

Alabama Baptist.

TERMS, CASH, AS FOLLOWS:

One copy, 3 months, \$1.00
One copy, 6 months, \$1.50
One copy, 12 months, \$2.00

One price for all. No Club Rates.

Extra copy one year to person sending 10 names, new or old, and \$20.00.

Write for specimen copy.

SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are of strictly first-class houses. We receive orders from our readers as to the best and most reliable firms in the city. Business may be transacted with either of them by correspondence, with the assurance of prompt attention and honorable dealing.

PUBLISHER A. B. BAPTIST.

OBENHOFF & ULLMAN, JEWELERS AND RETAILERS OF DRY GOODS, BOOTS AND SHOES, CLOTHING, NOTIONS, &c.

We are building an addition to our store, and are otherwise improving the same, and will be ready for the trade, and to give close prices to wholesale buyers. Send cash with all small orders, unless you have an established account.

24 Broad Street.

BROOKS & WILKINS, WHOLESALE DRUGGISTS.

Pure Flavoring Extracts a Specialty.

No. 2 Broad Street.

WM. E. WAILES, DEALER IN—

Dry Goods, Clothing, Notions, &c.

CHEAP FOR CASH.

44 Broad Street.

BOWEN & LYMAN, WHOLESALE GROCERS AND DEALERS IN WESTERN PRODUCE.

No. 15 Central Block, Water Street.

A. MEYERS, TEMPLE OF FASHION.

All the latest novelties in MILLINERY and DRESS GOODS, &c. and 24 Broad Street.

E. A. SCOTT & CO., "THE CLOTHIERS."

Fine Clothing, Hats, Caps, &c.

Custom Goods a Specialty.

JOHN M. SCHIEL, Manufacturer of and Dealer in—

Saddles, Bridles, Harness, &c.

No. 11 and 12 Washington Street.

C. W. HOOPER, H. W. MCKEE, J. J. HOOPER, C. W. HOOPER & CO., PROVISION DEALERS AND WHOLESALE GROCERS.

WATER STREET.

24 Millen. Agents for sale of Flour and Meal.

S. F. HOBBS, H. CLOTH, JEWELRY, DIAMONDS, and SILVER WARE, to be found in the State.

Agent for Tiffany's Watches.

KNABE PIANOS.

Agent for the Knabe Grand, Square, and Upright Pianos, and Cabinet Organs.

No. 20 Broad Street.

M. MEYER & CO., Jobbers and Retail Dealers in—

DRY GOODS, CLOTHING, BOOTS AND SHOES.

The Largest Stock in Central Alabama, which is offered at popular prices.

LOUIS A. MUELLER, Wholesale and Retail Dealer in—

CROCKERY, GLASSWARE, LAMPS, HOUSE-FURNISHING GOODS, TOYS, &c.

24 Broad Street.

T. A. HALL, DEALER IN FINE—

BOOTS AND SHOES.

32 Broad Street.

CARLISLE, JONES & CO., Cotton Factors and Commission Merchants.

Maj. ANKER WILLIAMS is with this House.

CANTON & COLEMAN, Wholesale and Retail Dealers in—

Drugs and Burning and Lubricating Oils.

Selma, Alabama.

J. H. ROBBINS & SON, Wholesale Dealers in—

HAIRWARE, COOK STOVES, IRON, NAILS, PLASTER, LUMBER, STUCCO, WAGON MATERIALS, GRATES, &c.

WATER STREET.

Agents of Miami Powder Co., Charter Oak Stoves, and Fairbanks' Scales.

A. S. JONES, DEALER AND JOBBER IN—

Hardware, &c., and Agent for Cook Stoves, Stoves, Ranges, &c., &c.

Feed Cutters, &c., &c.

Selma, Alabama.

ESTABLISHED 1841.

L. W. LAWLER, L. W. LAWLER, J. W. Whitely, BAKER, LAWLER & CO., COTTON FACTORS, &c.

Branch House, Selma, Ala.

W. B. GILL, DEALER IN—

CARRIAGES, WAGONS AND CARTS, FURNITURE, BATHING, &c.

Cor. Washington and Selma Streets.

JAS. S. JACOB, Book and Job Printer.

WATER STREET.

Ask Mother.

Where is the sweetest pet,
The blindest birdie yet?
Where are the prettiest eyes,
Most loving and most wise?
What form the fairest mold,
Is worth its weight in gold?
You can't imagine! Well,
Ask mother—she can tell!

Where is the sunniest gleam
That makes her life a dream?
Where are the rosiest tones,
And blessed little nose,
And dimpled hands and feet,
The models all complete,
Which nature can't excel?
Ask mother—she can tell!

Who is the grandest king,
Or queen, or anything?
That may be great or high?
Who wandered from the sky,
The best of boys and boys,
To be her joy of joys?
Via guess—the lady! Well,
Ask mother—she can tell!

The Alabama Baptist.

J. L. West, Publisher.

Vol. 6. SELMA, ALABAMA, THURSDAY, JULY 17, 1879. No. 14.

Terms: \$2.00 a year.

Alabama Baptist.

RATES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$4.00	\$7.00	\$13.00
2 "	3.00	6.00	10.50	19.50
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.50	32.50
5 "	6.50	13.00	23.00	44.00
6 "	8.00	16.00	28.00	55.00
7 "	9.50	19.00	33.50	66.50
8 "	11.00	22.00	39.00	78.00
9 "	12.50	25.00	44.50	89.50
10 "	14.00	28.00	50.00	101.00

Publisher's Notice: 25 percent additional.

Songs of Home.

[One of the very sweetest of our home songs for its gentle influences upon the family can be found in almost all our Sunday school books under the title—

"IF WE KNEW."

Here is one quite equal to it from an unknown writer, which we copy from the "London Christian." Let it be sung in the family to the same air.—BAPTIST.]

"IF WE'D THOUGHT."

If we'd thought at our last meeting
With the friend we loved so dear,
By his grave we'd soon be standing,
Dropping down the silent tear.
Would that word we spoke so lightly
Had been uttered by us then;
Would that in our silent sorrow
We could call it back again.

If we'd thought that soon a parting
Would us sever far and wide,
That some of the glad glances
Brought the blishes to our cheek;
Would the hasty word and action
From our lips have ever fallen;
Or the action e'er been seen?

If we'd thought the friendly counsel
Was the last we'd hear should ring,
Would we then have scoffed so lightly—
Let our heads be bowed so long—
If we'd thought the kind inquiry
Soon would cease forevermore,
Would it then have been a trouble,
Would we then have wished it o'er?

If we'd thought that act of kindness
Was the last our friend should seek,
Would we have been cruel harshness
Brought the blishes to our cheek;
If we'd thought our heartless folly
Would have left so deep a sore,
Would we then have spoken rudely?
Would we then have brushed it o'er?

If we'd thought—alas! the sorrows
That the words awaken now;
If we'd thought, ah! then the wrinkles
Would be fewer on the brow,
If we'd thought that death was coming,
Will that be our latest cry?
God forbid! We know He's coming,
Let us think—He draweth nigh.

PLAN FOR A SERMON.

The Death of the Righteous.

NUMBERS 23:10—Let me die the death of the righteous, and let my last end be like his.

These words express the most sublime and most important desire that man can express on this earth. But we are surprised they should proceed from the mouth of Balaam. Possessed of the knowledge of the true God, this apostate seduced by his promises the king of Moab. He dared to wish for power to curse that Israel whom God had blessed. By an infamous artifice he corrupted the children of Israel, and was the cause of the deaths of 24,000 of their number. Degraded, miserable wretch, with a heart depraved and sold to covetousness, he is a proof of the declaration of the Savior that it is possible to prophesy in his name, and yet be cast out of his kingdom. Here is one of the greatest triumphs of virtue—those who trample under foot its sacred laws are sometimes compelled to pay to it their homage.

- I. The extent and meaning of this wish.
- II. Its wisdom, or what it is to die the death of the righteous.
- I. The extent and meaning of this wish.
- The righteous die physically like other men; but morally, or in point of character, there is a great difference.
1. They die in faith, which wrought hopes of immortality.
2. They die in repentance.
3. They die in charity.
- II. The happiness of this death.
1. They experience deliverance from all the evils to which they have been subject here, whether of body or spirit, from the sins of others and of themselves.
2. They experience inestimable blessings and anticipate countless benefits which await them.
- III. Application.
1. The wish to die as the righteous, without conformity to his life, is vain and foolish.
2. The only safe and sure course is to seek at once the character and consolation of the righteous.
- F. G. DURAND.

COMMUNICATIONS.

Animadversions on J. F. Hurley's Review.

Mr. J. F. Hurley, Dear Sir: In your review of my Exposition of Acts 2:38, you say, "I think it very wrong for any man, or set of men, to have an opinion concerning any obscure passage of Scripture."

Do you know what is the definition of opinion? Webster says it is "the judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsehood of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty."

It seems to me that every part of your review is made up of opinions! Do you know with absolute certainty that it is "very wrong for any man or set of men to have an opinion concerning any obscure passage of Scripture?" If you do not then your hypothesis is an opinion! Nothing more; nothing less. Do you know with absolute certainty that no unimmersed believer has passed from death unto life?—No Quaker, no Presbyterian, no Methodist, has been saved from sin, except the few that have been im-

mersed? And that because they were not immersed, all who have left this world have gone to perdition! You will perhaps reply, "They are in God's hands. I do not know whether they are saved or lost?"

That is certainly true. But, have you no opinion concerning their destiny? If you have, then, according to your own doctrine, you have done very wrong! "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

You ask, "What have we to lose by letting God's word interpret itself?" I answer emphatically, nothing at all. That is just what I have been contending for nearly 50 years. "THE OBSCURE SHOULD BE INTERPRETED BY THAT WHICH IS PLAIN."

You say, "Should we adopt your definition of the same word?" (I suppose you mean *eis*), "as used many times in other passages, we would have the Scripture teaching the mission of Christ a farce."

What do you mean? I gave no definition of that word. I only quoted the renderings of the three versions named. You certainly read my exposition carefully. And then you say, "Now we will proceed to notice your proof text to sustain your translation."

I ask again, what do you mean? Why, sir, there is no attempt, by me, in the paper which you have reviewed, to translate any Hebrew, Greek, or Latin word; not one!

You say, "Your conclusion is right. From that day till the end of time, all sinners will be saved through the same medium, as there is no change in our God."

Extremes sometimes meet. Here we agree.

Our God neither changes himself nor changes "the word of reconciliation." How important then to understand that word. A mistake may lead to fatal results.

Again, you say, "You would have us believe that repentance towards God, and faith in our Lord Jesus Christ are all that is necessary; but we fail to see it from a Bible standpoint."

I certainly would have all men repent toward God and believe in our Lord Jesus Christ.

But now, sir, please do not misunderstand, nor misrepresent—I mean the godly sorrow which "worketh repentance to salvation not to be repented of," 2 Cor. 7:10. By faith, I mean more than a historic belief that Jesus Christ is the Son of God. I mean "a faith that worketh by love," Gal. 5:6. When the sinner thus repents, and thus believes, he is made a new creature in Christ Jesus; "old things are passed away; behold, all things are become new." 2 Cor. 5:17.

You add, "But we fail to see it from a Bible standpoint." Well, I am truly sorry, but I am not surprised; because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. 2:14. "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12:3. The Lord of life and glory thus addressed His Father, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Matt. 2:25, 26. Condemned souls must become child-like in disposition, or be forever lost." "Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Matt. 18:17. Reader, do not forget that.

I knew a man in my boyhood days who said, "No man ever became, on a hot summer day, so cold, that he could not keep from shaking," and he would laugh at those who had agreed. At last the tertian ague got hold of him and he held on about twelve months. Before the first day closed he confessed the truth. He knew he was cold because he felt it. And when he recovered his health he knew it, because he felt that he was well. So it is when Christ removes the penitent's burden of sin and gives him rest, he knows it, because he feels relieved, although he cannot tell how it was done, nor who did it. Many, at first, are like the man whom Jesus healed at the Pool of Bethesda. He knew he was made whole, but did not know that it was Jesus that healed him, until he went to the temple. There Jesus spake to him again, then he knew that it was Jesus which had made him whole." Jno. 5.

You quote Paul to Titus 3:5—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

St. John saw a great multitude

"which no man could number, of all nations," * * * "clothed with white robes and palms in their hands." * * * One of the elders asked John, "What are these which are arrayed in white robes? And whence came they?" John replied, "Sir, thou knowest." The elder said unto John, "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Revelations 7.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 Jno. 1:7. Therefore, there is none for the water in baptism to wash away.

Perhaps you may reply that it is only in immersion that the blood is applied to the conscience. Who else says so? Christ does not. Neither does any one of the prophets or apostles! Do you know it to be so with absolute certainty? If not, it is only an opinion of yours! That's all. You refer me to some learned men who hold to the same dogma; but they are not inspired. They do not know it to be so absolutely; so then it is only their opinion. I can refer you to many learned ecclesiastics who subscribe to the dogma, that the Pope of Rome is infallible, but that does not make the dogma true.

Again you remark, "For the next proof, you go to the language of the Savior, John 5:24, 'Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.'"

You say, "Now, Bro. Lee, I fail to find your support in this Scripture, for here the only thing to be done is to believe upon God; no repentance, no Christ. What will you do with it?"

I answer your question in the language of Paul, "LET GOD BE TRUE, BUT EVERY MAN A LIAR. Rom. 3:4."

I would not for the world call in question the veracity of our Lord Jesus Christ. Admitting that the only thing to be done is to believe on God—if Christ says, "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," dare you deny it? Blind it that mind which can see nothing implied. And bold is that man who contradicts the Lord of life and glory. The text is not metaphorical. And every man who says the true believer does not pass from death unto life; that he has not eternal life, unless he is immersed, denies what Christ has affirmed. That is what I will do with it. Let it stand forever, unperverted.

Again you say, "Now in order to get light, we will again go to the Master: Jesus answered, 'Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God.'"

Do you know how many births Jesus talked about? He only explained two; and illustrated one. His explanation is this: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." He then illustrates the spiritual birth thus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit."

Nicodemus, after hearing the explanation and illustration, asked, "How can these things be?" Like all other men in a state of nature he could not discern "the things of the Spirit." 1 Cor. 2:14. If Jesus had told Nicodemus that he meant immersion, when he uses the phrase, "born of water," he would have at once understood him. The writer was baptized in November, 1827; and he can, to this day, tell all about the incident; and so can, I suppose, all others who have been immersed, unless their minds are unsound. But, if there are any who were born of the Spirit, when they were immersed, the illustration of our Saviour doesn't fit their case. He says, "Thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." I asked a gentleman about 45 years ago the reason of his hope. He replied that he had been baptized, and he understood that in baptism his sins were remitted!

Let the reader make a note of this. No where in the Bible is baptism called a birth!

I have not attempted an exposition of the text. That is not my purpose. I only add here, that of whomsoever a child is born that is its mother. God is the Father of our spirits. What a gross absurdity to make water in baptism the mother of

our spirits! "God, our father, and water, our mother!"

You next refer to some quotations which I gave; the last of which reads, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. You then remark: "I must say this doctrine of faith alone is not in harmony with the Gospel of Christ."

I reply that the phrase, "faith alone" is not in the paper which you have reviewed, and you know it. I never have taught it. The Baptists don't preach it. But let me tell you what we do teach. "By grace ye are saved through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast." That "faith alone" is nothing but a "man of straw" which you have picked up and you may fight him all day long for aught I care.

You quote James to prove that the "man of straw" is dead. James is right; and so was John the Baptist. John demanded evidence of repentance before he would baptize any of the people. Said he to the Pharisees and Sadducees, "Bring forth therefore fruits meet for repentance." Matt. 3:8.

First make the tree good and its fruit will be good.

There is one proof-text in my exposition which you did not notice, viz: "Every one that loveth is born of God and knoweth God." 1 John 4:7.

John does not write hypothetically. He does not say, provided he is baptized.

John learned these truths in the school of the great teacher. Our Savior, addressing the Father, said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

If you admit that sinners can love God, and know God, before they are baptized, you must also admit that all such have eternal life; and then, to be consistent, you are bound to surrender your favorite dogma of "baptism for the remission of sins." If you deny it, you contradict yourself. And what is worse, you give the lie to Christ!

"Let God be true, but every man a liar."

DAVID LEE.

District Meeting.

District meeting held with the Belmont church, Sumter county, 27, 28, 29th of June, 1879.

The opening sermon was preached by Rev. J. A. Howard, from the text, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The meeting was then organized by the election of Bro. A. D. Fortner, moderator, and W. M. Simmons, of Marengo, secretary.

The subject for discussion, "The duties of church members toward each other," was then called for, and Bro. W. P. Brewer read an essay which ably set forth the relation existing between the members of Christ's church. Bro. Fortner followed in a very sensible and interesting address, urging the laying aside of all strife, back-biting, divisions, and to put on the whole armor of God, obeying the command, Love one another.

Revs. Scarborough, Howard and Cook took part in the discussion, bringing to bear many Bible reasons why there should be Christian love and unity in every church. The subject was fully discussed to the profit and pleasure of a good audience. Saturday morning at 9 o'clock, Eld. Pond opened and conducted an interesting prayer meeting.

At ten o'clock the subject, "The effect of prayer and the duty of Christians to hold family prayer daily," was taken up, and Bro. Oscar Thomas, the essayist, being absent, Elds. Howard, Cook, Scarborough, and Bro. Harris made interesting and effective speeches. They took the high ground that it was an imperative duty devolving on members of the church to dedicate their houses to God, and to erect an altar therein, upon which to consecrate themselves, and around which daily to assemble their family and to invoke the blessings of Deity. Neglect of this duty might be fatal to some of the household. A compliance might be the means of rescuing the souls of their loved ones—as brands from the eternal burning. The arguments in favor were unanswerable, and the appeals were earnest and forcible.

At half past 11 o'clock Eld. Pond preached an earnest and practical sermon.

After partaking of a most excellent dinner prepared by the good sisters and their neighbors, which was done each day the meeting met again at 3 o'clock. The last subject for discussion, "What constitutes benevolence

as taught in the Bible, and the duties of Christians in reference thereto," was forcibly presented by Bro. J. C. Brown, in an essay replete with strong arguments, sustained by quotations from the Scriptures. He took the ground, and correctly too, that Christ was the embodiment of benevolence. He went about doing good, healing the sick, giving sight to the blind, raising the dead, &c. From the example set us by our Savior, the essayist drew many important lessons, from which all derived profit. Several of the brethren, bankers and laymen, took part in the discussion. The essay laid down the broad principles of Christian benevolence, and the brethren argued from various standpoints, sustaining the noble views therein contained.

On Sabbath morning prayer meeting was held for one hour, conducted by Eld. A. R. Scarborough. At 10 o'clock a Sunday-school mass meeting was held, conducted by Maj. J. G. Harris—who is an earnest Sunday-school worker. Elds. Cook and Howard, and Bro. Z. M. Hoyet made short and interesting talks, eliciting the closest attention. Bro. Harris then closed the exercises with some well-timed and suitable illustrations and examples of obedient and disobedient children.

Although it was raining part of the time, and threatening all the morning, there was a large congregation. At 11 o'clock Rev. J. A. Howard preached an able and quite interesting sermon, which was listened to with marked attention. After the close of the sermon, by appointment, Bro. Harris presented the claims of our mission work in the Bigbee Association, and called on the audience to contribute as liberally as they could toward the support of Dr. B. F. Heaton, our evangelist, to which call the people did respond liberally.

After a vote of thanks to all the people of Belmont neighborhood—for they all vied with each other to make the meeting a success, it was closed with prayer by Eld. A. R. Scarborough.

Eld. Cook was too unwell to take much part in the meeting. The people were anxious to hear him preach.

It is no flattery or empty compliment, to say that closer attention, more elegant decorum or earnest manifestation of interest could not have been desired. Not one incident occurred to mar the happiness, or detract from the interest of the occasion. It was a GLORIOUS GOOD MEETING, long to be remembered by those who participated in it. Our earnest prayer to God is that we may have such meetings more frequently, and that they may widen until they shall extend over our entire commonwealth.

Reported by order of the meeting.
A. D. FORTNER, Mod.
W. M. SIMMONS, Sec'y.

Grounds of Thankfulness.

Notes from a Sermon, by the Rev. Levi Pillsbury Hobbs, D.D.

[We have received a pretty full report of a discourse by this able and learned divine, based upon the familiar words, "In everything give thanks." 1 Thess. v. 18. We give a few of the choicest passages.—Ed. Nat. Baptist.]

We are bidden to give thanks in everything. If things are as bad as way, let us be thankful that they are no worse. If they are as bad as they possibly can be, let us be thankful that they cannot be any worse, and that if there is any change it must be for the better.

If we are in debt, let us be thankful that we have had credit enough to be trusted; if we cannot get trusted, let us be thankful that we are less likely to get into debt.

Among the many things for which we should be thankful, among our blessings in disguise, so to speak, let me not fail to mention that useful man, the Pope. And this, not merely as affording a topic for oratory; I now refer to his financial usefulness, and especially to his usefulness in the matter of paying off debts. It appears to me that Mr. Kimball is nowhere.

Let me explain.

A little girl was once asked: "Little girl, how do you get into bed so quickly?" She replied: "I get at all undressed and then I put out the light, and then I cry, 'Rats! rats!' and that frightens me so that I jump right into bed as quick as a wink."

We run into debt; we build a church, and mortgage it; by and by the debt presses pretty hard on us; and the creditor (unreasonable man!) wants his money. Somehow he does not seem to get it. It is against our principle to pay the interest, and against our interest to pay the principal. We give all that we can, or all that we think we can; still there is a deficit. At last the crisis comes; then we fall back on our last and unfailing resource. We cry, "The Pope! The Pope! The Pope will certainly get it, if the debt is not paid." And this frightens us so that the money is pretty apt to come.

Yes, many thanks for an unfailing friend, who has so often helped us through a pinch; many thanks for the Pope.

A Question of Barbarism.

In a lecture, or sermon, of Dean Stanley, delivered since his return to England from this country, he makes this remark, alluding to the Baptists of America:—

"It is worth while for us to contemplate this vast American church, which, more than the corresponding community in England, lays stress on its retention of what is undoubtedly the primitive, Apostolic, and was, till the thirteenth century, the universal mode of baptism in Christendom, which is still retained throughout the Eastern churches, and which is still in our own church, as positively enjoined in theory as it is universally neglected in practice, namely, the Oriental mode of baptizing, and to us almost barbarous practice of immersion."

Some period of this extract, we have judged, would be better for a little underlining, and so have taken that liberty with it. One of the impressions received from it is that Dean Stanley, while an excellent historian, is a very unsound logician. The historical part of his sentence is all right. He is far too honest a man to state the facts in the case any otherwise than he does. He would not, as a historian, tell a lie for anybody, not even for himself. But the question then arises how it is that he puts his foot into such a logical trap, at the close of his statement, as he does. The only answer is that he is a better historian than logician, and also that he studies this whole matter too much in the "dim, religious light" of Westminster Abbey.

The question Dean Stanley would have to meet if this subject were pressed upon him is, whether he really thinks, or can, after all, dare to say, that our Lord instituted, that inspired apostles practiced, that for 13 centuries the universal church observed as the characteristic and peculiar ordinance of Christianity, a rite which is either "barbarous" or even "almost barbarous." Baptism is not a mere accident of New Testament Christianity. And we mean by this baptism as immersion; for the whole significance of the rite, whether as a rite or as a doctrinal symbol, is in its form. It is not an accident, but an integral and essential element in the system. We will not venture so near the verge of profanity as to ask if the Founder of Christianity was a barbarian; but we may ask if the people amongst whom he planted it were so; if those cultivated and refined Greeks and Romans amidst whom it won its first great triumphs were so; if the apostles were barbarians; if Clement, and Irenaeus, and Ambrose, and Augustine were barbarians. How does it happen that only in these last days it is discovered that immersion is (almost) a barbarism?

But is not this a singular confession to make—that the Church of England so completely ignores its own Articles upon so important a matter as the initial Christian rite? As positively neglected? Dean Stanley seems even to take credit to his church in this behalf, as if it were something to be almost proud of; that the plain injunction of those Articles which are held as so vital and sacred, is upon this point ignored, and in a measure treated with contempt. For if the practice of immersion be a barbarity, it is quite as barbarous in the Thirty-Nine Articles as in the New Testament to enjoin it, and the decorous sneer of the Dean is aimed at one quite as much as at the other. When he was in this country Dean Stanley, replying to a deputation of Baptists, seemed to make it creditable in them that they have maintained with such loyalty in this New Testament form of the ordinance. Would it not be quite as creditable in the Church of England to do the same, more especially as its Articles enjoin this form, and no other?

The alternative would be, of course, to change the Articles themselves. We should rather like to see that attempted. It would be interesting to find the scholars and divines of the Church of England brought face to face with this question in such a practical shape, and obliged to say yes or no to the plain query whether the baptism of the New Testament is or is not baptism. They have some regard for their reputation as scholars, if not for the consistency of their position as Churchmen, and we should like to have them pronounce upon this question, not in the evasive "Broad Church" style, but as candid men speaking out their inmost convictions. We imagine the plea of "barbarism" would in that case be scouted as a puerility, and it would be realized that a grave question of Christian duty cannot be satisfactorily disposed of in a *dilettante* turning-up of the nose.—The Standard.

The Gospel in Baptism.

It is not altogether correct to affirm that the one distinctive feature of Baptists is found in their view of the subjects and mode of baptism. Yet we believe that, in the act of baptism, as practiced by our Lord and his apostles, there are implied truths of such number and moment, as to furnish ample standing for the existence of a distinct Christian body.

The candidate is baptized into (not in) the name of the Father and the Son and the Holy Spirit. The difference is real. "The name of the Father" indicates the relation which he holds to the believer. We are baptized into the acknowledgment of this relation; that is, into obedience to the Father, into faith in the Son, and into sanctification by the Spirit. The believer is buried and is raised

again. Thus there is set forth his spiritual death and his spiritual resurrection. His old life has ceased; he is dead to the world, to its attractions, to its temptations, to its appeals. He is dead, too, to the law and its condemnation. So, being dead, he is buried. But he is alive again. A new life has been breathed within him. He is alive to God, to his law, to the example of Christ, to the impulses of the Divine Spirit. So, being dead, he is raised from the liquid grave, henceforth to walk in newness of life.

Of course, then, baptism speaks of the regeneration of the baptized. It proclaims the truth of a regenerate membership in Christ's church. No one but those who have been born again has a place in this church; of course, no one but those who are capable of repenting and believing.

It proclaims the profound and worldwide distinction between the church and the world.

It proclaims the separation between the church and the state, and sets a faithful effort on the part of the state, a secular body, to control the church. It abjures, no less, the dependence of the church upon the state for support.

In proclaiming the regeneration of the candidate, it speaks his obligation to holiness, to alienation from the world, and renewal of life.

Baptism stands as a symbol also of the dying and resurrection of our Lord, reminds us that he died, was buried, and was raised. But why did he die? for whose sins? Baptism sets before us perpetually, the lost state of man by nature, and the atoning death of our Lord as our only hope of salvation. And in setting forth the rising of him who was powerfully declared to be the Son of God according to his holy spiritual nature, by his resurrection from the dead, baptism proclaims the Divinity of our Lord and Savior.

Baptism is not a natural duty, a duty taught by the unaided conscience; it is not found in the Ten Commandments, or in the Old Testament. Why, then, do we baptize? It is the command of our Master and Lord. Hence in baptism, we proclaim Christ as the Head, and Lord of his church. In 1843, when five hundred ministers of the Scotch Kirk, justly indignant at the action of the government in forcing unworthy ministers upon protesting parishes, seceded and formed the Free Kirk, to plain Scotch woman, of somewhat feeble mind, naturally, but illumined by the Spirit, burst into a neighbor's house with the exclamation, "Have ye heard the good news? Man is to have no more rule in Christ's house; Christ is to be Lord in his own church." Dr. Chalmers characterized this as a remarkably happy statement of the very essence of the question at issue. And this is a truth that is proclaimed by the believer, in baptism; Christ the sole Lord and Lawgiver in his church; no lord but himself; no obedience due to human authority; to tradition, to fathers, to councils; no duty of doctrine binding on his church, that does not derive its authority from him.

Is it not possible that the practice of baptism, by keeping before the minds of believers these central truths, has been one of the causes which have kept the members of the Baptist denomination, as a general thing, so faithful in their adherence to the doctrines of the gospel?—Nat. Baptist.

The Dangers.

Dunkers are commonly supposed to be an ignorant set because they are so queer in their dress, and so different in their ways from ordinary people. But a correspondent of their organ, the *Progressive Christian*, says: "It is the greatest possible mistake to think of Dunkers as illiterate or differing materially, except in simple habits, from any other denomination of Christian people. The curious old sister in a most impenetrable settle of a bonnet may have more knowledge tucked away in her head than a whole corps of newspaper correspondents. The study of Scripture in the Hebrew is one of the recreations of a lady I have met. A Dunker girl in a ravishingly beautiful suit lined with pink satin who sat opposite me to-day at dinner, had read Dante in the original. Think of that ye students of poor translations. She knows all about Matthew Arnold; is herself the personification of 'sweetness and light,' and gets as enthusiastic over art, as ever any of the brethren permit themselves to be enthusiastic about anything."

We find the following presidential item in a Washington letter:

"The president and his family will spend July and August in the old house at the soldiers' home, notwithstanding that one correspondent has tried to figure out that he will spy on the soldiers of the country in so doing. There the old house stands, unoccupied, and how the soldiers of the army, or the old fellows who sit under the trees and smoke their pipes all day are to be the losers by his occupying it does not appear. It is the same house that President Lincoln occupied four summers. Gen. Grant's Arabian steeds have arrived in town, and the rush to see them is so great that the darkey in charge of them is turning the public curiosity to account. They are glossy gray fellows, meek looking enough, but very graceful."

I believe that the want of our age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.—Rev. F. C. Kyle.

Alabama Baptist.

SELMA, ALABAMA, JULY 17, 1879.

JOHN L. WEST, PUBLISHER.

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

Obituaries of subscribers or members of their families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all other notices. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to two words when they are not accompanied with the money.

THE ORDINANCES PERVERTED.

The claims of Christ to the obedience of his people are paramount. They are his, the object of his tender affection, the purchase of his blood. And he requires of them a living faith in him as their first duty; and has indicated the observance of his will as the criterion by which alone their relationship to him is to be tested. "Ye are my friends," he says, "if ye do whatsoever I command you."

It is painful to observe how poorly the professed disciples of Christ endure this test. Oftentimes, against their own better judgment, and their public professions, they go astray. Misled by the frailties and passions of the heart, by the blandishments or reproaches of the wicked world, or by the arts of Satan, they decline from their integrity, and dishonor that great and worthy name whereunto they have been sealed. But perhaps the violations of the moral law are less inexcusable than the breach of Christ's positive enactments. For in the one case we are led astray by temptation, in the other, we fall into wilful sin. In the one case, the precept is complicated with a variety of considerations, and may become a question of doubtful casuistry; in the other, the will of the King of Zion is the only sanction. I may do wrong to my neighbor under a misapprehension of the circumstances and of the moral rules applying to the case; but a refusal to obey a positive ordinance has no such extenuation. We cannot but wonder that a principle so simple and so authoritative has not sufficed to guard Baptism and the Lord's Supper from perversion. For these, in a sense in which they stand apart from all others, are CHRIST'S COMMANDS.

The utter indifference with which these ordinances are treated by many Christians is illustrated by two modern instances.

Dean Stanley thus deals with the question of baptism. He is commenting on the progress of the Baptist denomination in the United States. He says to the students of Zion College, in a recent address:

"It is worth while for us to contemplate this vast American church, which, more than the corresponding community in England, lays stress on its retention of what is, undoubtedly the primitive apostolical, and was till the thirteenth century, the universal mode of baptism in Christendom, which is still retained throughout the Eastern churches, and which is still in our own church as positively enjoined in theory as it is universally neglected in practice, namely, the Oriental, strange, inconvenient, and to us almost barbarous, practice of immersion."

The Dean of Westminster admits that immersion was commanded by our Lord, and practiced by his apostles; that it prevailed for twelve centuries throughout the Christian world; and that it is even required by the rubrics of the church of which he is a minister. But he objects that it is "Oriental," an objection which lies against the whole Bible as well; that it is "strange,"—as if the wilful and long-continued neglect of a duty was a valid argument against its performance; and that it is "inconvenient" and to us almost "barbarous,"—as if the laws of Heaven lose their authority when they do not fit the changeable standard of English taste. To us this comment appears simply shocking. Our Lord, we are sure, will not be satisfied with courtly apologies for disobedience, much less with a fling at the propriety of his commandments. He has given the ordinance of baptism to his church, not to be criticised, depreciated or altered, but to be submitted to. And our loyalty may justly be questioned if the ordinance which he honored in his own person, as the first act and the last legacy of his public life, appears to us as Oriental, strange, inconvenient and almost a barbarous irregularity.

There is inconvenience and barbarity, no doubt, in the immersion of infants, which the English ritual calls for. But this very circumstance ought to have admonished the Dean that he has made a mistake in regard to the subjects of baptism. His objection has little weight as urged against the baptism of the New Testament, the immersion of believers. To the convert's grateful heart the symbol of burial with Christ is full of joyful significance, as the whole com-

munity of immersed believers are ready to attest.

Nor has the second ordinance of Christianity been treated with greater consideration. The Romanists have changed it from a memorial into a sacrificial service; have weighed it down with the absurdity of an *intolable miracle*, and have denied the wine to the communicating membership. Their Mass is not the Lord's Supper either in design or mode. The Pseudo-baptists have changed it from a memorial of the Lord into an act of fellowship among his people, and thus have taken it, as it were, out of the local church, and transferred it to the general assembly of believers. Thus the design of the ordinance is altered and its safeguards are destroyed.

And now there are some who propose to change the elements themselves. This "improvement" is recommended in a late number of the *Methodist* in the following style:

"Our Lord instituted his Supper with the common drink of the country; for our present purpose it is immaterial whether that drink was fermented or unfermented wine. The common drink of this country is cold water. The greater part of our churches are unable to procure wine, so many and wicked are the adulterations. There may be here and there a church so situated and offered that wine can be procured; but the country and village churches are certainly at the mercy of the scoundrels who make poisonous and filthy imitations. It cannot be a religious duty to use wine under these circumstances. What is wanted is the plain ale, a drink, and water is the plain alternative of the common drink used by our Savior. Very weak consciences may require the water to be colored, but it is not best to grow that species of conscience. Wine is mostly water, even in the fermented varieties; and it is difficult to perceive any necessity for the color. Blood is red, to be sure; but there it also consists principally of water. We vote for clean, cold water at the Lord's Supper."

The irreverence displayed in this paragraph is scarcely more striking than the absurdity of the argument. Let us note its points. Our Lord instituted the Supper with wine, but we are at liberty to violate his law and use water instead; and this for three reasons: First, because water is the common drink of the country; Second, because wine cannot be got; Third, because wine is mostly water, and therefore may be regarded as the same thing. Or to shorten the plea still more: Use water for wine on the Lord's table. First, because you may make the change. Second, because you must make the change, and Third, because you are making no change at all! The argument holds together as nicely as that of the borrower who returned a cracked tea kettle, and who declared, First, that the kettle was cracked when he borrowed it, Second, that it was sound when he returned it, and Third, that he had never borrowed it at all. We smile at such pleadings when urged between man and man; what shall we say of them when applied to the solemn ordinances of the House of God?

The Romish priest who claims that each separate wafer that he blesses is the entire Christ, and that the communicant receives the entire Christ in swallowing that wafer, does not give the wine—for the blood he says is received with the body. For a similar reason the *Methodist* also may insist upon communion in one kind; for he contends that the water is substantially the wine, and he knows very well that the bread of the Eucharistic Feast contains some water. When we leave the simple words of the Gospel we know not where to stop. "Keep the ordinances as I have delivered them unto you," says the apostle. This is the rule of duty and the path of safety—the King's highway of holiness.

THE NEGRO COLONISTS.

A quasi-encouragement is given by *Harper's Weekly* to the Negro Exodus. Yet one who reads carefully the statements of that partisan journal cannot but see that the facts are discouraging in the extreme. "The flourishing negro settlement" northwest of Kinsley was located by a committee of their own number "far out upon the great plains (which until lately were supposed to be uninhabitable)." The houses are chiefly of sods and dug-outs. The colonists found it difficult to earn their own living while making their "household improvements." They had to go to the railroad towns, in some instances fifty miles, for work. "Work has been scarce, as much time having been spent searching for employment as was given to labor when obtained." If such was the condition of a flourishing settlement, what the state of other colonies must be is difficult to imagine. Another colony, called Nicodemus, has shelters of sods and dug-outs, roofed with poles and brush. "As board floors were regarded as an unnecessary luxury, all the lumber required was for a door and its frame and for one window." This colony which was started in August, 1877, has until recently, been supported by charity. Philanthropy might employ itself more wisely than in luring the negroes from the cotton fields and consigning them to poverty and wretchedness.

OPEN COMMUNION IN ENGLAND.

Dickens in his Dictionary of London, has given an account of the twenty-four Baptist churches of the Metropolis,—the information as to the terms of membership having been obtained from the pastors. The indifference to the ordinances displayed goes far to explain the ill-success which has characterized their history,—why the English Baptists are the feeders to the Congregationalists as the Congregationalists are a source of supply to the Establishment. All the "so-called" Baptist churches of London are open communion. Thirteen of them specify baptism as a condition of membership, and eight of these indicate that baptism means immersion. Nine announce no terms of membership except profession of faith in Christ; one under terms of membership simply says, "Open communion," whatever that may mean; another says, "adult baptism expected but not compulsory." No doubt the Baptists suppose that they can sustain themselves against the preponderating influence of the State church more easily, by thus sustaining the most intimate relations with all the other dissenting churches of the Empire. But nothing more conclusively shows the greatness of the mistake than the history of the denomination in England. There is no distinctive church, at all, when the privileges of church membership are carelessly accorded to outsiders, even when unbaptized, when the Lord's Supper is a common feast and baptism a non-essential ordinance.

To us it seems clear that there is no fitness in the ceremonial observance which points to the return of the Lord, unless it be preceded by that other ceremonial observance which proclaims that he is risen from the dead. Unless the Lord be risen, how can he return? Unless a professor is willing to symbolize the one fact, why should he concern himself with the formal proclamation of the other? Why invite to the one ordinance those who reject the other? We can not be consistent, nor can they, without allowing them to treat both alike. To Baptists the Lord's Supper is an ordinance of a character different from that which it bears in the estimation of Pseudo-baptists. To the latter it is a communion; to us it is a memorial and a prophecy, resting solely upon that fact which our immersion proclaims,—the Resurrection of Jesus Christ. To celebrate the Lord's Supper in any other connection or in any other meaning is, in our case, to prostitute it. An open communion Baptist church is therefore an anomaly and an outrage. It ought not to succeed, and if we may judge the future by the past, it cannot succeed. The genius of a Hall or a Spurgeon may for a time hold such a church together, but it contains in itself the seeds of decay. And unless these seeds are removed it will surely decay and perish.

We do not undertake to judge our brethren of other folds. To their own Master they stand or fall. But it seems to us that the open communion which many of them demand from us would involve them also in a formal inconsistency. With us the Supper implies immersion; it is a mockery without immersion. Hence it is not consistent in us nor is it courteous to them to invite them to the table of immersed believers,—to assign them a place there by sufferance,—when they know as well as we that the only legitimate way to the table is through the font.

STATE RIGHTS IN MASSACHUSETTS.

We admire the ability of our brother of the (Boston) *Watchman*, but cannot regard him as an authority on Constitutional Law. In a recent article he calls attention to the "anti-constitutional attitude that so many of our Southern brethren and fellow-citizens seem determined to maintain." He concludes the article by saying: "Our people have not forgotten 1861, and as unanimously as they then rose up to put down secession, so unanimously will they rise against the doctrine of which secession was the practical assertion. 'State Rights,' as guaranteed in the Constitution, we all believe in; but State supremacy is something that is associated in our minds too intimately with disunion and civil war to be admitted, under whatever guise it approaches."

Our contemporary may not perhaps be aware of the fact that what he denominates "the unconstitutional attitude" of these Southern brethren is identical with that of the State in which he lives. The fourth article of the declaration of rights in the Constitution of Massachusetts reads as follows: "The people of this Commonwealth have the sole and exclusive right of governing themselves as a free, sovereign and independent State; and do, and forever hereafter shall, exercise and enjoy every power, jurisdiction and right which is not, or may not hereafter be, by them expressly delegated to the United States of America in Congress assembled."

In the case of the highest election in which a State can engage,—that for President,—it was not a Southern politician, but Mr. Hoar, of Massachusetts, who declared that the General Government had no supervising power; that in such case there was "no constitutional power higher than the State," nay, that "the President of the Senate and Congress are but the mere servants of the States' will and register of its action, with power only to open the certificates and count the votes of the electors whom the State authority has appointed and certified."

We know that it is a very poor argument in answer to the charge "You are a secessionist," to say, "You are another." And this is not the point we are making. We wish to call the attention of our contemporary to the fact that in the department of the reserved rights of States, it is these States and not the General Government in which the supremacy inheres; that this great principle of public law is incorporated into the Constitution of Massachusetts, and that one of her most honored Republican Jurists concedes that it applies to the control of National elections. The South has no other interest in this matter than Massachusetts has. And Massachusetts has no higher rights in this matter than any other State. The election of the men who shall represent a State in Congress, is the business of the State itself, and not of the party in control of the Government. And until the State invokes, through her constituted authorities, the aid of the National Government, the army cannot take charge of the ballot box without menacing and suppressing the public liberties.

On the question of States' rights the South stands to-day on the platform of Massachusetts,—a fact which we are sure our Northern brother will be glad to know. The quotation we have given from the Constitution of the Old Bay State is precisely the Southern doctrine.

MINISTERIAL TRIALS.

Rev. A. J. Coleman, the Alabama editor of the *Primitive Baptist*, of Raleigh, N. C., in resigning his position upon that paper draws an affecting picture of ministerial trials and labors. The worthy brother has been trying to carry on a farm, a paper and nine churches! And he finds that he has undertaken impossibilities. He says:

"When I return home, feeble and weary and find, my little, poor crop suffering and almost ruined for the lack of attention, and I not being able to strike a blow, my heart and spirit sink deep in the sea of sorrow. Besides, I have nine congregations this year, mostly poor, who are depending on me for ministerial aid and succor. And I can only alternate in such a way as to try to pacify all, and I satisfy none. Having returned home last night from an interesting meeting a long ways off, and having seen with gratitude, the well cultivated flourishing farms of my brethren and friends, their cheerful appearance and bright eyes; and having found my farm lost in grass and weeds, and letters to answer from every quarter, and calls from howling and dogs barking, the impossibility for me to come up to the expectations and demands of all these things, together with family claims that draw very hard, has discouraged me and thrown me into blues. I am just not able to stand longer under such heavy weight and pressure. Furthermore, the editorial bed is not a bed of roses, but of judging thorns. You must agree with everybody, and oppose no body, or be accused of partiality, or of opposing peace. I love peace, I am a man of peace, I have sacrificed much for peace."

In commenting on this case the *Biblical Recorder* recalls a similar one,—that of a minister who had five or six occupations, and who felicitously compared himself to a leather-winged bat that had a hook at every point, and could take hold wherever it got a chance. There are not a few of God's devoted servants in our State who have a like experience, who like Paul, 2 Cor. 1:8, are pressed above measure, beyond strength, and are at times almost in despair; but who feel that the call of God is upon them, and their official vows constrain them, and that a woe will befall them if they preach not the Gospel. Their farms are overgrown; their wives and children suffer; they themselves are poor, and guant, and threadbare; and yet they, though "faint," are "yet pursuing" the mark of the prize set before them. The world is not worthy of such men. They are held in little esteem here. Yet their record is on high. And the spiritual trophies they have won will shine with undying glory.

When victor's wreaths and monarchs' crowns Shall blend in common dust.

Be ready for any work the Master may bring before you; and remember that waiting on him, when all seems dark and discouraging, is often counted truer service in his sight, than the more active work we would ourselves so readily choose; but which, to be pleasing to him, must be done in the power gained by much secret abiding in his presence.—*Mrs. White, in Woman's Work in China.*

Scandal is fed by as many streams as the Nile, and there is often as much difficulty in tracing it to its source.

ROMANISM AND LIBERTY.

The editor of the *Catholic World*, who is better known among his people as "Father Hacker," proclaims that Catholicism is the religion of liberty. He says: "The people, under God, associated in a body politic, are the source of the sovereign political power in the civil state. The light of reason is the light of God in the soul, and the natural rights of man are conferred by God directly upon man. Therefore a religion which does not affirm the value of human reason and defend the natural rights of man is baseless, and by no manner of means revealed by his Creator, but is a delusion or an imposition, and worthy of no respect."

These statements, which indicate how deeply a disciple of papal authority may be influenced by his local surroundings, would, we are sure, be scarcely endured at Rome, and can not bear the searching light of history. There are two ways of judging of the spirit of a system;—the one is by its tenets, the other by its practices in times and countries where there was no restriction upon its power. Judged by the first test, Romanism is anything but a system of liberty. It denies the right of private judgment so utterly that, as the approved catechism for the Catholic schools and colleges says: "We would not believe even the Bible, if the Catholic church did not assure us it is the written word of God." p. 85. And as to the practices of Romanism, their character is sufficiently indicated by the celebrated epigram of Theodore Parker: "When Germany invented the printing press, Spain set up the Inquisition." That Catholicism is to-day the most inveterate and dangerous of the enemies of French Republicanism everybody knows.

QUERY.

Bro. West: The following query is propounded in the Southeastern Baptist Association: Has a regularly ordained minister the right to preach in a neighborhood where there is no church, and receive and baptize members and give them certificates of baptism to any church of his faith and order? Please answer through your paper.

JOHN MASON.

Cibola, Mobile county.

ANSWER.

If there is no church convenient to which the parties desiring baptism can apply for membership, the minister unquestionably has a right to baptize them and give them certificates of the fact, or the parties baptized may be then and there organized into a church. When the apostles went to a new place, a place where there was no church, to preach the Gospel, they invariably baptized those who believed; and these baptized believers were afterwards spoken of as the church at that place. Where it can be done without serious inconvenience, we think it advisable in all cases that the candidates should apply for baptism and membership in some existing church.

FIELD NOTES.

—We regret to learn that Bro. C. W. Hare's health has not improved. He is still very ill.

—We regret exceedingly to hear of the death of the wife of Bro. J. G. Apsey, of Marion.

—Drs. Brantly, of Baltimore, and Kendrick, of Poughkeepsie, expected to sail for Europe in the same ship, on July 12.

—Our Sunday school at Indian Springs, Monroe county, is increasing in interest and numbers. We are so strong.—*W. M. Rabb.*

—I am so well pleased with the Baptist I dislike to miss a single number. My wife says it is like receiving a letter from home. We wish you much success.—*J. F. Hardy, Calvert, Texas.*

—Rev. Josiah Henson, the original of Mrs. Stowe's "Uncle Tom," is dead. His memoir has been published in Boston, with an appendix by that veracious personage, Bishop Gilbert Haven.

—The brethren of Providence, Marengo Co., anticipate holding a meeting of days beginning Saturday before the 4th Sunday in July. Will some of the brethren of the ministry visit us?—*E. T. Winkler.*

—The ministers of the Free Church of Scotland have been enjoined by the General Assembly to discontinue raffles or bazaar lotteries, and other similar methods of raising money for religious purposes.

—We begin this week to publish the time and place of meeting of the Baptist Associations in Alabama. Our list is not complete. The brethren will confer a favor by aiding us to complete it. A postal card is all it will cost.

—The Rev. Dr. Talmage preached at Islington (London) on the 3rd Sunday in June—and his first in the great city—to a vast congregation of people, and the outsiders, exceeded in number those who were fortunate enough to be insiders.

—"I thank God very much because the Gospel of Jesus Christ has entered my land and my kingdom, to make wise my people, and to make them know God, that they may obtain everlasting life in the end."—*Queen of Madagascar.*

—Not out of Season.—I sometimes since received from some brethren and friends a nice suit of clothes. Such acts of kindness cheer the hearts of God's servants amid their cares and toils.—*H. H. Sturges, Richmond, Ala.*

—We find carelessness about names, in unexpected quarters. The *Standard*, in an editorial, persists in calling the Johns Hopkins University, John Hopkins University. The first name is a family name—perhaps from the venerated Bishop Johns. In the *Baptist Courier* our distinguished missionary in Germany is called Oncken! In both cases the repetitions show that the mistakes were not misprints. Be careful, brethren!

—There is now a very severe drought upon this section of the country. Very little corn will be made just yet; much of it has been cut already; to be used as fodder. I regret that I cannot be at the State Convention. Our missionary mass meeting held here has just closed; was one of great interest. Bro. Penn will not hold a meeting here as was announced in the *Ala. B. P.* Program changed.—*J. E. Ball, Blount, Texas.*

—A Methodist minister in Charles City county, Va., recently immersed five candidates. In immersing the first one, he lost his balance and immersed himself. It is fitting that Methodist preachers should be immersed themselves before they begin to immerse others, though the immersion of this preacher, administered to himself, can hardly be considered valid. It is to be hoped he will see in it a providential indication of his duty.—*Relig. Herald.*

—The "Rev. Father Rudolph," a Roman Catholic pastor at Shelbyville, Indiana, is under arrest for whipping a man with a heavy cane. There had been trouble in the parish, and the priest called several persons to get into a conference. The argument becoming acrimonious, "Father Rudolph" used his cane with dangerous effect on an opponent's head. The "father" will find that this sort of pastoral attention is not appreciated in this country.

—Myron G. Collins, of Tennessee, claims to have discovered a cure for rattlesnake bites. Doctors Eve and Shacklett, of Nashville, according to the *American*, made a test of the medicine. Collins let a rattlesnake bite him on the wrist, and at once applied to the wound a decoction of mosses from oak and hickory trees. He suffered from nausea, and his pulse and temperature were excited, but within an hour he had completely recovered. The bite of the same reptile speedily killed a dog.

—*Harper's Weekly* has a protest, more than a column long, against a book recently published, *The Southern Student's Handbook of Selections for Reading and Oratory*. The editor says: "It is precisely the revelation made by such a book as this which justly startles and arouses the loyal American people." And so he goes on to warn the South against sectionalism, in an article of nearly a column and a half. Our contemporaries should be told that "the South" has no more responsibility in the publication of the book than "the North" has in the publication of Wendell Phillips' Lectures. The Union will survive.

—A missionary of the American Sunday School Union in Texas writes: "When I went out to —, the people were trying to work up a Sunday school, but divisions among them prevented its success. After my address, an almost unanimous vote was given for a Union Sunday school, which was organized. An old negro gished to argue about baptism rather than listen to any plea for a Sunday school, but finding that I would not argue, he said, 'I don't think it's much difference how, as I 's forgot which of de postles it was dat baptised Moses under de bushes, but Philip and de Union went down into de water.' He was prevailed on to promise to go to Sunday school."

—Dr. Renfro was the beloved and efficient chaplain of the illustrious 10th Alabama regiment, and some of the ablest sermons of his life he delivered on the tented field, while serving his country in that capacity. And with these powerful efforts followed the greatest moral good to the Confederate soldiery, and men, women and children all over our Southland have reason to be thankful and glad for the watchful care and strict religious attention he gave to the brave "boys in gray" in those days of peril and destruction. He then endeavored himself to the soldier in camp, and the same many forms, (those who were spared from the rage of battle) still hold him and the hallowed associations of those war times in grateful remembrance.—*Talladega Mountain Home.*

—In his latest lecture before the Yale Theological students on the duties of a pastor, the Rev. Dr. Jno. Hall, of this city, said of church building and church debts: "In the Protestant worship, where the great life and prominence of the service is the exposition of God's Word, let the church be so arranged that each worshipper shall be as near the preacher as is possible. I know of ministers, not a few, who are vexed and tried much by speaking in cathedral-like churches with a sense that many are not hearing them, although at a comparatively short distance. Let the church be plain. I remember a minister whose church was elaborately decorated with gold leaf, who said he never felt like giving out that hymn which follows the prayer, 'Take all my guilt away.' After the church is built, it should be paid for and not by notes, but by cash. And it should be paid for by the frank, free donations of the people, to make it a gift to the Lord."

—The District meeting held at Bethlehem, 27-29 ult., was a success. Bethlehem, Eufaula and Mount Zion churches purpose bearing the expenses of their pastors to the approaching Convention at Birmingham. The sisters are at the head of this innovation on Baptist usage. I had the privilege of hearing Bro. Wamboldt, Eufaula's new pastor, last night. He is the peer of any whom I have ever heard in word painting. The enthusiasm over him is considerable. Hartville and Pleasant Hill churches are still on the progressive. There are hopeful signs in my new charges, Mt. Zion and Greenwood. Bro. W. H. Patterson has resigned the charge of the Female College in Eufaula, and hopes to devote his time entirely to the ministry. Crops are unpromising over here.—*W. S. R., July 7.*

LITERARY NOTICES.

MILLINER AND DRESSMAKER for July. Sharp's Pub. Co., Cor. Franklin and Hudson Sts., N. Y.

The summer styles are fully described and illustrated, and the literary matter is good.

THE DOMESTIC MONTHLY is published by Blake & Company, 849 Broadway, New York, at \$1.50 per year, inclusive of pattern premium. Specimen copies, 15c. The number for July contains the usual copious description and illustration of the fashions, together with pleasing literary papers.

Jas. P. Harrison & Co., Atlanta, Ga., have now ready for delivery the Christian Index Series of Bible Question Books for use in Sunday schools. They embrace three grades. Price, 1st grade, 50c. per dozen; 2d grade, \$1 per doz.; 3d grade, \$1.50 per doz. Sample copies of each grade sent on receipt of 6c. in postage stamps.

CHURCH'S MUSICAL VISITOR, Cincinnati, has a title page giving the portraits of nine distinguished American composers. The music of the July number is: "Kneeling Over Mother's Grave," by Leon Leroy; "Evening," by E. Schneider; "You Mustn't Stay So Late," by Root; "Mazurka," by Chopin; "The Whirl Quickstep," and "Take Wing My Song."

BAPTIST HOME MISSION MONTHLY. Amer. Baptist Home Mission Society. Astor House offices, New York.

A biography with an expressive likeness of Dr. Elisha Tucker forms the first article. The proceedings of the Saratoga Convention follow. There is a striking article on the need of schools, in which four States are mentioned in which there are more than a quarter of a million of voters unable to read and write. The subscription list of the "Monthly" is slowly increasing.

Messrs. A. S. Barnes & Co., of New York, are the publishers of Church Hymn and Tune Books. They publish the "Baptist Praise Book," made exclusively for the Baptist churches of America by a committee of leading Baptist Clergymen. They have also published the "Book of Prayer and Praise," by Dr. Thompson, and Dr. Charles F. Deems' new book, "Coronation Songs," which are designed for chapel service; also Francis Murphy's "Gospel Temperance Hymnal."

LITTELL'S LIVING AGE for June 28 and July 5 contain the following articles: Heroines of Spencer; A Few Words on Mr. Freeman, by J. A. Froude; New Zealand Oysters; and The Dark Side of a Bright Picture; Historical Aspect of the American Churches, by Dean Stanley; Destruction of Szegedin—Personal Notes; The Musical Cultus of the Day; The New Credulity; and The Shrine of Poverty; and fiction, with the usual amount of poetry. For \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, both postpaid. Littell & Co., publishers, Boston.

FORD'S CHRISTIAN REPOSITORY for July. S. H. Ford, St. Louis, Mo.

Under the title, "The Great Question of the Age, Rev. W. P. Harvey urges the claims of Missions. The subject is illustrated by statistics that ought to produce a reflection and contrition. The past year has been a year of God's right hand: during that time 60,000 have been converted in India alone. How poorly the Baptists of the United States are corresponding to their opportunities appears from the fact that they are "doing out only one missionary to every 16,666,666 pagans!" Among the other articles of the "Repository" appears an excellent one by Dr. Ford on the Footprints of the Fathers. In an editorial note Dr. Ford objects to Dr. Whittier's proposed Catechism. This number of the "Repository" is very good.

CAMPBELLISM EXPOSED, is an Examination of Lard's Review of Jeter. By Rev. A. P. Williams. Nashville, Tenn., Baptist Pub. House; S. C. Rogers, 59 N. Market St.

The writer of this vigorous treatise has been aptly compared to Andrew Fuller. He argues with clearness, directness and courtesy, and with frequent appeals to Scripture

and the recognized principles of common sense. He penetrates easily into the heart of the subjects he discusses, detects sophistry with an intuitive facility, and makes delicate distinctions plain. And he conciliates regard by the manliness of his tone and the strength of his convictions. The discussion which is introduced by Dr. Jeter's instructive preface, is distributed into two parts. Part First, contains four chapters which relate to the following subjects: Christian Experience; the Duty of the Unbaptized to Pray, and the Influence of the Holy Spirit in Conversion. Part Second, embraces a thorough discussion of the relation of Baptism to the Remission of Sins. We do not at all ways agree with Dr. Williams in his expositions of disputed texts, but we find the main drift of his argument resistless, and as we read the work cannot repress a sentiment of sadness at the thought that a minister so richly endowed and qualified for such extensive and lasting influences should have fallen in his prime. But in this noble vindication of the cause of truth and righteousness he being dead yet speaketh. The circulation of the work in communities infected with the errors of Mr. Campbell will do good. Mr. Lard, whom Dr. Williams answers, exhibits clearly the rationalism which is at the heart of the system he represents; and, as he wrote under the sanction of Mr. Campbell, his views may be regarded as the final utterances of the Bethany Reformer. These views, in respect to the particulars we have mentioned above, are fairly stated and triumphantly refuted by Dr. Williams. After a careful and unprejudiced reading of this book there would seem to be no ground for mistake or even doubt as to the merits of the controversy.

Rev. J. B. Hartwell, and the Mission to the Chinese in California.

At the meeting of the Southern Baptist Convention in Atlanta, the following resolution was adopted, with the suggestion, that "if possible the Board send Bro. Hartwell to his field at once."

"Resolved, That this Convention heartily approve the appointment by the Home Mission Board of Rev. J. B. Hartwell to labor among the Chinese in California, and earnestly call upon the Baptists of the South to sustain the Board in their efforts to give the Gospel to these people, provisionally brought into close proximity to us."

It is not only desirable, but very important, that this field be occupied with as little delay as possible. Nothing but the lack of the necessary means has prevented Bro. Hartwell's departure. He is now diligently engaged in soliciting them. The Board asks a prompt response to his calls, that he may leave for his destination, at farthest, by October 1st. Those having made subscriptions to this Mission are earnestly requested to pay them by the first of September, so that there may be no disappointment in carrying out the purpose of Bro. Hartwell and the Board, to have him leave at the time designated.

W. H. McIntosh,
Cor. Sec. H. M. B., S. B. C.
Marion, Ala., July 4, 1879.

From Randolph County.

Brethren of the Alabama State Convention: It was my intention to meet with you at Birmingham, but circumstances that are beyond my control, and that I need not mention, prevent my being present.

I more than regret my disappointment. My not being present must not be understood to be the result of a want of interest in Alabama Baptist affairs. As I cannot be present allow me to say, that I hope our State Mission work will not only be encouraged, as it is, but enlarged; and I stand pledged to see my part of the support necessary paid, fully and promptly, at the meeting of our Association, (Liberty, East), in September. Hope that the Convention will inaugurate some plan to raise a fund for the benefit of superannuated ministers. Though I am a minister, I shall not allow mock modesty to measure my words; but simply want to say, that a church that makes no provisions for worn-out ministers and their families, is sadly defective in gratitude towards its most faithful soldiers. A government that fails to remember its disabled soldiers is truly a defective concern.

Hope that our representative paper men will get their friends in union with our State paper.

So far as I am concerned, I have no suggestion to make. I go with my brethren. For Christ's sake, and for Alabama's sake, let us be of one mind in regard to "our paper." With the earnest hope that all may decide upon the same policy in regard to the future of the ALABAMA BAPTIST, and that provisions that are in keeping with the dignity of our superannuated ministers, and that our State Mission work may be enlarged, I am, prayerfully and respectfully,

Your brother in Christ,
Roanoke, Ala. J. P. SHAFFER.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

LESSON FOR JULY 27, 1879.

VICTORY OVER DEATH.

1 Cor. 15:50-58.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. John 11:25.

EXPOSITION.

INTRODUCTION.—Our lesson forms part of a letter written by Paul at Ephesus, in the Spring of 57, to the church at Corinth, Greece. From verse 12 we learn that certain persons—who, is not known—had denied the resurrection of the dead. Paul, in this chapter, demonstrates: 1. The verity of a resurrection, (1-34); 2. What will be the nature of the bodies, (35-51); and 3. The change which will occur in the bodies of those who are alive at the last day, (51-58). 4. The victory over death given to Christians through Jesus Christ, (55-58).

Our lesson enables us to teach the resurrection itself, and the wonderful and mysterious transformation that shall occur in the bodies of believers, at the resurrection, to fit them for a heavenly abode.

THE LESSON.

1. THE CHANGE.—Paul has been, in the previous part of the chapter, laboriously proving that the dead are to be raised, and raised with a glorified, incorruptible, immortal, spiritual body—a body adapted to Heaven.

In truth, for these natural, earthly bodies, composed of flesh and blood, a great change is necessary. Why so? He tells us in verse 50—"flesh and blood cannot inherit the kingdom of God"; that is, it is impossible for these gross, natural, earthly, material bodies, with all their passions and appetites; their liability to disease, death and decay, to come into possession of Heaven—enter and enjoy Heaven. The reason is, Heaven is a "spiritual" place, and the Holy Spirit must prepare believers' bodies for that place. It is a place where nothing is corrupt or decays; hence that which is corrupt, or decays, cannot exist there. I now make known a secret—one of God's hitherto unrevealed mysteries, says he. All of us Christians shall not die, (one generation at least) will be alive at the last trumpet, (when God gives the resurrection signal); but, yet, all Christians both alive and dead, will have bodies changed instantaneously at the resurrection trumpet, and will receive a spiritual body. The dead will be raised and an immortal body, incapable of decay or corruption, will be given to them. Those Christians who are alive at the time will have their bodies changed, and a body incapable of dying and becoming decayed, or corrupt, will be given to them. Such is the great change that will be made in the believer's body! It will be a spiritual body, incorruptible and immortal (even though it be material), suited to God's kingdom of glory, into which it will enter.

THE VICTORY.—When the resurrection occurs, and when our corruptible and mortal bodies are raised from the dead and made incorruptible and immortal, (incapable of decay and death), then, there will be such a triumph over the great enemy of mortality, that Isaiah's prophecy, (25:8) "Death shall be swallowed up in victory," will be fulfilled; for death will be so utterly overcome, or vanquished, that it will disappear, or vanish forever—be obliterated—just as though it were engulfed in a whirlpool, and there shall be no more death forever.

Paul then appears to imagine himself at the resurrection, exulting over death and the grave, and exclaiming, "Where, O death, is thy sting?" Where is the power thou once hadst to kill, as a venomous reptile inflicts fatal results by its sting? Thy power is gone! Where is thy victory over the saints' bodies, O grave, thou who hast been holding them in thy deadly embrace so long? They have been released from thy grasp, and now they triumph over thee! Thou wast unable to hold them longer! Paul then explains what is that sting of death—it was sin. That will be abolished after the judgment. But what was the deadly poison in that sin, which inflicted death upon the sinner, (as poison is darted from the scorpion's sting, inflicting death)? It was the Law, which said, "The soul that sinneth, it shall die." That too will be abolished after the judgment. To make dread or terror the sting of death weakens the idea. It is the Law which kills; and the Law kills through, or on account of, sin, just as poison kills through or by means of a sting or fang. Now Paul exclaims, Thanks be to God who giveth us Christians the victory over death and over the grave, and over sin, and over the curse of the Law,

through our Lord Jesus Christ! He restores our souls to righteousness and rescues our bodies from the grave, to which death consigned us.

THE EXHORTATION.—In view of these things, Paul exhorts the Corinthians to be "steadfast" firm in their faith, and hope of the resurrection; "immovable"—fixed in their principles and in opposition to wrong doing; and overflowing with activity in God's service, for their labor should not be in vain—it would do good and be rewarded, Eph. 6:8.

Dots From the Missionaries of Our State Board.

It is no uncommon thing to be met at my appointments by persons from 15 to 20 miles distant, begging me to come to their neighborhoods and preach for them.—J. S. Yarbrough.

I am making haste slowly. I visit a church, then its membership, or as many of them as I can. I preach at private houses as well as at churches. The people are delighted with that idea.—F. C. David.

I spent the last two weeks in Eutaw. Rev. J. E. White, of Gainesville, was with me. Our meeting was by no means a failure. Have made this point a mission station. I have organized a church at Butler, the county seat of Choctaw. Bro. Freeman has been called as pastor.—B. F. Hendon.

I have not failed to press the matter of State Missions upon the churches, as far as prudence would dictate. Some of them seem to think that the Board has a bank from which they can draw the means to support the evangelists.—T. M. Barbour.

I met with a warm reception in the Sulphur Springs and Clear Creek Associations. They are anxious for me to go on with the work, but I cannot live on the wind. I believe, however, that there will be a support raised.—J. E. Cox.

I had arranged to do much this summer, but the Lord knows best what disposition to make of me. I am compelled to be still. I sometimes feel discouraged. I desire to be at work. I now know that it takes more grace to suffer than to do the will of God. I have had letters from the brethren of West Liberty Association begging me to come over and help them. Would that I could go.—P. E. Kirten.

My tour through the lower part of Zion Association, on Yellow river, was a successful one. Pastors and people gave me a warm greeting. Congregations large. Had some precious meetings. State Missions seem deeply seated in their affections.—W. G. Curry.

T. M. BAILEY, Cor. Sec.

Eufaula Church.—Resolutions.

At the regular conference of the First Baptist church of this city on July 7th, the following resolution was unanimously adopted by a rising vote of the church:

Whereas, This church having been without a pastor for the last six months, and having been supplied by the Rev. W. N. Reeves, feel that they would be ungrateful if they failed to give expression to their feeling for this service; therefore

Resolved, That the First Baptist church of Eufaula do recognize and gratefully acknowledge the able and efficient services rendered by their brother, the Rev. W. N. Reeves, at their public worship as preacher, and at the prayer meeting, and all the ministrations of the church, during their temporary want of regular pastor, and that they do appreciate and thank him most cordially.

The congregation was unusually large, and all classes were represented, the old and young, the rich and poor, and indeed it seemed as if it was a real pleasure to the audience to show their appreciation of our dear brother's valuable and lasting labors for and with the church during the absence of a pastor so long. To say that it is a merited compliment to Bro. Reeves, is but to re-echo the sentiment of the entire church, and I have often thought that the sacrifices that he has made, in complying with the wishes of the brethren, were too great—but he has never been the man to refuse to do whatever was his duty to advance the cause of Christ and the interest of the church.

C. J. STEPHENS.

Eufaula, July 9th.

Appointments.

REV. E. F. BABER
Will fill the following appointments in the Alabama and Unity Associations:

UNITY ASSOCIATION.

Harmony, Wednesday, July 9
Bethesda, Thursday, " 10
Big Spring, Friday, " 11
Union, Saturday, " 12
Verbera, Sunday, " 13
Chestnut Creek, Monday, " 14
Clanton, Tuesday, " 15
Mountain Creek, Tuesday night, " 16
Corinth, Wednesday, " 17
New Hope, Thursday, " 18
Locust Level, Friday, " 19
Deatsville, Friday night, " 20
Mt. Hebron, Saturday, " 21

ALABAMA ASSOCIATION.
Prattville, Sunday, July 27
Autaugaville, Monday, " 28
Elim, (Day's Bend), Tuesday, " 29

J. H. RAY.

Jots From Ebenezer.

UNITY ASSOCIATION.

The outlook of this church is very promising. The Sunday-school meets regularly and is gradually gaining strength. We have, as an opening service of the school, organized a twenty minutes prayer meeting—conducted in large part, by the younger brethren.

When with them yesterday I baptized a lady, who for long years has been a member of another denomination. At my previous appointment we received four by letter. Late improvements make the house very comfortable. We are to have a new roof so soon as crops are laid by.

More than half the shingles have been donated. The church is interested in State Missions and as an evidence of this will send a cash contribution by its delegates to the Convention.

When at this church I am constantly reminded of those dark days when our Confederacy trembled at its approaching dissolution. Gen. Forest, when retreating before Wilson's raid, formed a line and met an attack just at this point. The church and surrounding trees show many signs of the conflict. One ball pierced the pulpit.

J. N. PRESTRIDGE.

GENERAL MISCELLANY.

M. de Lesseps will not start for America until the end of the year.

Senator Thurman and wife are going to Nova Scotia in a short time.

The Temps announces that President Greivy will shortly pardon 1,468 political offenders.

Mrs. Frank H. Delano, of New York, has given \$5,000 to St. Paul's American church at Rome.

George William Curtis will receive contributions for the sister of the poet Keats, old and indigent.

Mr. Reuben Springer, of Cincinnati, has given \$5,000 more to the College of Music in that city.

The Austrian Minister of Commerce, as well as the Minister of Justice is uneased by the elections.

The request of Marshal McMahon to be permitted to attend the funeral of the late Prince Imperial has been refused.

Gen. Robert Toombs, of Georgia, has subscribed to \$1,000 of the bonds of the Nashville Methodist Publishing House.

Rutgers College has conferred the degree of Ph.D. on Edison. The great inventor will doubtless make "light" of it.—[Ex.]

The printers' strike ended in Indianapolis, July 6, by newspaper publishers succumbing to the demand for 33 1/2 cts. per 1,000 ems.

Yellow fever has appeared in Memphis. A perfect stampede of the citizens is in progress. The physicians are hopeful as to the future.

Counterfeit trade dollars are in circulation. They are well executed but can easily be detected, as they are much lighter in weight than the genuine.

The French Chamber of Deputies has passed the first six clauses of M. Jules Ferry's educational bill. The petition against the bill has 1,643,000 signatures.

Italy says the contributions of Peter's Pence for the first of the present year have increased by 28,000 pounds compared with the sum contributed during the same period of 1878.

Dissenters from the orthodox church, in St. Petersburg, just accorded full liberty of worship, are a sect known as "Old Believers." Other dissenters will remain under existing disabilities.

It is predicted that before long the cotton mills of New England will be built with one story instead of five or six as at present. The advantages claimed are increased safety and higher speed for machinery.

A Paris dispatch to the Times, says: De Lesseps stated at the last meeting of the Geographical Society, that he did not think the total expense of constructing the Darien canal will exceed 250,000,000 francs.

France and England have demanded that the Imperial edict investing Tewfik Pasha, with the throne of the Khedive, shall give him the right of concluding treaties with foreign powers, which had been revoked by the Sultan.

They are troubled with a great over-production of oil in Pennsylvania. The stock on hand is 7,000,000 barrels, and the product in that State is 54,000 barrels a day, while the consumption is 35,000 barrels, 3/4 of which is shipped abroad.

St. Petersburg advises say the Chinese are about developing formidable military operations directed against the Kuldja frontier. A force of Cossacks sent to meet them has been compelled to retreat on account of the superior strength of the enemy. Thousands of workmen have been engaged several weeks on works designed to cause the Omir river to return to its ancient bed so as to establish easy water communication between the Caspian seas and the regions bordering on Afghanistan.

The show of failures for the first 6 months of the year is very favorable, compared with last year. Last year, for instance, there were 514 failures, of which the gross liabilities were \$39,030,795, with assets of \$11,012,662. For the present year 306 failures, as reported in New York, with gross liabilities of \$11,582,656, and assets of \$2,990,346. This, it will be seen, is quite a heavy decrease, and another indication of returning prosperity in trade, for which there is cause for congratulation.

ALABAMA NEWS.

The LaFayette jail is empty.

There is some sickness in Gainesville.

Walker Co. has but one drinking saloon.

There were 12 deaths in Huntsville in June.

Wheat is worth 75 cts. a bushel in Gadsden.

Crops in Tallapoosa Co., are unusually good.

Cotton flies have been seen on farms in Pike.

A Fair Association has been organized at Troy.

Crop prospects in the Calhoun valley are flattering.

The Baptist supper at Clinton realized about \$75.

There is not a billiard table in Gadsden. Good!

Calhoun Co. has recently organized a Fair Association.

The cotton crop in Clay is rather gloomy; corn good.

Blind stagers are prevalent among the sheep at Lamar.

W. F. Cleveland was shot in Mobile by Thos. Rowell.

Mrs. James Golsan, of Prattville, fell and broke a limb.

Dr. J. P. Rawles, near Wetumpka, was killed by one Berry.

Some of the Southern counties are needing rain very badly.

Reuben Davis, of Tuscaloosa Co., lost his residence by fire.

The Bullock Guards reorganized recently, with 26 members.

Two negro houses and contents were burned at Macon Sta.

The Western railroad paid to Macon Co. \$5,500 back taxes.

Cotton around Lamar is dying from some unknown cause.

In a shooting affray at Blue Spring, two persons were shot.

A drunken man above Oxford was run over and killed by a train.

There is considerable sickness at Poplar Springs, Tallapoosa Co.

Michael Pierce, of Pike Co., had a leg broken by a runaway team.

The supper given by the young ladies of Perdue Hill realized \$80.

A new postoffice has been established at Elk River, Limestone Co.

Rev. Jno. Wright, near Collinsville, was thrown from a mule and killed.

Johnnie Jouveant, formerly of Greensboro, was drowned in Texas.

The caterpillar has made its appearance all through the black belt.

Cholera is among the hogs and chickens at Hickory Hill, Lowndes Co.

Senator Gordon, of Georgia, is incarcerated in the Coal Mines in Jackson Co.

Central Iron Works, Helena, are turning out large quantities of cotton ties.

The corner stone of the new Presbyterian church in Gadsden has been laid.

Mr. Wm. Berg's planing mills were destroyed by fire in East Selma July 14.

T. C. Blake, of Harpersville, was thrown from a wagon in Texas and killed.

Senator Jno. T. Morgan and Representative Shelley have returned to Selma.

The Southern University conferred an LL.D. upon Hon. Jno. T. Morgan.

Prof. O. F. Casey has been elected President of the Greensboro Female College.

It is reported that 250 negroes are about to emigrate from Gadsden to Kansas.

A little daughter of Wesley Murphy, of Tusculum, was badly hurt by a fall.

Rev. Mr. Holcombe has been elected President of the Greenville Institute.

A. S. Stockdale has retired from the "Ashland News," succeeded by T. M. Jordan.

Raibon Mashburn, of Randolph Co., was thrown from a wagon and severely injured.

Mr. Cobb, of Jacksonville, was thrown from a wagon and had a collar bone broken.

E. G. Quina, of Pensacola, has been appointed Commissioner of Deeds for Alabama.

Vanderbilt University has conferred the degree of D.D. on Rev. Anson West, of Talladega.

Cook & Bussey, of Mt. Carmel, lost their saw mill and a large amount of lumber by fire.

Mt. Carmel has 3 stores, a blacksmith shop, a retail grocery store, and a steam saw and grist mill.

The job of repairing the furniture in the Senate Chamber and Hall of the House has been completed.

Capt. R. F. Kolb, of Eufaula, has 25 acres in watermelons, and ships daily a carload to Northern cities.

Rev. L. M. Smith, D.D., President of the Southern University, Greensboro, died in Birmingham July 4.

S. J. Caldwell and family, near Union Springs, were thrown from a buggy. Mr. and Mrs. C. both received severe injuries.

The cotton crop report of Alabama, from 47 counties, and 83 letters, is as follows: Weather since June 1st is reported dry and generally favorable in all the counties except two, Cleburne and Fayette; and as compared with last year, more favorable in 26 counties; equally so in 11, and less so in 10. No change in the acreage. The stands are fair to good, and as compared with last year good to better, with the exception of being a week to ten days later.

OBITUARIES of subscribers or members of their families, inserted free of charge when the obituary is not more than 100 words. A charge of one cent for each word is made for all over 100 words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting an obituary down to 100 words when they are not accompanied with the money.

IN MEMORIAM.

Mrs. Wesley Bishop, after a long and severe affliction, died, at her home in Barbour county, Ala., on the 4th day of July, 1879.

Being only forty years of age, she has been called, while in the prime of life, from earth to Heaven. No death could be regretted more than hers. She was a dutiful daughter, a devoted wife, and a loving mother.

In addition to these virtues, she was a faithful Christian, having been for more than 20 years a consecrated follower of the "meek and lowly Jesus," and her steadfast faith has shed around her life a halo of un fading glory.

Not once during her illness did she ever doubt that "God, for Christ's sake, had forgiven her sins." On the morning she left us, while the family were standing around her couch, she bade them each a farewell, and requested that they should meet her in Heaven. How poor is all earthly consolation compared with the fact that Christ comes himself to accompany his people through the "dark valley of the shadow of death."

She has gone from among us, but our hearts are made glad to know that she is with Christ in her new home.

Six children have been left to mourn their loss, four of her own, and two to whom she was more than a mere step mother.

Her stay on earth was made pleasant by the kind attention of her devoted husband, for no wife can claim a companion who provides better for his loved ones than did hers. Every necessity and luxury was only to be mentioned that it might be supplied.

May God send his Spirit to guard and watch over those whom she has left here, until we are called to join her up yonder.

Z. T. W.

Dr. Cullen Battle.

Eds. Ala. Baptist: At a regular conference of the First Baptist church of Eufaula, held July 7, 1879, the following tribute and resolutions, in regard to the decease of the late Dr. Cullen Battle, were read and unanimously adopted, and I was instructed to ask that you would publish them in your valuable paper:

BENT B. DAVIS, C. C.

TRIBUTE OF RESPECT.

Our venerable brother, Dr. Cullen Battle, is no more. On the morning of the 4th day of June last he quietly breathed his last, and sweetly fell asleep in Jesus, in the 95th year of his age; he having been born March 11, 1785. The Angel Reaper came, and finding our brother as a shock of corn fully ripe for the harvest, he softly, quietly gathered him home into the garner of the skies. The aged patriarch hailed the approach of that messenger with joy and gladness, being ready to depart and be with Christ. His life-work was done, his labors of love were completed, and he was patiently awaiting the summons that should bid his freed spirit wing its flight to the realms of glory; there to receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Bro. Cullen Battle was endeared to this body by the ties of love and attachment of no ordinary degree.

He was an active, efficient member of that noble band who constituted this church, in the year 1837—and at no time has his zeal, or love, or interest in its welfare and prosperity ever abated or grown cold. His holy and exemplary life has ever shone as a bright light in our midst. With heart and hand he has ever engaged in every good word and work. His large means, consecrated by the Divine Spirit, have been cheerfully poured forth with a liberal hand, for the promotion and advancement of all our enterprises. Christian, benevolent and patriotic, not only in Alabama, but in other States of the Union. Indeed, his whole life, lengthened almost to a century of years, has been spent in the faithful service of the blessed Master.

He was the senior deacon of this church, and we testify truly that, "he used the office of a deacon well, and thereby purchased to himself a good degree, and great boldness in the faith, which is in Christ Jesus."

In token of our appreciation of his character and qualities as a Christian of the highest type—

1. Be it Resolved, That we will ever cherish the memory of our deceased brother, with the most tender emotions of love and affection; and we hereby express our profound gratitude to Almighty God, that one so pure, so lovely, and so radiant with Christian virtue has "lived and moved and had his being" amongst us; and that in his triumphant death our own hearts have been comforted with a renewed assurance of the Divine power of saving grace.

2. That a copy of these resolutions be spread upon the minutes of this church, and that copies be furnished to the ALABAMA BAPTIST, Eufaula Times & News, and Christian Index; with the request that they be published; also, that a copy be furnished to the family of the deceased—and that we heartily extend our condolence, love and sympathy to the aged relict of our departed brother.

ASSOCIATIONAL MEETINGS.
Mt. Carmel—Mt. Tabor church, Marshall county, Friday before the 2d Sunday in September.
Bigeon—Cuba Station, Ala. and G. S. R. R. Station, Friday before the 2d Sunday in September.
Hemlock—Hemlock church, Bibb county, Saturday before the 2d Sunday in September.
New River—Mt. Lebanon church, five miles north of Fayette, C. H. Fayette county, Saturday before the 2d Sunday in September.
Cherokee—Liberty Hill church, DeKalb county, Friday before the 3d Sunday in September.
Cotton River—Blue Eye church, Talladega county, Friday before the 3d Sunday in September.
Warrior River—Macedonia church, 14 miles northeast of Blountsville, Blount county, Friday before the 3d Sunday in September.
Pine Barren—Rock West church, Wilcox county, Friday before the 3d Sunday in September.
Liberty (East)—Roanoke church, Randolph county, Friday before the 4th Sunday in September.
Mulberry—New Salem church, Chilton county, 2 miles east of Strasburg, S. & N. Ala. R. R., Saturday before the 4th Sunday in September.
Bethlehem—Georgiana, Butler county, Saturday before the 4th Sunday in September.
Bethel—West Bend church, Clarke county, Friday before the 1st Sunday in October.
Salom—Spring Hill church, Pike county, Saturday before the 1st Sunday in October.
Unity—Friendship church, west of Plantersville, S. & N. D. R. R., Saturday before the 1st Sunday in October.
Central—Mt. Olive church, Coosa county, Saturday before the 1st Sunday in October.
Elim—Pleasant Hill church, Escambia county, Saturday before the 1st Sunday in October.
Alabama—Collinsville, Lowndes county, Friday before the 3d Sunday in October.
Chalchola—Concord church, 12 miles east of Marion, Perry county, Friday before the 3d Sunday in October.
Tusculum—Uchee church, Russell county, Friday before the 3d Sunday in October.
Zion—Concub River church, Cowdley county, Saturday before the 3d Sunday in October.
Waufool—Pleasant Hill church, Barbour county, Friday before the 4th Sunday in October.

Those who expect to purchase a Cotton Gin this season will find it greatly to their interest to call upon or write to Joseph Hardie & Co., of this city, before purchasing elsewhere. The firm deal very largely in all kinds of improved farm and plantation implements; and being large dealers they are able to sell at reasonable figures. We commend the Company as one of the best and most reliable in Selma.—[PUB. BAPTIST.]

Those of our readers who expect to seek a health, or pleasure resort this summer should read the advertisement of the Shocco Springs in this paper. Correspond with Mr. Thompson before deciding to go elsewhere.

There are eminent physicians in every part of Alabama who have received diplomas from the Medical Department of the University of Louisiana, at New Orleans, see advertisement in this paper.

THE AMERICAN SEWING MACHINE advertisement in this paper is an excellent machine. A number of them are in use in Selma and the surrounding country. We have taken the trouble to ascertain the opinion of several who have been running the machine for one or two years. The opinion has been favorable in every instance. It is especially recommended as one of the lightest running shuttle machines in the market.

Some of the new styles of Mason & Hamlin Cabinet Organs introduce a style of finish with embossed gold, bronze, or mahogany, by a new process; one of the elegant and chaste finish yet employed on such instruments. Prices are a little higher for the Mason & Hamlin Organs; than those of very poor quality, but the quality is a good deal better. It is certainly good economy to obtain the best, when there is so little difference in the price. For latest reduced prices, easy terms, address Ludden & Bates, Savannah, Ga. Merchants and Wholesale Dealers. See advertisement.

Some of the new styles of Mason & Hamlin Cabinet Organs introduce a style of finish with embossed gold, bronze, or mahogany, by a new process; one of the elegant and chaste finish yet employed on such instruments. Prices are a little higher for the Mason & Hamlin Organs; than those of very poor quality, but the quality is a good deal better. It is certainly good economy to obtain the best, when there is so little difference in the price. For latest reduced prices, easy terms, address Ludden & Bates, Savannah, Ga. Merchants and Wholesale Dealers. See advertisement.

Some of the new styles of Mason & Hamlin Cabinet Organs introduce a style of finish with embossed gold, bronze, or mahogany, by a new process; one of the elegant and chaste finish yet employed on such instruments. Prices are a little higher for the Mason & Hamlin Organs; than those of very poor quality, but the quality is a good deal better. It is certainly good economy to obtain the best, when there is so little difference in the price. For latest reduced prices, easy terms, address Ludden & Bates, Savannah, Ga. Merchants and Wholesale Dealers. See advertisement.

Some of the new styles of Mason & Hamlin Cabinet Organs introduce a style of finish with embossed gold, bronze, or mahogany, by a new process; one of the elegant and chaste finish yet employed on such instruments. Prices are a little higher for the Mason & Hamlin Organs; than those of very poor quality, but the quality is a good deal better. It is certainly good economy to obtain the best, when there is so little difference in the price. For latest reduced prices, easy terms, address Ludden & Bates, Savannah, Ga. Merchants and Wholesale

