now up under Congress street to the race course. Off that goes on behind the high board fence which encloses that track have never sought any personal knowledge. But it is credibly affirmed that a great many fools come out of that enclosure with lighter purses, swearing hard at their losses. The most conspicuous leader of gambling, betting, &c., has gone to his grave during the last twelvemonth. His showy gambling house still faces the whole community, opposite the beautiful park. Its open doors lead, to borrow Brigham Young's terse vernacular, 'straight to hell cross lots.' Its existence there is a disgrace to Saratoga. And while it stands, confronting all eyes, and 'egged with curses,' the Young Men's Christian Association of the town has been allowed to die from that prevailing epidemic of debt!"

On the whole we regard the shore as a more desirable retreat than the mountains. The air, the sail and the fishing line may occupy the time that would otherwise be devoted to dissipations. The best resort of all, however, is a congenial Christian family, where the health-seeker finds himself at home. We have had opportunity of observing the influence upon the health, of pure air, excellent water, generous country fare and mountain scenery. But the crowning advantage was the Christian society we enjoyed, and which ministered graciously to the mind and the heart. From such a retreat one returns home cherishing new friendships, and possessed of a fund of happy and profitable recollections.

SERVING GOD—AT THE TABLE.

In the supply of our bodies with nutriment we are to serve God. "Whether we eat or drink," says the apostle, directing our attention to this very subject, "let us do all to the glory of God." 1 Cor. 10:31. The simplest duty in regard to aliment is that they should be enjoyed in moderation; for those precise objects which are intended to sustain life are changed by intemperance into deadly poisons, as the vessels intended for the house of God may be used in Belshazzar's feast. Besides the food we receive singularly affects the moral and intellectual nature. The great physician, Andral, has remarked that the kind of food not only influences the physical organization of man, but modifies powerfully his character and his manners. Too great indulgence, where it produces no worse effects than overeating and makes his higher nature narrow and selfish.

We cannot suppose that the two kingdoms which have been made tributary to our physical wants—the animal and vegetable, with their vast variety of productions upon which our bodies are fed, the lusty corn, and the bearded wheat, and the succulent roots and bulbs that drink their cool sap underground, and the fruits that glow and burn like lamps in the gloom of orchards, and the birds that cheer and the fish of the sea, and the cattle upon a thousand hills—these all these rich and various gifts

of Providence have been created by the Almighty only to drag our souls earthward and incapacitate them for the enjoyments and blessings of the world to come. Self-restraint is then the first religious duty in regard to food.

Thankfulness is the second. While the viands of the table have a definite end and should be used to nerve our wasted bodies to new labors, they are adapted by Divine goodness to impart pleasure in the reception, and they never should be used, by thinking men, as falling acorns are mouthed by swine who never look upward or care at all to discern whence their blessings come. And then it is observable how the spread table which seems to be an animal provision, like the trough or the stall, becomes to us a centre around which the family gather, and where the household words find expression. Do you not remember it to-day, the board prepared it may be by hands long since folded, the place where the fathers and the mother and all the bright faces gathered round. We should trace our blessings to their source—to the power, wisdom, and goodness of the great Creator, and supplied as we are with such unwearied and rich beneficence—with the products of so many climates brought to our doors—with nature subject to our dominion—receiving perpetual tribute from the land, the air and the sea, and the bounteous feast of household love, how meet is a thankful acknowledgment to the mighty creative Providence that has thus ordered our lot—to God, the giver of every good and perfect gift!

THE OUTWARD AND THE INWARD.

The believer may lose outward things and have the blessings of the soul left. As well as other men, he may but too surely anticipate losses in life. Sometimes property is lost by robbery or violence; sometimes by the trickery of cunning; sometimes swept away by those sudden unforeseen changes that rush over a nation with the impetuosity of a tornado, that spares nothing—the cottage of the artisan, the palace of the prince, the park, stately with forest trees brought from distant climes, or the port whence the geranium of some poor sewing girl springs with fresh, green and savory perfume. And it is on account of such uncertainties that the proverbialist says: Labor not to be rich; cease from thine own wisdom; wilt thou set thine eyes upon that which is not, the world calls it substance, but I call it nullity, for riches certainly make themselves wings; they fly away as an eagle toward heaven. It was a deep conviction of this which led Luther to remark that "the whole Turkish Empire in all its vastness was only a crust which the great father's family cast to the dogs." But the pearl of great price can be taken from its possessor—those goods gathered into the heart, that house of God within, not made with hands, melodious with his praises, defying the progress of decay. In poverty the exhaustless fountain of grace still flows; in sorrow piety and hope and endurance are still left. Never does the Christian appear so rich in good works, glorifying God, as when every earthly resort is gone. He rises more lofty, like one of those old Egyptian temples, that when desolation has fallen upon the city to which it belonged, and all the buildings of wood and clay have vanished from its vicinity, still rears its avenues of solemn sphinxes, and its pillars carved into semblances of the lotus flower, and its portals surrounded by the winged sphere, the emblem of eternity, and so majestic rising over the drifting sands and the unpeopled solitudes, attracts the pilgrims of the world.

Let the Christian then lose his goods and how much is left him? Principle to advance the Gospel, energy to carry out its plans, the love of God, devotion to the happiness of man, the hope of a blessed immortality. Despair not, then, if in these unhappy times you should be obliged to part with much. Christian character is better, and that is not lost. If the journey of life bears you away from its comforts and luxuries, from the fertile vale of the Nile and Elim, the fountains overshadowed by the graceful palms, it only brings you nearer to Canaan, the inheritance promised by the Lord. If we have sought the kingdom of God and his righteousness, these will never fail us, and in evil days we may still encourage ourselves with hopes and harmonies of Zion.

THE COMMISSARY PLAN.

Our esteemed brother J. B. Eddins, of Tuscaloosa, thinks that the "commissary plan" will prove a better plan for raising the salary of our State evangelists than the cash plan. In some respects, Bro. E's plan strikes us favorably, and if he will permit us to offer a slight amendment, we will accept it, not as a substitute for the cash plan, but as an auxiliary. Our

amendment is that, after the subscription of corn, oats, meat, &c., have been collected from the members of the churches, they be sold at the market price, and the money be turned over to the evangelists. The amendment is suggested by the fact that not many churches are as convenient as the church at Gilegal is to Bro. B. Will you accept the amendment, Bro. E? If you will, then we say, let us all adopt the plan of Bro. Eddins in connection with the cash plan. Let us get all the money we can through cash collections, and then all the corn, oats, meat, &c., we can from those who are willing to do something for this work but have no money to give. If, like the church at Gilegal, we are fortunate enough to have an evangelist near us, we may, with advantage, turn over the provisions collected to him. It is as true in most cases, his residence is too remote for that, let us sell the provisions and give him the money.

The foregoing reply to Bro. Eddins should have appeared last week.

FIELD NOTES.

We are glad to learn that Hon. J. W. Inger, of St. Clair, has been very ill. "The ALABAMA BAPTIST is one of the ablest edited papers in the South."—*Biblical Recorder*. A brother writes that scarlet fever has broken out in Bellville, Conecuh county.

I have just entered the ministry and your paper is a great help to me. —D. Jones, Gravelly, Conecuh Co. A protracted meeting recently closed at Friendship Baptist church, Shelby county, with seven additions.

Bro. B. S. Riley, of Albany, Ga., expects to attend the Pine Barren Association, which meets at Pineville, Monroe county, on Friday, 13th inst.

I have the BAPTIST and would rejoice to know that it was in every Baptist family in the State.—A. L. H., Benton.

At this is the time that our Associations are meeting, will not some brother in each of them send us a synopsis of the proceedings? —Bro. Daniel Spence writes from Gravelly, Conecuh county Sept. 7th: "We have had some good meetings in this part of the country. A meeting was begun at Old Town church on the second Saturday in August and continued 13 days. The church which had been in a cold state was revived. There were 16 additions, 12 by baptism, 4 by letter and 1 restored. Preachers brethren A. Jay and I. Spence."

We extract the following from a private letter from Rev. B. W. Whilden, of Trinity, Ala.: "The brethren of my Association are very warm hearted and have given to me a stranger—a cordial welcome. Since the early part of May to the present date, I have ridden upwards of a thousand miles, preached seventy-seven times, and delivered addresses on various subjects, fifty-nine times. My health is never better, than since I have entered on these labors."

A Bro. writes from Union Springs: "In a sermon on State Missions by our pastor the other day, the statement was made, that much of the success attending our State work was due to the ALABAMA BAPTIST, and the hope was expressed that the time would soon come when the absence of the paper from any Baptist family would be an indication that that family was too poor to pay \$2.50 for religious intelligence, or in other words, that nothing but absolute poverty would prevent any church member from subscribing to the ALABAMA BAPTIST."

I am very desirous that the brethren of the Muscle Shoals Association should be better acquainted than they are, with the Baptists in the middle and southern portions of our State. I should be glad also for the Baptists of Middle and Southern Alabama to be better acquainted than they are, with the Baptists in the northern portions of the State. I do not know of any better method by which these things can be effected, than by Alabama Baptists, generally, taking out State denominational organs.—Rev. B. W. Whilden, in private letter.

If the Baptists of the South were not so generous and scattering in their patronage of other publications the ALABAMA BAPTIST could render them a hundred fold more service than they are now receiving. But we know of quite a number of Baptist brethren and sisters who take the *New York Ledger* and prefer it to all other reading. They know nothing of the denominational work and care less. Should they go to heaven when they die, their good fortune will be a perfect surprise, for they certainly do not expect it.—*Bib. Recorder*. Thanks, brother, and your opinions are as just and forcible as your sentiments are kindly.

A letter from Bro. Gwaltney informs us that it will be impossible for him to make his contemplated visit to West Alabama and Mississippi, and hence he cannot fill the appointments privately made for him. He deeply regrets the circumstance, which necessitate this, and expresses his regret.

The Union Springs church instructed its delegates to pledge \$20.00 to the State Convention for Bro. Bailey's salary and its delegates to the Centennial Association to pledge \$25.00 to the State Mission work. This church has given to Foreign Missions some \$55.00 or \$60.00 during the past year.

Bro. Tebey, pastor at Union Springs, writes: "We have extended an invitation to Dr. J. D. Renfro to visit us on the 1st Sunday in November, and hold a protracted meeting in his community and will meet with a cordial greeting."

We regret that we were not able to reach the place of meeting of the Bigbee Association last Saturday, on

account of the stoppage of trains on the Ala. Central R.R. at Demopolis. We promise the brethren of that Association, however, that we will (D. V.) visit them at their churches some time in the future, probably during the coming winter.

Rev. J. P. Shaffer writes: "Our church at Roanoke is in quite a prosperous condition in all respects. We have baptized 19 persons during the past month, and we think there will be baptized during this month. We are building a new house of worship, which, when finished, will be one of the tastiest church buildings in East Alabama."

Bro. J. E. Bell, Fayette C. H., writes, Sept. 3rd: "My school closed today to be resumed first Monday in October.—Bro. Bailey and Bro. Foster are to be here next Thursday. The Association meets on Friday. Some of us will report after the meeting is over.—The health of the people of this place and vicinity is very good. There has been some fatal sickness in other portions of the county."

The *Baptist Pioneer*, a new paper, representing the Colored Baptist Convention of Alabama, appears upon our table, bearing the date of July 31st, 1878. Rev. W. H. McAlpine, of Marion, is the Editor. He is assisted by Rev. J. Dozier of Uniontown and Rev. G. O. Booth of Talladega. The colored churches of the State claim a membership of from seventy-five to one hundred thousand.

Bro. I. U. Wilkes, of Perryville, writes: "On the 31st Sabbath in August I had the pleasure of baptizing Mr. J. S. Kennedy and Mai, J. Newton Suttle, in the Cahaba River, near Centreville, Bibb county, and the same day they were added to the church at Mt. Zion." An excellent day's work, Bro. Wilkes. Either of those brethren would be a valuable acquisition to any church.

We advise all of our Baptist friends to subscribe for the ALABAMA BAPTIST, the official denominational organ, published at Selma. A specimen of this excellent journal can be seen at our office, *Southwestern Citizen*. Our friend of the North has our thanks. It gives us pleasure to say, that the *Citizen* is one of the brightest, newest papers in the State. It has just entered upon its second volume under favorable auspices.

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Baptist News and Notes.

GEORGIA.

The Baptist church in Thomasville is without a pastor.

Rev. W. B. Bennett and family have gone to Quitman.

Rev. Dr. Fuller is absent on a visit to Aikin, S. C. He will return to Atlanta on the 21st inst.

"Uncle Billie" Lumming, 80 years old, joined the Baptist church in Newton county recently.

Bro. W. L. Starnes was ordained to the Gospel ministry at Mt. Harmony church, Cobb county, on the 24 ult.

Rev. T. Harley, pastor of the Baptist church in Savannah, is on a brief visit to the North.

"I had the satisfaction of baptizing five young Christians last night. Felt very much encouraged."—B. F. Kely, Albany, Sept. 2.

"The Baptist church at Albany is contemplating the building of a mission chapel on the outskirts of the town."—B. F. K.

The *Christian Index* says: "It is safe to say that between two and three hundred persons have been converted in Gilmer county within the last month."

The *Index Publishing Company* take great pleasure in announcing, that they have perfected arrangements by which the services of Rev. Henry Holcombe Tucker, D.D., LL.D., have been secured as editor of the *Christian Index*. Dr. Tucker will assume the chair editorial on or about the 1st of Oct. prox.

The Company are also gratified in announcing that arrangements have been concluded, securing the valuable services, in an editorial capacity, of the Rev. Richard W. Fuller, D.D.—*Christian Index*.

Harmony church, Hall county, has had 11 accessions; Pleasant Grove church, 18; Salem church, Barnett, Forsyth county, 20; Gainesville church, 10; Tate's Creek church, 21; Rehoboth church, Randolph county, 27; Buford church, 27; Bowden, 7; Ellijay, 5; Wigham, 3, and others to follow; Covington, 21; Conyers, 7; Smyrna, 16; White Oak Spring, Paulding county, 2; by baptism and some by letter; Sweet Water, Gwinnett county, 19; Way's church, Jefferson county, 10; and others will follow; Shady Grove, Laurens county, 19; Dug Gap, Whitfield county, 11; Antioch, same county, 7; baptized and several await baptism; Boston, Thom's county, 3; Centre Hill, Madison county, 4; Bethel, same county, 12; Bethabara, same county, 17; Gibson, 11; Mt. Harmony, Cobb county, 10; New Hope, Randolph county, 9; Double Spring, Bartow county, 19; Stone Mountain, DeKalb county, 31.

MISSISSIPPI.

Rev. J. M. Lillard, of Lewis Co., has been preaching over forty-five years, has baptized over 5,000 people. He is still full of energy and zeal.

Rev. Millford Powers of Monroe county did not miss an appointment during the war though he traveled hundreds of miles through both armies.

A Baptist church was recently organized at Smithville, Bollinger county, with ten members. A meeting was at once commenced, which resulted in the addition of 20 to the number, among them one Lutheran.

Zion Hill church, Buchanan county, has had 8 additions; Lebanon, Boone county, 15, among them 2 Presbyterians and 1 Methodist; Fouché-a-Renaud, Washington county, 8; Shiloh, Saline county, 13; Good Hope, Randolph county, 13; Second Baptist church, Fulton, 6; Mt. Ararat, Howard county, 8; Webster Grove, 2, and others to follow; Independence, 10; Elk Fork, Pettis county, 2.

TENNESSEE.

Dr. Thos. C. Teasdale was expected to commence a meeting at Chattanooga last Sabbath.

The State Convention will meet in Shelbyville, on Friday before the 4th Sunday in October next.

The Sunday School Convention of the Tennessee Association of Baptists was held at Union church, Knox county, on Thursday and Friday, Aug. 29 and 30.

Owing to the prevalence of yellow fever in several of the Southern cities, the opening of the Southwestern Baptist University has been postponed until Thursday, October 1st, 1878.

It is worthy of note that the Cor. Sec. of the State Convention, Dr. W. A. Montgomery, has been abundantly blessed in his preaching, besides the work he has been able to do in other directions. Over four hundred conversions. Think of that.—*Baptist Reflector*.

ARKANSAS.

South Fork church, Clark county, has had 30 additions, among them 3 Campbellites and 4 Methodists; Pleasant Grove, Greene county, 15; Liberty church, Cherokee Bay, 16, among them 5 Methodists.

bellites; Rock Spring church, 9; Friendship, Smith county, 7; Pleasant Grove church, Dresden, 23, among them 7 Methodists; Nelsonville, Austin county, 3.

FLORIDA.

Mrs. Mary McCallum, of Knoxville, Tennessee, mother of the editor of the Florida department of the *Index*, died recently at the residence of her son, near Jacksonville Fla.

Providence church, Columbia Co., has had a revival resulting in 38 accessions.

MISCELLANEOUS.

The Smithfield, Pa., Baptist church has again called Rev. P. S. Everett.

Mr. Spurgeon returned from Scotland with improved health and in excellent spirits.

Bro. Durham, of Ill., in his ministry of twenty years has preached 4,011 sermons.

Rev. C. T. Hollowell recently baptized a man 87 years old at Springfield, Pa.

The Jefferson, Iowa, church has received 46 members since June 20th. The Steelesville, Ill., church has recently had 4 additions, and Georgetown, same State, 26.

Rev. J. S. Murrow, A-tok-a, Creek Nation, Indian Territory, writes to the *Central Baptist*, Aug. 20: "Our Choctaw and Chickasaw Association has just closed its session. It was a pleasant and profitable meeting. Over twenty churches were represented by letters and delegates. Six new churches constituted the past year were added. Over one hundred baptisms were reported. The Sunday Schools in many churches are efficient and attractive. The Association has a Home Mission of its own. Many parts of the two nations are destitute of regular Gospel instruction and our aim is to try to supply this ourselves and not depend so much on help from the States. Considerable mission work was done the past year, and we trust more will be done the present. We are trying to help ourselves; we recognize that God has a work for every child of God, every church, and the brethren in the States, or the Boards cannot do our work or relieve us of our responsibility."

General Denominational News.

Prof. E. S. Lyman, of New Haven, has returned from Europe.

Rev. David F. Banks, of New York, died suddenly, Aug. 29th, in Fairfield.

The death of Rev. Canon Knight, for nearly 60 years rector of St. Michael's, Bristol, is announced.

The society of Friends have 14,600 members in Great Britain. Last year only 160 new members were added.

Of 27,000 inhabitants in the Roman Catholic province of Filburg, Holland, 26,300 are Catholics.

Joseph Cook is building a house at Cliff Side Grove, near Lake Champlain.

Rev. G. D. Mackay, of the Canada Presbyterian mission in Formosa, has married one of the natives, Miss Chang Mia Tsong.

The Free Will Baptists of England are said to number 24,943 members. They have just been celebrating their 100th anniversary in London.

Rev. Jno. Abbot Douglass, the oldest pastor of Maine, died in Waterford in that State Aug. 8th, aged 86 years. The church in Waterford has had but two pastors since its organization 74 years ago.

Mrs. Elizabeth P. Prentiss, wife of Dr. Prentiss, of Union Theological Seminary, New York, and author of "Stepping Heavenward" and other religious publications, died at her home in Dorset, Vt., August 14th.

The *Christian Secretary* says: "Mr. Moody has given \$50,000 to Wellesley college, from the proceeds of the sale of the Moody and Sanky hymn books. It will be permanently invested in a scholarship to be known as the 'Moody and Sanky scholarship,' and to be used in educating some deserving beneficiary."

The Rev. Dr. B. M. Palmer, the eminent Presbyterian divine of New Orleans, has given rare illustrations of self-sacrifice. While away on his summer vacation he learned that the yellow fever had broken out, and at once returned to the city to give his personal efforts towards mitigating the horrors of the scourge.

A London correspondent of the *East Anglian Daily Times* writes that the work of revising the New Testament is approaching completion, and the new version will probably be presented to Convocation next year. Already it is nearly all printed. The two Universities have given \$100,000 for the privilege of printing it, payable in instalments of \$10,000 a year. The correspondent also says of the Chairman of the Committee of Revision, Bishop Ellicott, that, presiding for six hours daily for four days every three weeks, he has never once lost his temper or failed to carry his colleagues with him.

Rev. Thomas Binney is in many respects the greatest man among the Dissenters of England. Mr. Binney, in the early part of his ministry, was forced into an unexpected notoriety by an utterance in one of his sermons, preached in his own pulpit, "The Church of England destroys more souls than it saves." There went up a howl from all church men, and various churches; more than 4,000 miles traveled; upward of 200 sermons preached, and his salary raised on the field.

A church was recently organized at Stony Point, Collin county.

Dr. Luther has accepted the Presidency of Independence Female College.

Hearts Creek church, Wise county, has recently received 18 new members; Union church, 6 miles south of Sulphur Springs, 16; Gilmer, Upshur county, 16, among them 2 Campbellites.

New York city, presented to the late Berlin Congress the following points as desirable to be embodied in new treaty: (1) That Protestant and Evangelical Christians shall have

equal rights and protection in their faith and worship with their fellow-citizens of other forms of faith. (2) That schools, colleges and the press connected with foreign missions shall be left unobstructed, and that persons and property belonging to the same shall be under the protection of the law. (3) That absolute and unequivocal freedom of religion, even to the extent of openly changing one's religion, shall be secured alike to the whole population, whether Christian, Jew or Mohammedan.—*Christian Secretary*.

LITERARY NOTICES.

FRANK LESLIE'S SUNDAY MAGAZINE for October is worthy of special favor. Among the varied contents, are an account of a visit to the Great Foundling Hospital in London, a curious description of the old Baptist Monastery at Ephrata, Pa.; a graphic description of the Broadway Tabernacle, New York; an article of value on the Nature and Treatment of Inebriety; "My Uncle John," an admirable sketch; a paper on Elizabeth Barrett Browning, &c., &c. There are articles of fiction and a number of original poems. The Editor, Rev. Chas. F. Deems, discourses on "Spiritual Medium

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Lesson for September 22, 1878.

WARNING AGAINST COVETOUSNESS.

Luke 12:13-21.

GOLDEN TEXT.—Take heed and beware of covetousness.—Luke 12:15.

INTRODUCTION.—Jesus is teaching, but it is not known exactly where, perhaps near Jerusalem. An innumerable multitude of people are attending on his ministry. He is solemnly instructing his disciples and is teaching God's care of them, and of the help they may expect from the Holy Spirit, and of the danger of blaspheming against the Holy Spirit. Suddenly he is interrupted by one in the assembly, who makes the same petition now often made to missionaries in the East—to settle some dispute in regard to money matters. Perhaps it is a younger brother who wishes to force an elder to divide an inheritance and give the younger—the applicant—his share, according to Deut. 21:17, which gives a double portion to the elder.

THE LESSON.
It should be remembered, is about covetousness, which is an undue love of, or desire for, money—a supreme installation of money, in the affections, so as to amount to idolatry, and an infraction of the First Commandment. The lesson is not about coveting, or desiring what others may have so as to use wrong or unjust means of acquiring them, which would be an infraction of the Tenth Commandment. Coveting is a sin against our neighbor: covetousness is a sin against God, and is forbidden by the First Commandment. The man, in the lesson, desired Jesus to act as arbitrator between himself and his brother. This Jesus declined to do, as not coming within the sphere of his mission, although the man may have been desiring to obtain what was equitably his own. The kingdom of Jesus is not of this world. John 18:36.

THE REBUKE.—Jesus, then, proceeds to rebuke the spirit which led a man to interrupt him, in the midst of a solemn sermon. The man was so engrossed in worldly matters that he cared nothing for the solemn truths Jesus was preaching. He showed that his affections were wrapped up in his earthly possessions, and that he worshipped them alone; for there is no hint here, but rather the contrary, that he sought after but what was rightfully his own. Yet he wished Jesus to stop preaching—to abandon work for the salvation of immortal souls—and attend to his little worldly interests—help him into the possession of his share of the inheritance. Jesus condemns such inordinate love of wealth, or money. He read the man's heart. John 2:24, 25. David says, Ps. 62:10: "If riches increase, set not your heart upon them. See Prov. 15:27, and compare with Matt. 13:22, and 1 Tim. 6:9-17. So Jesus says to the multitude, "Beware of covetousness!" No doubt both brothers were guilty of covetousness, but of somewhat different kinds and in different degrees.

THE ILLUSTRATIVE PARABLE.—Jesus then utters a pregnant saying, to show how little life, in this world is a prolongation of existence; life in the world to come is salvation, eternal happiness. Abundance of possessions can give neither. And Jesus goes on to state a parable of a man who had abundance—more than he had barns to hold: a man whose whole soul was selfishly wrapped up in his possessions, and who thought only of earthly comforts: who made all preparations for enjoyment in future years. But his great wealth could not prolong his existence a single day. That night God took his earthly life away. Nor could his great wealth give him life and happiness in heaven—by no means! Those were things he had totally neglected. How could his riches give him life eternal with its glory and happiness? He had been utterly selfish in a worldly point of view; and he perished. So will all perish who seek this world's goods only, and try not to lay up treasures in heaven—who have not soul prosperity. Matt. 6:20. It is not the possession of wealth that is here condemned, but dependence on it alone—its possession without godliness—the mere possession of earthly wealth without true religion, without God's favor, without soul wealth!

THE EXHORTATION.—And Jesus closes by telling his disciples to look after the interests of their souls rather than after their bodies. We must seek the salvation of our souls, rather than be over anxious about the comforts of our bodies: the more important must be looked after first, and God be trusted in for the less important.

The main idea of the lesson is, however, that true blessedness, for

time and eternity, depends not on a man's being rich in worldly possessions, which are laid up for selfish ends, but on being rich in faith, piety and good works, which he has deposited in God's hands, for his eternal benefit. With treasures thus deposited in the bank of heaven one is secure of eternal life and happiness. That is what is meant by having treasure laid up in heaven—happiness and eternal life there, in God's keeping, through faith in our Lord Jesus Christ.

Alabama Association.

TO DELEGATES FROM THE CHURCHES WEST OF FT. DEPOSIT.

The Alabama Association meets at Pine Level, on Friday before the second Sunday in October. Pine Level is about 40 miles north-east of Ft. Deposit. All the delegates west of the M. & M. R. R., who go this way, should start in time to get to Ft. Deposit on Wednesday night. I take this opportunity of saying to all the brethren, that we will be prepared to take care of all who come, both going to, and returning from the association.

As the brethren arrive at this place they will please report to brethren John Hainson, W. N. Clements or myself, and we will assign them their places. J. M. FORTUNE.

Ft. Deposit, Sept. 7, 1878.

"A Time to Pray."

Many of the cities and towns of the south-west are suffering from yellow fever. Many persons have already died, while an increase of new cases is reported daily. The result is intense suffering. It is true that liberal donations are being forwarded to points afflicted, in aid of the needy, but while this is being done, can not something else be done? Should not our prayers, as well as "alms," go up as a memorial before God in the present distress? Is it not a time to pray to beseech Jehovah to stay the plague? to spare the people? to heal the sick? to bless and save the dying? Surely this is a time to pray, a time when all Christians should abide at the throne of grace beseeching God to stay the terrible scourge that is so afflicting our people. Would it not be right that our religious services on God's day should partake largely of the same spirit, as special prayer ascend in this behalf?

Cullman, Ala.

A recent letter from New Orleans states: "Golden's Liquid Extract of Beef has been extensively beneficial as a preventive to those exposed to the yellow fever malarial."

Galt & Co., Selma, Ala., Agents.

ALABAMA NEWS.

Died, in Hale county, 21st ult., Thomas Malligan.

Mrs. Taylor living near Midway, died, recently.

There is still a good deal of sickness in portions of Shelby county.

Died, suddenly, at Hartsersville, recently, Mrs. Kate Samuels.

There are 25 prisoners in the Wilcox county jail.

Died, Sept. 8th, in Shelby county, Mrs. Martha Jones.

Mr. J. Jacobs, formerly of Mobile, has removed to Evergreen.

Mr. M. W. of Holland, has removed to Claiborne.

A protracted meeting will begin at Sardis, Pickens county, next Sunday.

Died, in Pickens county, recently, Jesse Carr.

Died, in Blount county, on the 28th ult., Mrs. Edwards, wife of W. H. Edwards.

A protracted meeting was to be commenced at the Oxford Presbyterian church last Friday night.

Died, in Greenville Aug. 29th, Reuben A. Meredith, for 40 years a citizen of the town where he died.

There have been two or three cases of yellow fever in Huntsville, brought there by refugees.

Crow Creek, Jackson county, has had more sickness this season than for many years.

Dr. Banks, of Stevenson, has gone to Memphis to assist in nursing the yellow fever cases.

Prof. J. E. Wise, of Virginia, was prospecting in Scottsboro last week for a school.

The Methodist of Scottsboro own probably the only brick church in the county.

The Bold Springs, Shelby Co., Presbyterian church has had a protracted meeting.

W. G. Garrett, Esq., of Talladega, was admitted to the bar at Clay Co., recently.

Talladega has sent \$50.00 to yellow fever sufferers, besides \$22.00 from the Thorne Troupe.

Major J. T. Long, the Murphy Temperance Lecturer, was at Oxford last week.

Rev. R. T. Babors of Houston, Texas, is visiting relatives in Columbia.

Married, in Evergreen on the 1st inst., Mr. W. H. Kerrington to Miss Nannie Martin.

Died, in Bullock county, August 28th, 1878, infant daughter of Mr. and Mrs. Benjamin J. Baskin.

At Calhoun, Lowndes county, recently, Mr. Ed. Eole shot a negro in the leg inflicting a slight wound.

Oxford contributed \$49 last week for the benefit of yellow fever sufferers.

Alexander Adams, residing at Barnes Cross Roads, Dale county, is over 103 years of age.

The Louisa, Randolph county, Camp-meeting will begin next Saturday.

Died, in Marion, on the 21st ult., Mrs. E. A. Lowry, aged about 73 years.

A protracted meeting has been in progress at Emory chapel, near Vienna, Pickens county.

Died, in Pickens Co., September 1st, infant son of J. V. and Mrs. McCaffery.

The citizens of Marion have contributed \$106.75 for the benefit of yellow fever sufferers.

Died, recently, in Rome, Ga., Ma. Chas. S. Samuel, for several years principal of the Forest Hill Female School, Talladega.

There has been quite a revival of religion at Mount Olivet Presbyterian church, Pickens county. Several have been added to the church.

Mr. George H. Gardner, a former citizen of Marion, and civil engineer on the railroad, died recently in Rome, Georgia.

Col. Butler P. Anderson, the hero who died of yellow fever in Grenada a few days since, is an uncle of the Payne brothers of Scottsboro.

Married, near Scottsboro, Sept. 4th, by Rev. R. D. Shook, Mr. C. H. Talley, of Bass Station, and Miss Sallie Jordan.

The citizens of Hayneville, Lowndes county, have contributed about \$55.00 for the benefit of yellow fever sufferers.

A collection, amounting to \$38.84, was taken up in the Union Springs churches last Sunday week for the benefit of the yellow fever sufferers.

The employees of the S. & N. A. R. R. in Birmingham, contributed \$36.00 last week for yellow fever sufferers.

Mr. Dick Williams recently killed a rattlesnake, in Calhoun county, seven feet long and 1 1/4 inches in circumference.

John Jackson, a negro, is sentenced to be hung in Ashville, on the 10th day of October next, for the murder of William Collins.

There is a great deal of sickness in the country a few miles south of Greenville. In one neighborhood there was a burial every day for a week.

There was shipped from Ft. Deposit during one month of the present season 2490 dozen eggs, and for the entire season 16,650 dozen.

Redmon, who murdered Dr. Colquitt, of Bullock, Crenshaw county, and Tom Marlow, his accomplice, are both in jail at Rutledge.

Mr. John Gelson, of Ft. Deposit, Lowndes county, recently had his hand so badly mangled by the saws of a steam gin that it was necessary to amputate portions of three fingers.

The ladies of the Presbyterian church, the Knights of Pythias and the telegraph operators of Birmingham, have made contributions for the benefit of the yellow fever sufferers.

Married, in Marion, Sep. 3rd, by Rev. P. B. Lawson, assisted by Drs. Raymond and Gwaltney, Mr. A. G. Trotter of Charlott, N. C., and Miss Lottie Lawson, of Marion.

Married, in Conecuh county, John J. McGraw to Miss Isabella Jones; W. F. Fields to Miss Susan J. Garrett; Jesse McCall to Miss Mahala Linch; W. T. Hunter to Miss Mary Jane Floyd.

Last Saturday week, John Patton, engineer, and J. G. Patton, fireman, were killed, and a negro was seriously injured by the falling in of a trestle on the Eureka Company's narrow gauge road at Osmoor. Afterwards, Mr. Chas. Askins, of the S. & N. R. R., who had been engaged in picking up the wrecked engine and cars, was badly wounded on the head by the falling of a piece of timber knocked out of place by the wrecking car.

In Memoriam.

He giveth his beloved sleep.—Ps. CXXVII:3.

Mrs. Mary A. Jones died in Camden, Ala., on the 17th day of August, 1878. Mrs. Jones was the daughter of Edward Nathaniel Walker, Esq., of Williamsburg, Virginia, where she was born on the 5th day of September, 1805. In the year 1822 she was married to Col. John C. Jones, originally of Brunswick county, Virginia, who was afterwards the pastor of the Baptist church at this place, and whose death in 1863, was so universally regretted. In the year 1844 having removed with her husband to Alabama, she passed the remainder of her life in Camden.

In the death of Mrs. Jones her family and friends have experienced one of those bereavements which time alone can soften—but time itself will be powerless to lessen the memory of her gentle virtues, or to weaken the strong affection and devoted personal love that it was her peculiar gift to inspire; for who of those that tender and familiar intimacy have often observed them can forget the little self-sacrifices, the gentle charities, the oft-repeated kindnesses her every-day life—or that wide benevolence, and that rare combination of the firmest and most exalted rectitude of principle with a refined and winning gentleness which formed the striking and conspicuous traits of her character.

That such a nature in the varied relations of wife, mother, and friend, would have exercised the most gentle and beneficent power for good, was to be expected. In her social and domestic circle her influence, while at once attracting and binding all to herself—relative and friend, acquaintance and menial—brought about the most exquisite harmony among themselves. Discord and bickering were alike foreign to the atmosphere that surrounded her. Doubt and mistrust melted from her presence as the mist

dissolve in the morning after leaving open to the view the clear and untroubled heaven.

Mrs. Jones was of the most exalted type of Christian womanhood. Her faith was as fixed and rooted as the rocks; and yet, it was that of a little child. She relied upon the promises of Holy Writ with a confidence and absolute trust, for the measure of happiness that was allotted to her she turned in gratitude to Him.

"Who gives every good and perfect gift."

In sorrow she bowed her spirit in humble submission to the Divine Will, content to wait with a patience born of Faith the hand that

"blows away the briars heart."

As a mother only her children can know the holy all-pervading love that she bore them. This pure and un-mixed blessing neither be described nor measured—we stand uncovered in its presence. It is a sacred thing. They alone who have lost it, can estimate the ineffable tenderness and solicitude with which she regarded them.

To her friends she was remarkable for the strength and constancy of her attachments. No ephemeral tie bound her to those to whom she gave her regard and esteem. As in all relations that unite with gentleness the strong current of her affection once set, flowed on to the end, even for the time separated by time and distance.

Respected, highly, loved so sincerely, and beloved so deeply, there are many who will echo the following beautiful lines that are so exquisitely appropriate to her:

"Farewell! it shall be farewell
To what is given on Memory's page!
This image here Endimion shall dwell,
And warmest thoughts engage.
When in the calm of solitude,
I think how near me here might be,
How meekly great, how truly good,
My spirit turns to thee."

"Thine was the tongue that spoke no ill—
Thine was the judgment ever kind,
That for the erring lingered still,
Benevolent and kind.
Pure in thyself, and true to think
That others' good mankind was such:
Alive to feel, and quick to shrink
From sin's polluted touch."

"And thine was the loveliest smile—
And thine that calm, high Christian faith
Which warmed and cheered the soul,
And soothed the agony of death;
So God had called thee back again,
Back to thy bright light in the sky,
Who'er gave leave of grief to men,
Save when I miss thee to die."

To those who mourn her there is upon the earth only the consolation that the soothing years may bring—beyond time, and over the portals of eternity, there flows the promise that the grave shall not be victorious, that—

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

Mrs. Louisa Patterson.

Died, in Butte county, Ala., July 10th, 1878, after a short but severe illness, Mrs. Louisa Patterson, wife of Joseph W. Patterson and daughter of Mrs. A. M. Ingram, in the twenty-first year of her age.

About three years ago she embraced religion and united with the Baptist church at Pike Grove.

She exhibited in an eminent degree, all those qualities of head and heart, which adorn the female character and render it amiable and lovely. Religion to her was not a vain boast, but she illustrated her profession in her every day walk and conversation. In all the relations of life, as wife, mother, daughter, sister, friend, she acted well; her part, and gave to those around her, unmistakable evidences that she had been with Jesus. Though removed so early from Earth to Heaven, she will ever live in the affections of those who knew her best. She lived the life of the righteous and died trusting in her Saviour. After committing her infant child to the tender care of a sister, asking an unwelcome brother to meet her in Heaven, and bidding adieu to the friends around her bedside, she calmly fell asleep in Jesus, illustrating the truth of the old couplet,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Associational Meetings.

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

Eufrata—Saturday, October 26th, at Clayton, Barbour Co., on V. & 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. & M. R. R., Elder W. G. Carr, moderator.

Fourth Springs—On Friday before the Fourth Sunday in September, at Bethel church, 4 miles from Clay City Co., and 15 miles from Oxford, D. S. & D. R. R., Moderator, Elder T. M. Howell, Delta.

Warrior River—Friday, October 11th, at Mt. Taber church, 15 miles S. 7 miles northeast of Bangor, on V. & A. R. R., Moderator, Elder G. E. Wade.

Pine Barren—Friday, September 13th, at Pineville church, Morgan Co., 18 miles southwest of Pine Apple, S. & G. R. R., and 14 miles from Laidlaw, Alabama River, Moderator, Rev. J. F. Bruner, Monterey.

Central—Saturday, October 13th, at Convent church, Coosa Co., Moderator, Elder J. W. Suttle, Wetumpka, Ala.

Cahaba—Friday, October 13th, at the St. John church, Marion, S. & M. and M. R. R., Moderator, Elder J. L. West, Selma.

Tuskegee—Friday, October 18th, at Tuskegee, Clerk, Elder W. L. Buck, Milltown.

Tusculum—Saturday, September 14th, at North Port church, Tusculum, J. B. Eddins moderator, Tusculum.

Zion—Saturday, October 13th, at Fairmount church, Red Lick, Covington Co.

Cahaba Valley—Saturday, September 21, at Pleasant Grove church, Shelby county, 10 or 12 miles from Wetumpka, S. & G. R. R., Rev. M. Hendricks, moderator, Kelley's Creek, Ala.

Unity—Saturday, October 26th, at Che-nut Creek church, near Coopers Station, S. & N. A. R. R., Chilton county, Clerk, Rev. H. E. Long, Randolph, Ala.

Alabama—Friday, October 11th, at Pine Level, Montgomery Co.

Tallevast—Saturday, October 20th, at Friendship church, 2 1/2 miles north of Howell's X Roads, Cherokee Co., Moderator, Elder W. Woodley, Mt. Polk.

Music—Friday, October 4th, at Mt. Plagah church, Morgan county, near Flint River Station, S. & N. A. R. R.

North River—Saturday, September 22nd, at Lebanon church, 15 miles S. 45 miles east of Fayette, H. & D. 25 miles southwest of Jasper, H. & D. R. R., Moderator, Elder D. W. Manasco, Holly Grove, Walker Co.

Cherokee—Friday, September 13th, at New Canaan church, 15 miles west of Col. Insville, DeKalb Co.

Zion—Saturday, October 13th, at Fairmount church, 15 miles north of Union Springs, Covington Co., Moderator, Elder P. L. Moore, Fairfield.

Liberty—Saturday, October 13th, at Concord church, northern part of Choctaw county.

Tennessee River—Friday, September 20th, at Fackell, Jackson county.

Sulphur Springs—Friday, September 20th, at New Bethel church, 8 miles west of Warrior Station, S. & A. R. R., W. J. McCrary, moderator, Warrior Station.

Mt. Carmel—Friday, October 25th, at Cedar Grove church, Madison county, 15 miles southeast of Huntsville.

Coosa River—Friday, September 13th, at Sulphur Spring church, Calhoun county, 20 miles north of Talladega, Rev. T. P. Gwinn, moderator, Oxford.

Centennial—Friday, September 21st, at Mt. Carmel church, 15 miles S. 45 miles from Fitzpatrick's and 12 miles from Union Springs.

Gov. A. S. E. A.—Friday, November 15th, at Salem church, Brundage, Rev. P. M. Callaway, moderator, Newton.

East Liberty—Friday, Sept. 20th, at Beulah church, Lee county, 6 miles from Quince.

Salem—Saturday, October 5th, at Bethel church, 4 miles north of Brundage, Pike county, Rev. J. P. Nail, moderator, Troy.

PUBLISHER'S DEPARTMENT.

PROMOTE your own interest by patronizing A. B. Couch & Co., Commission Merchants, Mobile, Ala. See their advertisement.

We know H. Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are the best of their kind. Jos. Hartle & Co., Selma, James S. Manly, Marion, and G. W. West, Mobile, are their agents in this State.

Those having daughters to educate will do well to read the advertisement of the South Alabama Female Institute in this paper. Rev. B. H. Crumpton is too well and favorably known to our readers to need commendation from us. Mr. Thigpen is highly spoken of as a gentleman and as an educator. We bespeak for the institution a liberal share of patronage.

For particulars regarding Electric Belts, address POLYMERACHER GALVANIC COMPANY, Cincinnati, Ohio.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Shearer, 149 Powers' Block, Rochester, New York.

An Acquisition.

Since its virtues have been utilized by Dr. Tabler as a permanent cure for Piles, the Buckeye, now so abundant in native forests, has become of almost as much importance in the medical world as Cinchona, or Peruvian bark, of South America. Fortunately the medical properties are in the fruit, and not the bark; hence the trees will not be destroyed, but will stand many years to yield an abundant supply, and we may regard Tabler's Buckeye Pile Ointment as a permanent remedy. Price, 50 cents a bottle.

For sale at Grallick's Drug Store, Broad St., Sign of the Lion and Mortar, Sept. 18, 1878.

Life Realized.

"Life is earnest, life is real," and the hopes that cheer us, as well as the duties that we bravely encounter, stimulate us to guard the treasure with unceasing vigilance. Therefore, vigorous health should be preserved, and, as disease arising from torpid liver prevails in our warm climate, we recommend for our cure Portia, or Tabler's Vegetable Liver Powder, the best remedy in the world, for Dyspepsia, Indigestion, Sick Stomach, Heartburn, and Bilelessness. Price, 50 cents a Package.

For sale at Grallick's Drug Store, Broad St., Sign of the Lion and Mortar, Sept. 18, 1878.

ADVERTISEMENTS.

Southern Baptist Theological Seminary, Louisville, Ky.

PROF. BOYCE BROADBENT, WHITNEY, and TROY, Full theological course, and complete English theological course; or, a partial course at the option of the student. Those who desire pecuniary aid for the purpose of studying in the Seminary will please communicate with Rev. J. A. Broadbent, Louisville, Ky., stating fully pecuniary condition and literary preparation, and giving reliable references. Circulars applied to Rev. J. B. Boyce, 104 Fourth Avenue, Louisville, Ky. Session opens Sept. 1st, on which day introductory Lecture by Prof. Broadbent. Prompt attendance is important.

FANCY CARDS with name, 25c. Plain or Gold. Agents outfit 10c. 100 Styles. HULL & CO., Hudson, N.Y. aug20

South Alabama Female Institute, Greenville, Ala.

Sixth Annual Session Begins Sept. 16, 1878. FACULTY:

J. M. THIGPEN, Principal.
Rev. B. H. CRUMPTON, Teacher.
Miss ELIZA M. KIDDER, Precept Teacher.
MARGARET O. OTTS—Prim. Department.
VERMILION D. LIND—Art and Eloquence.
ELLA T. WEBB—Music.

Tuition \$20.00, \$30.00 and \$40.00 per term of three months. Board \$10.00 per month. For further information address the principals. Sept. 12-21st.

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. Price of Each.

Farm Journal, \$2.00 \$4.30
Southern Baptist, 2.50 4.00
Mayfield's Happy Home, 2.50 4.50
American Agriculturist, 1.60 3.60
National S. S. Teacher, 1.50 3.50
Leslie's Illustrated Newspaper, 4.00 5.50
Leslie's Chimney Corner, 4.00 5.50
Leslie's Lady Journal, 4.00 5.50
Leslie's Boys and Girls Weekly, 2.50 4.25
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