

Alabama Baptist.

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DEALER AND JOBBING
Hardware, Ace, and Agent for Cook Stoves,
Steel Bars, Fence Wire, Scales,
Feed Cutters, &c., &c.,
Selma, Alabama.

A. MEYERS,
TEMPLE OF FASHION.
All the latest Novelties in MILLINERY and
DRESS GOODS, 52 and 54 Broad Street.

WILLIAM G. BOYD, BOOKSELLER AND
STATIONER, carries full stock of every
book and paper and is prepared to give
prompt attention to all orders.
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LOUIS GERSTMAN,
General Fire, Marine and Life Ins. Agent,
WATER STREET.

OBERDORF & ULLMAN,
JEWELERS AND RETAILERS IN
DRY GOODS, BOOTS & SHOES, CLOTHING,
&c., &c.,
We are offering an addition to our store, and
are hereby improving the same, and will be
ready for the same for the fall season. To the
time we are offering extraordinary bargains in
Linen, Linens and Ginghams. Cheapest
goods at actual New York cost. We solicit an
early call.
OBERDORF & ULLMAN.

BROOKS & WILKINS,
WHOLESALE DRUGGISTS.
Pure Flavoring Extracts a Specialty.
No. 4 Broad Street.

WM. E. WAILES,
DEALER IN
Dry Goods, Clothing, Notions, &c.,
CHEAP FOR CASH.
44 Broad Street.

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WHOLESALE GROCERS and
DEALERS in WESTERN PRODUCE,
No. 5 Central Block, Water 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. 1 and 1 1/2 Washington Street.
Repairing done at short notice.

C. W. HOOPER & CO.,
PROVISION DEALERS and
WHOLESALE GROCERS,
WATER STREET.
Agents for the sale of Flour and Meal.

S. F. HOBBS,
Has the Largest Stock of WATCHES,
H CLOCKS, JEWELRY, DIAMONDS, and
SILVER WARE, to be found in the State.
Agent for Tiffany's Watches.

KNABE PIANOS.
Agent for the Kable Grand, Square, and Upright
Pianos, and Cabinet Organs.
No. 40 Broad Street.

M. MEYER & CO.,
Jewelry 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.,
40 Broad Street.

T. A. HALL,
DEALER IN FINE
BOOTS AND SHOES,
34 Broad Street.

A. W. JONES, E. K. Carline, Abner Williams,
CARLISLE, JONES & CO.,
Cotton Factors &
Commission Merch'ts.

CAWTHON & COLEMAN,
Wholesale and Retail Dealers in
Drugs and Burning and Lubricating Oils,
Selma, Alabama.

J. H. ROBBINS & SON,
Wholesale Dealers in
HARDWARE, COOK STOVES, IRON,
NAILS, PLANTATION SUPPLIES,
WAGON MATERIALS, GRATES
AND MANTELS,
WATER STREET.

W. L. BAKER, J. W. Whiting,
BAKER, LAWLER & CO.,
COTTON FACTORS, MOBILE.
Branch House, Selma, Ala.

W. B. GILL,
DEALER IN
CARRIAGES, WAGONS AND CARRIES,
FEATHERS, BURLAP, CROCKERY, &c.,
Car, Washington and Selma Streets.

JAS. S. JACOB,
Book and Job Printer
WATER STREET.

Spelling in the Nursery.
"G-r-a-c-e," said Grace to Willie.
"What does that spell?" "I don't know."
"It is three and it is seven."
"G-u-a-n-t-e-e?" "Oh, dear, no!"
"Rooster? Boy? Stick?" Each time
Grace shook her curly head.
"Taint jennudrum! I am giving
But a lesson-word instead."

"When a little boy shoots
At a rabbit, what goes off?"
Grace said, her face in a study.
As she quelled a little cough.
Thinking he would surely guess it.
"You're so stupid! I'm quite horse
Talking to you." "What goes off
Why, the rabbit does, of course."

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.

SELMA, ALABAMA, THURSDAY, AUGUST 28, 1879.

No. 20.

A Little While.

[Rev. Washington Gladden, in Sunday afternoon.]

What is this that He saith?
"It is but a little while."
And trouble and pain and death
Shall vanish before His smile.

"A little while," and the lead
Shall drop at the pilgrim's feet,
Where the steep and thorny road
Doth merge in the golden street.

But what is this that He saith?
"A little while," and the day
Of the servant that laboreth
Shall be done forever and aye.

O the truth that is yet untold!
O the songs that are yet unsung!
O the sufferings manifold,
And the sorrows that have no tongue!

O the helpless hands held out,
And the weary feet that stray
In the desolate path of doubt,
And the hearts that are torn and torn!

For a silence soon will fall
On the lips that burn for speech,
And the needy and poor that call
Will never be out of reach.

"For the work that ye must do
Before the coming of dawn,
There remaineth, O faithful few,
But a little while," He saith;

FAITH.

In the gloomings, when my darlings,
In their daily robes of white,
By their mother's knee have murmured,
"Jesus, keep us through the night!"

Through the little crib, white curtained,
Where the upper world is full,
Nestled in my arms I take them
Through the dim, unlighted hall.

Swift in rayless silence round us
Close the deepening shades of night;
"Dark!" my blue-eyed Willie whispers,
Half in awe and half in fright.

"Dark!" the baby-brother echoes,
With a hush upon his glee,
When my Willie, nestling closer,
Whispers softly, "Papa see!"

Blessed, blessed faith of childhood!
Father, grant this faith to me,
Dark the shadows round me gather,
But I know that *Thou dost see!*

COMMUNICATIONS.

Truth, And Yet Not Truth.

Eds. Ala. Baptist: The following
appears at the head of the editorial
column of your issue of Aug. 7th.

"The fifteen missionaries of the
Publication Society organized 117
Sunday-schools in the year 1878.
Eleven missionaries of the Alabama
Baptist State Mission Board organized
170 Sunday-schools in the same
time."

I have not quoted this to find fault

pose, all it says is true; and yet a very
erroneous and unjust impression
would be likely to be made by its
going forth in this bald and unex-
plained way. It should be known,
in connection with the statement, that
the Sunday-school missionaries of the
Publication Society are not merely
local or district, but State mission-
aries—a single one only being ordi-
narily appointed in a State—and that
their work is not first or mainly them-
selves to organize Sunday-schools,
but to organize the Baptists of the
State for Sunday-school work; to im-
part general intelligence and create
a sentiment in favor of the Sunday-
school cause, and to inspire all to en-
gage in the work of organizing schools,
as well as to seek to elevate those al-
ready organized to a higher grade, so
that, at the end of a year, or of several
years, the reports of one of our
best Sunday-school missionaries
might show few Sunday-schools or-
ganized by himself. Could his whole
work, however, and its whole influ-
ence be tabulated and reported, it
would likely include the organization
of very many schools.

For instance, as I happen just now
to have before me the figures of our
Sunday-school work in Ohio, in con-
nection with our missionary in that
State, Bro. Charles Rhoads, allow me
to show the progress that has been
made there while he has been in our
service. When he commenced work
eight years ago there were but 270
distinctly Baptist Sunday-schools
in the State; now there are 656. Then
there were 28,000 members, including
scholars, teachers and officers in those
schools; now there are about 60,000.

The contributions of the Sunday-
schools for missionary work have
meanwhile increased tenfold. Eight
years ago nearly one-half of the
schools with which the Baptist
churches were identified were 'Union';
now there are but three or four such
in the State. Then too, not more
than forty per cent. of the schools had
any systematic plan of lessons; now
nearly all have. During this time,
too, the number of adults attending
the Sunday-schools has increased
six-fold. Still greater advance, how-
ever, than in attendance has been
made in the methods and efficiency
of studying and teaching. And the
proportionate number of conversions
in connection with the Sunday-
schools is now fourfold what it was
when Bro. Rhoads commenced this
service.

Now it is not claimed that Bro.
Rhoads has himself done all this
work here spoken of,—for instance,
that he has himself organized all

these 340 new schools. No, so far
from this, he has personally orga-
nized, in eight years, only 42 schools—
5 of the 117 spoken of by you as or-
ganized in 1878; and last year, 1879,
only 3. Still, Bro. Rhoads has done
a herculean and invaluable work for
the Baptist Sunday-school cause of
Ohio. He is one of the ablest Sun-
day-school men of our denomination
in the country,—capable of conduct-
ing Institutes, and instructing Nor-
mal classes, and making addresses at
General Anniversaries, at Chautauqua
Assemblies, or at the greatest Sun-
day-school gatherings of the Nation.
A large part of all that has been done
in Ohio, in the organization of these
schools, and in the gathering of schol-
ars and officers in that State, during the
last eight years, is surely to be cred-
ited to him and his work; and, yet,
but a fraction of it appears in the
figures of his reports.

Now, Breth. Editors, please take
this case as a fair specimen of all, and
let not the Sunday-school work of the
Am. Bapt. Pub. Society be estimated
ever by simply the number of schools
that its missionaries may report as
having themselves organized in a sin-
gle year.

Please understand, however, that
we are not ashamed to have the Sun-
day-school work of the Society judged
merely by the standard of the
missionaries, if the whole work of
the Society, for the whole fifty-five
years of the Society's history, may
only be included in the exhibit. In
this half century, and a little more,
the colporteurs and S. S. Mission-
aries of the Society have organized
very nearly 4,000 schools. That is a
number greater than six times all the
Baptist Sunday-schools you have to-
day in Alabama; or nearly twice as
many as you have in all the six Gulf
States, Florida, Georgia, Alabama,
Mississippi, Louisiana and Texas.

But great as this is, it is neverthe-
less only a small part, I believe, of
what by and by will be done. When
all the Baptists of this land come into
full co-operation with this Society,—
which I am hoping they will do some
day—then we can have first-class
Sunday-school missionaries.

A. Russell, of Indiana, or such as Dr.
S. W. Marston was while in our ser-
vice in Missouri, in all the States, and
then we shall see our Baptist Sunday-
schools multiplied many fold—not by
the direct work of these missionaries
—but through influences they will
create and bring to bear upon our
people; and so our land will be filled
with Baptist Sunday-schools and Bat-
tist literature, and, at length, as a
final result, I hope, with Baptist
churches and members.

G. J. JOHNSON.
Philadelphia, Aug. 12, 1879.

Jottings From North Alabama.

Dear Baptist: Bro. R. A. Pinker-
ton and the writer closed quite an in-
teresting meeting at Collinsville the
4th Sabbath in last month, the results
of which have already been reported.
We left the same evening to hold a
meeting with New Harmony church,
Eld. W. J. Hodgson pastor. We reach-
ed the place in due time Monday
morning and found a large congrega-
tion assembled, anxious to hear the
Gospel. A good feeling was mani-
fested in the beginning, which con-
tinued to increase till the close of the
meeting the following Sabbath. There
were about fifteen conversions. Seven
were baptized by experience, three of
whom were baptized. Others are expected
to follow at the next meeting.

We then came back to Macedonia
church and remained till Wednesday
night. Although there were no con-
versions, yet a good feeling was main-
tained throughout the meeting, and
we left the church much revived.
Bro. J. B. Willbanks, a licentiate of
much promise, supplies this church.
Both the above churches are located
on Sand Mountain, in as good com-
munities as North Alabama affords,
and they are favored with vocal mu-
sic equal to any in the land. Our
stay on the mountain was pleasant
beyond expression. We left with
many solicitations to return, which
we promised to do the last week in
the present month.

We spent part of the day Thursday
with a Cumberland Presbyterian con-
gregation. We heard a good sermon,
but its effect was paralyzed by the
concluding services, which consisted
in the rantism of an unconscious
babe. Here we learned that children
are born members of the church, but
not communicants. I suppose the
speaker meant the children of believ-
ers. How about those where only
one parent believes? We also learned
that they were sprinkled to bring
them under the covenant. All this
was done in the name of the Trinity,

and God was asked to ratify the
deed. Would it not be more appro-
priate to do it in some other name?
No authority can be found for it in
the New Testament, and it appears a
little strange to ask God to sanction
the traditions of men that have been
substituted for a solemn ordinance of
his own appointment. Query: If
sprinkling or pouring is the baptism
of the New Testament, and infants
are its subjects, in what age of the
world did immersion creep in as bat-
tism, and believers as its subjects?
Who will answer and dispel the mists
from the minds of those who accept
the "one Lord, one faith, one bap-
tism" of the New Testament?

Having been disappointed in our
calculations, this has been a sort of
rest week with the writer. We leave
again Saturday morning to begin a
series of appointments that will close
about the meeting of our association.
Brethren, pray for us.

CROPS.

For the past month we have had
copious rains, and the prospect for
corn has materially changed for the
better, but cotton has been damaged
—plenty of weed with but little fruit.

E. D. M. A. CORNELIUS
has purchased a home on Sand Moun-
tain, and after this year will, I hope,
be enrolled among the ministers of
the Cherokee Association, instead of
the Cedar Bluff. He will be an ac-
quisition of which we may well be
proud. Able and earnest, he handles
the doctrines of salvation by grace
with a zeal according to knowledge.
Collinsville, Aug. 4. J. B. A.

Revival at Sepulpa Church.

Dear Bro. West: I desire to say
something through the BAPTIST, of
a revival in Sepulpa church. This
church is located 7 or 8 miles north
of Brooklyn. It has been two years
without regular preaching. I was in-
vited some time in April by one of
the brethren to visit the church and
preach for them. I made an ap-
pointment and visited them the 4th
Sunday and Saturday before in April.
I found their house of worship in a
dilapidated condition. On Sunday

was their choice. I told them
I would serve them if they would
unite as a church and repair their
house of worship. They seemed to
be very anxious for preaching, and
they went to work and repaired their
house very neatly. I visited them the first
of June and July. Saturday be-
fore the first Sunday in August I
began a series of meetings. I was
assisted by Bro. George Kierce from
Sunday till Thursday. The church
was soon revived and went to work.
Mourners began to flock up enquir-
ing the way of life, and I had the
pleasure at the close of the meeting,
which continued nine days, of bury-
ing nine precious souls in baptism,
who had been brought to a saving
knowledge of the truth as it is in Je-
sus, and two were restored; eleven
accessions in all. Many others left
mourning and enquiring the way of
life. I trust that Bro. Curry will
meet me at Sepulpa on the first Sun-
day in September, as there is yet a
great work to be done there. The
harvest truly is great, but the labor-
ers are few. Let us pray God, there-
fore, brethren, that he may send forth
more laborers into his vineyard; for
truly we have great need for more
ministerial help throughout this sec-
tion of country. I SPENCE.

Evergreen, Aug. 14.

To the Baptist Associations in Alabama.

We beg leave to call your special
attention to the action of the State
Convention held in Birmingham, in
July last, in reference to raising a
fund for the maintenance of "aged
and infirm ministers and the widows
and children of deceased ministers, &c."
That body was a unit in recommend-
ing to the various associations to ap-
point at the next session,—which will
be this fall—a committee of three,
whose duty it shall be to superintend
the raising of money, during the next
associational year, for that purpose.
It is hoped that none of our associa-
tions will overlook this matter. Let
your most influential, zealous, and
hard-working lay members constitute
these committees. This is a matter
that addresses itself specially to the
lay membership of our churches.
This object must not fail. It is, in-
deed and in truth, one of the most
worthy benevolent enterprises of our
denomination, and as such it ought
to be liberally supported. Let every
member see to it, that he or she gives
something.

See page 39, proceedings Alabama
Baptist State Convention, 1879.
J. G. H.

District Meeting.

CAHABA ASSOCIATION.

The first District of the Cahaba
Association met with Ocmulgee
church on Friday, July 25th. Dr.
Cleveland being absent, the introduc-
tory sermon was preached by Bro. P.
C. Drew, from Matt. 16:18. He il-
lustrated, forcibly and pointedly, the
nature, foundation, and security of
the church. After preaching, an op-
portunity being offered, two present-
ed themselves for church member-
ship.

At 2 p. m. the meeting was called
to order by Bro. O. H. Perry. Prayer
by Bro. A. L. Ivey, from
Harmony. The District was com-
posed of the following churches: Selma
and Oak Grove churches. The meet-
ing was permanently organized by
electing Bro. O. H. Perry, moderator,
and the writer, secretary.

1st subject for discussion, "The
duties of a deacon," being, in order,
the discussion was opened by a few
appropriate remarks by the modera-
tor, followed by Bro. Drew and others,
who proved that the office was of
far more importance, and of greater
consequence and responsibility, than
is commonly attributed to it.

Saturday 10 a. m. Prayer by Bro.
John Bolling.
2nd subject, "The duties of pastors
to churches," was opened by Bro.
John D. Mosley, with an interesting
and instructive essay, followed by
Bro. W. M. McCullough, with an es-
say pertinent and well digested; also
by Bro. Drew, with an elaborate
speech.

3rd subject, "The duties of church-
es to pastors," was opened by Bro.
Bolling and discussed by a number
of brethren, eliciting the fact that our
churches are very delinquent in this
most important duty.

4th subject, "Mutual obligations of
churches and communities," was dis-
cussed by Breth. Ivey and Drew, es-
tablishing that churches should pro-
mote and extend their moral and en-
lightening influence in the community
in which they are situated, and
that communities should reciprocate,
from a pecuniary point of view, if
not from a moral one.

5th subject, "The duties of the church
to the community," was opened by
Bro. Bolling and discussed by a num-
ber of brethren, eliciting the fact that
our churches are very delinquent in this
most important duty.

6th subject, "The duties of the church
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16th subject, "The duties of the church
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17th subject, "The duties of the church
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18th subject, "The duties of the church
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19th subject, "The duties of the church
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our churches are very delinquent in this
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20th subject, "The duties of the church
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21st subject, "The duties of the church
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22nd subject, "The duties of the church
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Bro. Bolling and discussed by a num-
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our churches are very delinquent in this
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23rd subject, "The duties of the church
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24th subject, "The duties of the church
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Bro. Bolling and discussed by a num-
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our churches are very delinquent in this
most important duty.

25th subject, "The duties of the church
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Bro. Bolling and discussed by a num-
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our churches are very delinquent in this
most important duty.

26th subject, "The duties of the church
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Bro. Bolling and discussed by a num-
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our churches are very delinquent in this
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27th subject, "The duties of the church
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Bro. Bolling and discussed by a num-
ber of brethren, eliciting the fact that
our churches are very delinquent in this
most important duty.

tended his readers to understand
"Theology" to mean the pure Word
of God. We are inclined to think the
expression was used carelessly, with-
out regard to its meaning or its
common import in sound orthodoxy.
We think, in other words, that it was
a *lapsus mentis*.

Just below, in the next sentence,
he uses the expression "dogmatic
theology." This is the kind he meant,
no doubt,—consequently, arrogant,
dictatorial "Theology." But we must
confess, that for a smart man, he
made an egregious blunder. Such
loose, unguarded expressions are cal-
culated to injure us as a great Bat-
tist family. Already the opinion is

terred of our denomination, that
"Theology" is something distinct
from the Bible. We have thought,
sometimes, that they regarded it as
antagonistic to the Bible. Such loose
expressions, also, reflect invidiously
upon our Theological Institutions,
whose duty and province it is to teach
"Theology" in its purity and its sim-
plicity.

Bro. BAPTIST, if "Eufaula" in-
quires who the author of this letter is,
and wants to challenge him, please
tell him who we are and where we
live. If he will come to see us, we
will make amends by trying to relieve
his pastor's congregation from the
ridiculous predicament in which we
left them, and besides we will enter-
tain him, not with "apostolic blows
and knocks," but with the "best cor-
dial hospitality and talk about the
ology."

Kerkdale, Ala., Aug. 18.

Rusticating.

Eds. Ala. Baptist: I have just re-
turned from a rusticating tour of two
weeks in the good old counties of Con-
ceh, Escambia and Monroe. I spent
several days very pleasantly in the
thriving little town of Brewton. The
good people there are building two
houses in which to worship God—
one Baptist and one Methodist—and
every one seems to be doing his best
to advance the progress of the build-
ings.

July 18th found us at the lovely
village of Burnt Run, where we ar-
rived at 11 o'clock the grove was alive with
people, horses and vehicles of various
kinds. The Baptist church could not
begin to seat 'all who were there.
About half past 10 o'clock Col. G. R.
Tarnham, the "silver tongue" orator
of Conecuh county, was introduced
and delivered a most excellent
address on the Advantages of Sab-
bath-schools, and the Qualifications
and Duties of Superintendents and
Teachers of Sabbath-schools. He
was listened to by all, who seemed to
be much interested in the subject.
His address will be long remembered
by those who were interested in Sun-
day-school work. I must not forget
to say that they had some good
singing as I ever heard. Miss Emma
Watkins was the organist. After the
address we repaired to a beautiful
oak grove, when, I must say, I never
in my life saw more good "grub" at
any one place than I saw there. I
suppose there were present 350 or
400 people. All had plenty, and I
suppose as many more could have
satisfied their appetites. Next day
we went to Philadelphia church,
where we expected to hear the "Spur-
geon" of Monroe county, L. W.
Duke, preach, but the Rev. Mr. Lock
occupied the stand, and Bro. Duke
gave us a good talk. At night Bro.
Duke gave us one of his good old
soul-stirring sermons. Next day,
(Sunday) we listened to an excellent
sermon from old father McWilliams,
which made us feel as though the old
times had come again.

The next day we wended our way
home. Thus ended a very pleasant
trip.
Zir, Jr.

Garland, July 26th.

Alabama Baptist.

SELMA, ALABAMA, AUGUST 28, 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 100 words. A charge of one cent per word is made for all over 100 words. Do not ask to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to 100 words when they are not accompanied with the money.

—Paul H. Hayne has been seriously ill, but is now better. Our South Carolina poet has been steadily improving ever since he began to write. When we first met him he was a young man who was known as the friend of Timrod. Since that time he has won quite an enviable reputation of his own, and now he is honored over the whole republic as a worthy man and a spirited and genial

The Independent mentions that a strenuous Close Communion Baptist church recently dismissed a member to another Baptist church, knowing that all his children had been sprinkled. But the Independent forgot to state that the Presbyterian wife of the Baptist had had the ceremony performed, or to show that the Baptist husband was in any responsible for the folly. We know a case in our own family connection where a child was surreptitiously baptized by an Episcopal Bishop, and the mother so little appreciated the service that she regarded it as an outrage.

—Rev. Wm. H. Robert has been appointed by our Home Mission Board a missionary to the colored people. He writes to us a favorable opinion in regard to a catechism we prepared many years ago for their oral instruction. We are conscious of no interest in the matter except that which the cause itself inspires, and have never received a cent for our work. We may therefore be pardoned for quipping from Bro. Robert's note. He says of our catechism: "It is decidedly the best I have seen, (italics his) I have used it a little, but all my books and papers were burned on the 8th of May, and hence I must begin life de novo. I have written to Charleston for a copy of your catechism; hope I may find one there. The same principle, carried a little further, will supply a desideratum much needed about now." If a new edition of the book should be called for we shall be glad to receive Bro. Robert's suggestions in the way of improvement. We shall be glad to hear also from our esteemed friend Dr. Chambliss, of Charleston. Will some friend in South Carolina send us a copy of the book? Gen. Sherman burnt up all our reserve copies.

MORAL INABILITY.

Do unconverted men ever realize how impotent they are in the matter of salvation? They expect to be saved at some time and think the time may be just when they choose. But the fact is that they cannot be saved except in God's time, and the probability is that those who are delaying their search for salvation will never be saved at all. Unregenerate men have no suspicion as to the depth of their spiritual ignorance. What they suppose themselves to know about the Gospel is not knowledge at all, but is a notion lying here and there upon the surface of their memories. The natural man discerneth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. To discern the truth which saves the heart of Lydia must be opened; and even the Apostles instructed as they had been by the Greatest of Teachers must have their spiritual vision opened by miraculous redeeming power.

"But I can pray for instruction whenever I need it, and God will give me the light I need." Do not be too certain as to your ability even to pray in a time of need. Paul teaches that we know not what to pray for as we ought; we are impotent even before the mercy seat unless the Spirit of God help our infirmities.

"But I can at least make an effort, and God will bless my voiceless desire." Do not be too sure about that! You cannot create a desire at your will. You cannot fall in love with holiness when you think this is the proper thing for you to do. Says Paul: God worketh in us to will and to do after his good pleasure. Says our Lord: Without me ye can do nothing.

Impenitent man! you are "dead in trespasses and in sins," utterly unable to feel or think or act as a servant of God should do. There is no hope for you but in God's mercy, in that mercy which you now despise, and which must save you, or you are lost forever. You cannot think as you ought to think, any more than Paul could; you cannot speak as you ought to speak; you cannot act as you ought to act. God help you!

A MODERN GIDEON.

Dr. E. G. Taylor, formerly pastor of the Coliseum Place church of New Orleans, but now of Providence, knows how to create and keep up sensations. He has a lecture meeting on Monday for the exposition of the Sunday-school lesson, which is made inviting by the music of a brass horn, a cornet and a cabinet organ. Dr. Taylor is irrepresible, and if it is necessary to collect a congregation by preaching on one leg, he is the man to do it. He will lead the singing of the church, manage its finances, advertise its services, conduct its Sunday-school and rebuild the edifice. We doubt whether any other man in the country could have succeeded in introducing a brass band into the lecture room of the staid First church of Providence.

MISSIONS.

Unless our Denomination give more to the cause of Missions they will have no reason for surprise if they

tributions given by various denominations during the past year have been computed by a recent statistician and are as follows: The Presbyterians bear the palm according to an estimate which, however, is plainly partial, as it embraces the Presbyterians of the North and South and the United Presbyterians. A similar computation would have made the totals different in the other cases. Yet there is enough truth in the comparison to show that we ought to do better. He says: "The Presbyterians, North and South, and United, gave last year \$562,000; the Congregationalists gave \$457,000; the Methodist church gave \$342,000; the Baptists, \$242,000; Episcopalians, \$90,000; and the Reformed church, \$55,000. The Presbyterians are not so numerous as the Methodists and Baptists, but they gave \$220,000 more than the Methodists, and \$320,000 more than the Baptists. The Congregationalists gave the largest amount to the member of any."

In this connection it may be as well to say that the voluntary agency urged by our spread eagle brother Nunnally, in the Southern Baptist Convention, has proved a failure. Since the abrogation of agencies in Georgia nothing is coming in from that State. We do not see how Bro. Nunnally, after so uncompromisingly opposing agencies for religious objects, could have accepted an agency himself.

THE FAMILY AND THE SABBATH.

The Gov. of Massachusetts has taken a stand in favor of the observance of the Sabbath, which will secure him the good wishes of the best people of the Republic. The foreign element is gaining ground in Massachusetts, and Boston is rapidly becoming an Irish city. For some cause which it is perhaps not desirable to scrutinize closely, the old Puritanic stock has ceased to be prolific, while the families of foreigners are for the most part numerous and healthy. The sanctity of one of the Paradise institutions, that of marriage, has been profaned by the divorce laws of Massachusetts, in common with her sister States of New England. And the other institution, which still retains the tone of man's primal state, is now endangered by the interests of the railroads which find it to their advantage to run excursion trains on the Lord's day.

The foreigner is orthodox on the marriage question. He will cling to Bridget, although she may "comb his head with a three-legged stool." But he is heterodox about Sunday. The only law as to its sanctification insisted upon by his spiritual leaders, is that he must not work on that day. He may do anything else—hunt, fish, play, dance, and in order to enjoy these recreations he is accustomed to make Sunday excursions to suburban retreats where he can frolic to his heart's content. Now it so happens that, in Massachusetts, the State owns the Hoosac Tunnel and the railroad connections running through it. And the Governor proposes to use the right this ownership confers in forbidding the running of excursion trains on the Lord's day. We hope that the Governor will be sustained, and that the foreigners will save the family, and the Puritans will redeem the Sabbath, in one of the most demoralized sections of our country.

SAVOR OR SAVIOUR.

Dr. Winkler: Will you please inform a friend and brother the original and correct way to spell the word Saviour? Some spell it using the letter v, and others omit that letter. Evidently both are not correct. It is rather a simple question, but please lose sight of that feature and gratify a number of your friends by setting us right, through the ALABAMA BAPTIST.

J. K. RYAN.

ANSWER.

We prefer the spelling, "Savior." The word belongs to a class which came into English through the Norman French, and which by some strange perversion were misspelled in

being transferred. Thus we had honour, favour, terror, Saviour and the like. At the beginning of the 18th century the u began to be dropped in these words, and the reformation would have been readily effected had it not been for the influence of Dr. Johnson, who perversely used his great influence in favor of the old and awkward style of spelling, which a coterie in Richmond vainly endeavored to restore. Mr. Daniel, of the Richmond Enquirer, and his disciple, Mr. Pollard, encountered much ridicule in their efforts to make Johnson's the standard dictionary at the South. In regard to a few words of the class we refer to, both modes are admissible. Such for example as honor, favor, Savior, which are generally spelled in England, and the last also in this country with the u.

QUERY ON BAPTISM.

Dear Bro. West: A friend of mine who is a Methodist, has been immersed by a Methodist minister. He wishes to connect himself with the Baptists. Now if he should join the Baptists, ought he not to be baptized again? He thinks that if he should not. He claims that if he should be again immersed it would be two baptisms. Please give your views.

ANSWER.

Three things are essential to valid baptism; a fit subject, a proper mode, and a qualified administrator. A fit subject is a believer in the Lord Jesus Christ, with all that that implies; the proper mode is the immersion of the body in water, in the name of the Father and of the Son and of the Holy Spirit; a qualified administrator is one who has been called of God to preach the Gospel, and who has been duly set apart, or ordained, by a regular Gospel church to this work. We take it for granted that your friend is a fit subject for baptism; and he evidently regards immersion as the proper mode. It seems then that the only difficulty in his mind is in regard to the administrator. We do not question the Christian integrity, the piety, or the zeal of Methodist ministers, but we deny that they are qualified to administer the ordinances for Baptist churches. If your friend will only reflect for a moment he will readily perceive the inconsistency of his position. If he believes that his baptism is valid, Scriptural baptism, then, of course, he believes that the administrator, the preacher who immersed him is duly and properly qualified to administer the rite; and if he believes that the minister who immersed him is a properly qualified administrator, then, of course, he believes that the church that set him apart to the Gospel ministry is a Scriptural church, organized after the New Testament model, holding fast the faith once delivered to the saints. But you say that he is a firm believer in the principles of the Baptists. If he believes that Baptist churches are New Testament churches he cannot believe that Methodist churches are, for the two differ radically in "faith and practice." If he does not believe that the Methodist church is Scriptural, he cannot believe that it has the authority to set apart men for the administration of the ordinances of the Gospel. If the minister who immersed him is not properly qualified to administer the ordinances, his baptism is not valid. Therefore, if he wishes to unite with a Baptist church, he must be baptized; not baptized again, for he must admit that the ordinance has not yet been properly administered upon him.

FIELD NOTES.

—Please renew your subscription now. We need the money very much.

—The Northern Presbyterians have \$4,157,177.15 invested in educational institutions.

—Willie Bennett was baptized by Rev. J. S. Paulin, at Clayton, last Sunday week.

—The Central Alabamian in its last issue, announced the serious illness of Mrs. H. Clay Taylor.

—Notice the blue X on the margin of your paper. It means please send us a little money.

—A New Orleans telegram announces the death, in that city, of the wife of Gen. J. B. Hood.

—Will those who are holding money for us please forward it at once? We need it to pay our bills.

—The Baptists at Harpersville expect to begin a protracted meeting on Saturday before the first Sunday in September.

—The article in this paper, entitled "To the Baptist Associations of Alabama," deserves thoughtful and prayerful consideration.

—Thirty-four new cases of yellow fever were reported at Memphis Monday—twenty whites and fourteen colored—and eight deaths.

—Mr. and Mrs. E. Z. Simmons and Miss Stein are to start for China within the present Conventional year, says the Foreign Mission Journal.

—The total receipts for Foreign Missions from the 96,000 Baptists of Alabama, from July 22 to Aug. 16, amount to \$51,055. Total receipts from the Southern States for the same time, \$1,655.54.

—Please send us at least a part of your renewal this week. We are in urgent need of money to carry on the paper.

—We are trying to please every body; but our success is not all we could desire. —Religious Herald. Is not this a very common experience?

—We learn that our esteemed friend and brother, Dr. D. W. Ramsey, of Pine Apple, has been licensed by the Pine Apple church to preach.

—The Foreign Mission Board will send Rev. John H. Eager, as missionary to China. Bro. Eager is a Mississippiian, of a famous preaching and working stock.

—The Union Springs Pantagraph says: At a recent protracted meeting at Liberty Baptist church, conducted by Rev. E. Y. Van Hoose, three converts were baptized.

—Rev. Jno. N. Prestridge, of Selma, will attend the coming session of the Southern Baptist Theological Seminary. He is a most excellent young man and our best wishes go with him.

—A Talladega paper says: "The first of September Dr. Renfro will undertake to resume his pastoral obligation in this place. It is the earnest hope of all that he has entirely recovered."

—The Foreign Mission Board, at the August meeting, directed the return of Rev. W. J. David to Africa, his health having been restored; and he will sail, with his wife, just so soon as the means can be raised for their departure.

—Rev. M. T. Sumner, D. D., was in our office Tuesday—just back from a long trip in the interest of the American Baptist Publication Society. He was kindly received and the work was endorsed by the ministers and churches generally.

—We invite the favorable attention of our readers to the advertisement of the Baptist Publishing House, of Nashville, Tenn. Some at least of the Sunday-school question books there advertised are among the best that we have, and we do not hesitate to recommend any of them.

—The Baptist missionaries among the Telogeos expect a larger accession of converts. As they have been very careful in receiving applicants for baptism there can be no doubt as to the genuineness of the large proportion of these remarkable conversions.

—Bro. H. Clay Taul, of Wetumpka, begs us to contradict the statement made by the Central Alabamian, that he has accepted an appointment from our State Mission Board and will move to North Alabama. He says that no such appointment has been tendered him.

—Nearly all the ministers of Memphis have left the city. Dr. Graves, Dr. Landrum for his charge in Savannah, Bro. Womack for Alabama. Bro. Barksdale remains, but at the distance of two and a half miles out of the city, where those who desire his services may address him by postal card.

—The Shelby Sentinel of Aug. 21 says: "Dr. E. B. Teague, pastor, assisted by Rev. W. W. Kidd, of Harpersville, is carrying on a protracted meeting in the Baptist church, Wilcoxville. The congregations, day and night, are large and attentive, and much interest is manifested."

—Another veteran soldier has fallen. Rev. Adiel Sherwood, D. D., died at his residence in St. Louis on last Monday evening, in his 88th year. With a wide circle of friends, and the brotherhood throughout the country, we mourn his departure; but for him to live was Christ, and to die was gain. —Central Baptist.

—We will soon know everything about Assyria. Mr. Kassam has discovered that the supposed tomb of Jonah embosomed the remains of palaces erected by Esarhaddon and Sennacherib. All the Oriental explorations show the worthlessness of ecclesiastical traditions. "To the word and to the testimony."

—Rev. W. B. Crumpton, of Meridian, Miss., passed through Selma Monday on his way to his old home in Dallas county. We spent an hour very pleasantly with him at the Central Depot, while he was waiting for his train to move. He will return to Meridian in a few days. He is the same Wash Crumpton.

—I am here aiding Eld. L. R. Sims, the pastor of the Baptist church at this place, in a protracted meeting. The church is much revived. The congregation is very large and attentive. Many ask an interest in the prayers of the church. I do not forget the claims of our paper. —D. Rogers, Shorterville, Henry Co. Ala. 21.

—The clerks of all the churches composing the Bigbee Association are requested to inform Bro. B. F. Watson, the clerk of the church at Cuba Station, how many delegates from their respective churches will attend the meeting of the Association, to be held at Cuba, beginning on Friday before the 2nd Sabbath in September.

—We have received a list of twelve queries from a brother who gives neither his name nor his address. If he lives, we will answer his first query, and know his fifth and his eighth. Any communication, to receive attention, must be accompanied with the name and post office address of the writer.

—I have had interesting meetings at all my churches. At Bethlehem church was much refreshed. At County Line the meeting was truly refreshing. Eight baptisms were received, 3 received by letter. At Rock Spring the results of the meeting were 6 baptized and 3 received by letter. Several young brethren showed capacity, which if developed will make them useful in the Master's vineyard. I have a child with typhoid fever, and will not feel like being absent much while she remains sick. —Geo. E. Brewer, Opelika, Aug. 19.

—Brethren, we cannot get along with the paper without a little money. We will take it as a great favor if those whose subscriptions have expired will send us at least a part of their renewals this week. Send your renewal for a year if you can, but if you cannot, even 50 cents for three months will help us very much. A blue cross on the margin of your paper this week will indicate that your subscription has expired.

—I have been thinking for some time that I would let you hear from Perdue Hill. We have a good Union Sunday-school of about 40 scholars. The good ladies on the Hill met and elected your humble servant superintendent. Everything works well. We have preaching twice a month by brethren Duke and McAuley, the latter a Presbyterian. We hope to keep the Sunday-school up all winter. —R. C. Rives.

—One of the leading chiefs, upon the Niger, "Captain Hart," when dying ordered all his idols to be destroyed, and commanded his people to give up idolatry. "The people threw them into the river which was dotted with the floating wrecks. Captain Hart had been a merciless persecutor of Christians. He probably destroyed them in the hour of mortal anguish. Only 'the righteous, hath hope in his death.'"

—I have just closed one of our best meetings at Pine Apple. We have had good meetings there for several days. I mean what I say. Every body worked. Gracious revival—several accessions—fifteen I think, and interest deep when I left. Brethren Rabb, from Monroe, and Avant and Whittle, from Butler, assisted me, and worked faithfully. Dr. D. W. Ramsey was licensed by the church to preach. You'll hear from him some day. —B. H. Crumpton.

—We are glad to welcome among our new subscribers a venerable Baptist of Pinetucky. Bro. Wm. Edwards, Sr., is now 96 years of age. He was a soldier under Gen. Jackson in the Creek war. He has had the reading of the ALABAMA BAPTIST by the kind attention of a friend, but is so attached to the paper that he desires to have it come directly to his own house, where its visits are welcomed as those of a beloved friend. May this venerable servant of God enjoy new measures of grace, mercy and peace!

—The article on "Pseudo Theology" in this paper, written by Bro. H. (not Hanks) will no doubt be understood by "Eufaula" as it is desired it should be. Let it be understood that H. intends no disrespect to the gifted pastor of the Eufaula church. He says in a private note, that he understands that "Eufaula" meant. He makes this playful simply to express his meaning can arise. "Eufaula's" explanation will be found elsewhere in this issue.

—It was expected that our regular meeting at Bethel church, beginning Aug. 2nd, would be continued several days. Our pastor, Dr. Rogers, is in bad health, and having no ministerial aid, it was feared that the meeting would have to be closed on the 2nd day. But he continued it 9 days. He preached twenty sermons to very large and attentive congregations. The meeting was very calm, but very interesting. The congregation and the interest continued to increase to the last. The church is much revived. Sinners have been awakened, and we trust that the work begun will continue. Six persons were baptized. Other, we think, have been converted and will join us. —Clara Rogers, Baker's Hill, Barbour Co. Ala. Aug. 14, 1879.

—We call the attention of our readers to the advertisement of the South Alabama Female Institute, which appears in this issue of our paper. This institution is located at Greenville, Alabama, on the Mobile and Montgomery Railroad. Prof. I. M. Thigpen, one of the principals, has had many years' experience as an educator and is an excellent teacher. Rev. B. H. Crumpton is too well known to the Baptists of Alabama to need any commendation from us. He is one of the most universally popular and successful Baptist ministers in South Alabama. And judging from the prosperity of the South Alabama Female Institute, the past session, we should say that he is also one of the most popular and successful college Presidents in that section. We bespeak for the school a liberal share of patronage.

—I assisted Bro. Avant three days in a meeting at Damascus, over a month ago. Several were baptized there, several last Sabbath, and there will be others, he says, at the next meeting. The interest continues. I assisted Bro. Sims at a meeting at Garland, soon after. There was quite an awakening. I do not remember the number that joined. There are quite a number of Universalists there. They were regular and respectful in their attendance, and there was some deep feeling among them. I had to leave on account of hoarseness. I also assisted Bro. J. M. Fortune, recently, in a meeting at Fort Deposit. This was one of the sweetest meetings I was ever in. Such a church as he has! They are preparing to build a new house. The church was thoroughly aroused, and several members were received. As an evidence of the good spirit produced in the church by the meeting, they remunerated me liberally for my labors. —B. H. Crumpton, Greenville, Aug. 23.

Birmingham Proposition.

Previous amount obtained, \$275.00
Union Springs church, 45.00
R. H. Sterrett, Columbiana, 10.00

Total, 330.00
"Who will be the next?" Come up, brethren, with a hearty good will, and make glad the hearts of our struggling brethren. You'll never regret it. S. HENDERSON.

That "New Meaning" to Theology Not New.

There is a dictionary, or scientific, accurate use of a word and there is a colloquial, common use, and the two may be, and often are, very different. E. g.: a doctrinal sermon in colloquial, common use means a sermon on some denominational peculiarity, if by a Baptist, on close communion or baptism. But, every body knows, or should know, that the word doctrinal applies equally to that which is held by all Christians in common, as the Doctrine of the Atonement. So, too, while Theology in the dictionary literally means Theos, God, and logos, a discourse, or as our good brother well puts it, "The science of God and divine things," "the word of God," "the Bible," yet in common use it has come to have a very different significance, viz.: a denominational creed, or more accurately still, the creed of the so-called, self-styled orthodox part of a denomination. In almost all denominations there are now two parties, the liberal, progressive wing, those who think that there may be improvement even in their denominational creed, that they have not yet attained unto perfection and are willing to find or have shown to them the more excellent way. Then there is the Orthodox (spelled with a capital "O" and pronounced with a Pharisical twang) wing, those who belong to the infallibles, who have not only found out the Almighty unto perfection, but have long ago perfected the most perfect formulas for the expression of their perfection of knowledge. All who dare think or give expression to their thinking outside of or in any way different from these formulated dogmas of the so-called, self-styled orthodox are unworthy of membership in the denomination. Now the stereotyped way of presenting these orthodox dogmas is Theology. It may be as different from the word of God as darkness from light; nevertheless it is Theology, and according to these self-constituted oracles of the denomination, the only true Theology. A man may preach the word of God, viz.: "God so loved the world that He gave his only-begotten Son," i. e., that the death of Christ was not a satisfaction to Divine justice, the suffering of the penalty due the sinner, and does not procure for man the love of God, but that God always "loved the world," and it was that infinite divine love that procured for man the death of Christ—a man may preach this, so clearly taught, in language plain and positive and in such exact conformity to the spirit of Divine love manifested in the Gospel, and yet it is not Theology, not orthodox Theology, but heresy. It is only that which conforms to the fixed, rigid, unyielding and never-to-be-tampered-with creed of Orthodoxy that is Theology proper. A pastor may be and should be happily ignorant of and free from any such Theology. EUFULA.

Aug. 20th, 1879.

Revival at Ocmulgee.

Our church at Ocmulgee had decided and arranged to hold a series of meetings immediately after the adjournment of the District meeting, held here on the fourth Sunday in July, and had been praying for an outpouring of the Spirit. We expected ministerial aid, but were disappointed, and the work devolved on Bro. Drew, the pastor. The congregations were large and attentive, manifesting an evident presence of the Holy Spirit, as was shown by the hearty response to a request of Bro. Drew that the church would enter into a covenant of prayer for the convicting influence of that Spirit. The meeting continued two days, and resulted in the addition of fifteen to our number on profession of faith, and one by restoration. A deep impression was made on others; some of whom we feel assured will follow.

On Wednesday we repaired to the waters of Ocmulgee Creek, in which the ordinance of baptism was administered to those who joined by experience. We then repaired to the house, when Bro. Drew gave the new converts a lecture on the duties of a Christian. After the conclusion, another young man, being convinced of the truth, desired a special prayer. The church was again convened, and prayer being made, he confessed, asked admission, and was received, and we repaired the second time to the water where he was buried with Christ by baptism. This was indeed a season of rejoicing to Ocmulgee church, as well as to the community, as all of those who joined were of mature years, and of influence and social standing. We claim now that we have one of the liveliest churches in the Association, if not in the State. We have a large and interesting Sunday-school, and a weekly prayer meeting, regularly and well attended.

BRO. DREW, OUR PASTOR.

I am almost afraid to write you of him, for fear that some of our strong churches might try to persuade him from us. He is a young man, has been preaching only about twelve or

fifteen months, and is destined to take a front rank in our denomination as a Gospel preacher. He is able, earnest, energetic, and has an untiring zeal for the cause of the Master and the salvation of souls. It is under his ministry that we are largely indebted for the development to our present good condition. When he took charge of our church we had several young members who, for some time, had been a source of trouble and anxiety to the church. They are now good and useful members, and do not hesitate to lead in our public prayer meetings.

We were very favorably impressed, up here, with the District meeting, and think that the leisure time we generally have in the summer months could not be more profitably employed than in attending them.

W. C. MAYES.

Perryville, Aug. 3d.

Did Both Natures Suffer?

A respected friend desires me to answer this question through the ALABAMA BAPTIST. In reply, I say that both of the discussions of the question I have seen, have grated on my feelings; some have shocked me. So I think it has been with others. I once barely mentioned the question as then in the papers, to my old pastor, Dr. J. H. DeVotie, and it seemed to agitate him to the very centre of his soul. Are there not topics too awful and sacred to be mentioned except with bated breath? Surely too much so to be dissected like other things.

I know the reverential spirit of my friend, and will do what I can to relieve any necessary questionings in his mind, but I cannot promise to be "plain and lengthy."

The sufferings of our Lord, so far as they were physical, do not appear to have been extraordinary—not more, perhaps less, than those of the thieves crucified on either side of him; at least I discover no proof that they were greater. His mental anguish seems to have been the extraordinary part of the tragedy, in the garden and on the cross. This fact comes out in expression: "My soul is exceeding sorrowful unto death." "Being in an agony he prayed." "His sweat was as it were, great drops of blood falling down to the ground." Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The assumption of humanity appears to have been in great part, in order that he might become mortal—might suffer and die. The inference is strong that without taking human nature he could not have suffered. The idea of Divinity suffering, were indeed hard to conceive. "Being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "We see Jesus who was made a little lower than the angels, (made man, Ps. 83,) for the suffering of death crowned with glory and honor; that he, by the grace of God should taste death for every man."

I suppose that the union of the Divine with the human nature dignified and exalted the character of the victim and ennobled the sacrifice above all we can think. E. B. T.

LITERARY NOTICES.

HISTORY OF THE DISCOVERY OF ANESTHESIA. By J. Marion Sims, M. D., M. A., LL.D., 267 Madison Avenue, New York.

We are indebted to the author for a complimentary copy of this pamphlet. It is an interesting reading to the physicians.

We acknowledge the receipt of a catalogue of Mississippi College, located at Clinton, Miss. There were 131 students in attendance last session. We have also received a catalogue of the Gainesville Female College, Gainesville, Ala., of which Rev. I. M. Stone is President.

MR. HENRY CABOT LODGE, one of the new editors of the International Review, will contribute to the September number a review of the life of Secretary of the Treasury Albert Gallatin. Mr. Philip Gilbert Hamerton will begin his article on Rubens in the same number. A. S. Barnes & Co., Pubs. New York.

SUMMER AND ITS DISEASES, by James C. Wilson, M. D., of Philadelphia, is the third of the series of Health Primers published by Blakiston, Philadelphia, Pa.

The contents are: The Summer; Sunstroke and Heat Fevers; Summer Diarrhoea and Dysentery; Cholera Infantum; Summer and Autumnal Fevers; Summer Colds and Hay Asthma; The Skin in Summer, and its Diseases. The book would do good in every family. Price 50 cents. Address the publishers.

LITTLE'S LIVING AGE for August 9th and 16th. 17 Bromfield St., Boston.

Articles: Wordsworth by Matthew Arnold; The Mirabeaus; Food, by Sir Henry Thompson; Moose Hunting in Canada; Last Jewish Revolt; Choral; Evangelical Movement, by Mr. Gladstone; Birth, Life and

Death of a Storm; Wordsworth; Journey of Col. Pjelskys towards Tibet; Influence of India on China; Prince Napoleon's Funeral; Egyptian Exiles; Chances of War; Ghost of Morcar's Tower; Jean Ingelow's "Sarah de Berenger"; and Sarah Tytler's "The Bride's Pass"; and the usual amount of Poetry.

THE NATIONAL SUNDAY SCHOOL TEACHER for September. Chicago: Adams, Blackmer, & Lyon Publishing Co.

"Hints for Object Lessons" contains good suggestions for teachers of little ones. "A Letter's Mission" and "The Church One Big Bible Class," will both provoke thought. The lessons are treated very fully. The Review Chart and Quarterly Review hints will aid superintendents and teachers in the review. The National Quarterly, The Scholar's Weekly, and The Little Folks for infant classes, make up with the Teacher valuable helps for any school.

MAGNIFICENT REPLY to Col. Robt. G. Ingersoll's Attack on the Bible. By S. V. Leech, D.D. Religious Newspaper Agency, 21 Barclay St.

As may be inferred from the title, this discourse is of the sensational sort. It is a pity that some friend of Dr. Leech had not plucked away all the artificial flowers, and thus allowed the argument to appear divested of all encumbrance and caricature. In an age like this the Bible gains no adherents from the rhetoric of a sophomoric, who regards it as "a mighty Pharoah by a river ford!" and who urges men to "bind its precepts around their spirit necks."

THE PENN MONTHLY for August, No. 125 North South St., Phila.: Edward Stern & Co.

The review of the month is unusually good, although the proposal strikes us as unhandsome that Northern contributions to the relief of Memphis should be accompanied by a protest at "the outrageous treatment of our fellow citizens of colored skin." For the Memphis Sanitary Committee declare that these "fellow citizens" are the persons whose refusal to go into camp as the whites have done, will necessitate the application for relief from abroad. The Penn Monthly is wonderfully accurate except as to matters going on immediately under his own eyes. The essay on the Art of George Eliot is a fine specimen of literary criticism.

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

The articles are as follows: 1. Stubbs' Constitutional History of England. 2. One of the most considerable works of modern literature. 3. "The Worthies of Norwich." Interesting sketches. 3. "Brugsch's Egypt Under the Pharaohs. 4. "The Hatton Papers." 5. "Intemperance and the Licensing Laws." An account of the results of recent legislation, and of the various suggestions for its amendment. The writer considers prohibition to be impracticable. 6. "The Works of Rembrandt." 7. "The Scots of Buccleuch." 8. "The Fallacies of Evolution." Development by evolution is merely a rhetorical expression, "a form of words and nothing more." 9. "Rural-England." 10. "A Brief Retrospect." Condenses both the present Parliament and the present Administration.

THE SUNDAY SCHOOL

LESSON EXPOSITION.

INTERNATIONAL SERIES.

Prepared Expressly For The Pulpit.

LESSON FOR SEP. 7, 1879.

The Coming of the Lord.

GOLDEN TEXT: "And so shall we ever be with the Lord."—1 Thess. iv. 17.

EXPOSITION.

INTRODUCTION.—The Epistles to the Thessalonians were Paul's first letters, and were written about 53. A year or two previous he had established the church at Thessalonica, but had been compelled to leave, and had gone to Athens, whence he sent Timothy to establish the church. Timothy returned and met Paul at Corinth, and made his report (see Thess. i.), and then Paul wrote this letter, one object of which is that of our lesson,—to comfort the Thessalonians who expected an early coming of the Savior, in accordance with Paul's preaching, but thought that those of their Christian friends who had died, would neither witness the coming of Christ nor enjoy its privileges.

EXPOSITION. 1. ASLEEP IN JESUS. 13, 14.—The sorrow of the Thessalonians arose from their ignorance, in regard to the resurrection. They thought, with the heathen in general, that there would be no resurrection, and consequently they had no hope of a resurrection, nor of a life beyond it. Now, says Paul, I would not have you, through ignorance, to sorrow, as they do, who have no hope of a resurrection, in the case of those Christians who are dead; for "asleep" in our lesson, applies to those believers who have died. For, adds he, since we believe that Jesus died for us and rose again from the dead, so may we believe that God will bring back from the dead with Jesus those who are asleep in him.—i. e., Christians who died believing on Jesus. Christians are represented as asleep in Jesus—in a state of trance and rest, awaiting his return, to come with him, or accompany him, at his return.

2. WAKED BY JESUS. 15-17.—Paul goes on, now, to give his authority for this statement: "For, says he, I am permitted, by the authority of the Lord himself to declare (through express revelation. 1 Cor. 11:23) that those Christians who remain alive at his coming, shall not (go before) or take precedence of those Christians who are dead.

He now proceeds to give a reason for his last assertion: For, says he, the Lord Jesus himself shall descend from heaven with a shout (with a shout of command by himself or by an arch angel), accompanied by the resurrection trump of God; and those Christians who are dead shall rise from their graves—rise in fact, before that wonderful change of transformation, which shall take place in the bodies of living Christians (1 Cor. 15:51, 52). Then (all at once, we Christians who may be living, and who shall have undergone an instantaneous and wonderful spiritual and incorruptible change), will be caught up together with the risen righteous dead into the clouds (or in the clouds) to meet the Lord Jesus in the air; and then we shall all be with him forever.

Paul says nothing, here, about the resurrection of the wicked, nor about when this resurrection will take place, nor where the risen and changed Christians will go.

3. LIVING WITH JESUS. 18.—He has simply relieved the minds of the Thessalonians, in regard to their righteous friends who have died. He says they will rise from the dead, when Jesus comes the next time, and together with those Christians who are alive, shall go and be with him forever. Therefore, he adds, comfort one another with these words, be not sorrowful, your dead friends shall rise from the dead, and both dead and living Christians shall go and be with the Lord forever.

Early Christians were very ignorant, and we must make allowance for them. Among the Jews especially, the resurrection was a doctrine most hard to understand and believe, and the heathens, some of them, believed in a resurrection from the dead.

The sturdy old Emperor William, of Germany, whose long and successful life has been the wonder and envy of many, recently said that there is nothing like true religion to bear one up amid the cares of life. He spoke strongly against the infidel notions of his empire. This was a noble testimony. And this is the same true man whose nephew applied to him for a divorce and was replied to in this way: "No, sir, you promised to keep your wife until death; you must do it. I will have no such disgraceful, unchristian practices as you propose introduced into our family for others to follow. Princes must be examples to their people." One sees in this inflexible devotion to truth and right, the true reason of the long and prosperous reign of this noble ruler.—Record.

Shall He Go?

The Home Mission Board, S. B. C. have fixed upon the first of October for the departure of Bro. J. B. Hartwell for his field of labor among the Chinese in California, provided the necessary funds are furnished. Transportation money, and the means of living when he reaches his destination, are indispensable. The question at the head of this article can be answered only by the friends of the mission. An amount sufficient to meet the expense has not yet been sent to the Board, but we are confidently expecting it within the time named.

The case is urgent. We beg you, brethren, friends of Jesus, delay not. Wm. H. McIntosh, Cor. Secretary.

Marion, Ala., Aug. 18, 1879.

The Birmingham Parsonage.

Up to date the following contributions for the Birmingham parsonage have been reported at this office:

S. Henderson, \$10.00
J. L. West, 10.00
J. T. Tichenor, 10.00
Mrs. H. E. Reynolds, 10.00
S. S. Silvan Baptist church, 10.00
Marion, Ala., 10.00
Trussville Baptist church, 10.00
Trussville Sunday-school, 10.00
Montgomery, 125.00
Tuscaloosa, and Northport churches, 60.00

Total to date, 275.00

Have you ever observed how mad it makes a man with a sore throat because he can't swallow about 250 times every four or five minutes?

ALABAMA NEWS.

The house of Mr. B. Thompson was recently burned in Lee county.

The boll worm is doing considerable damage to cotton in Marengo county.

The first bale of new cotton was sold in Eufaula on the 20th inst. at 17 1/2 cents.

The Livingston Journal says: The fodder crop is almost a total failure in this county.

Five prisoners escaped from the Monroe county jail on the 19th inst. One of them was recaptured.

A large number of Germans have moved to Birmingham from Cullman, and others are expected to follow.

The general impression is that the cotton crop has been cut off at least one-third by the rains, rust and worms.

Mr. A. M. Lester was painfully but not dangerously injured by being thrown from a buggy, near Columbiana.

The Eufaula Whig says: Practical farmers are of the opinion that the cotton crop will fall short 33 1/2 per cent.

A new postoffice about fifteen miles east of Cullman, on the Warrenton route, has been established, named Etha.

The sweet potato crop is said to be excellent and some of our farmers are enjoying fine ones.—Eufaula Whig.

The Autauga pta crop never promised a better yield, while root and vine crops both bid fair to yield their full supply.

A shoe maker named Patterson killed Chris Streater, in Eufaula last week, by a blow on his head with a shoe hammer.

Mr. Robert Rabb, of Evergreen, killed a large rattlesnake recently, seven feet in length, with seven rattles and a button.

The Hayneville Examiner says that there will not be more than two-thirds of an average crop of cotton made in Lowndes county.

A white man by the name of Dobbins shot and killed a negro a few miles north of this place last Saturday evening.—Talladega Mt. Herald.

Dr. Drennon, of Arkadelphia, has an 18 months old pig that weighs 600 pounds. Right good sized little pig, don't you think?—Jasper Eagle.

The wheat crop of Madison county, will probably reach 100,000 bushels, the largest yield the county ever made. The major portion of the crop has been marketed.

We clip this from the Clayton Courier: An old lady called by her friends, "Aunt Sallie Mixon," said to be 107 years old, died in Cox's Mill Beat one day last week.

Says the Tusculum Alabama: We are informed that a large black bear has been preying on the corn fields three or four miles east of town, for a month or more.

Mr. Blumhard, recently connected with journalism in Buffalo, N. Y., arrived here on Monday morning, and intends entering at once into fruit raising, in which we wish him great success.—Cullman Tribune.

The Talladega Mountain Home says: "Hon. Wm. Baker has found a bed of rich iron ore, brown hematite, on his land one-half mile from the depot at Kymulga. From the specimen exhibited to us we would say the ore contains at least forty-five per cent of metal."

We've got another challenge for the towns of Alabama, of like size of Jasper. Within 300 yards of our court house there are 35 white resident voters, 10 of whom weigh 2042 pounds. Who says these ten voters wouldn't have considerable weight in an election?—Jasper Eagle.

The Alabama State Convention of Universalists, for 1879, will be held at Camp Hill, Tallapoosa county, commencing on Friday before the fifth Sunday in August, and continuing three days. J. C. Burrows, the editor of the Universalist Herald, is President of the Convention.

The Troy Messenger says: Farmers say more corn has been destroyed by squirrels, this year, than in many years past. All the woodland side of fields and swampy bottoms are completely ravaged. Hogs would not have done much more damage in some fields we have noticed.

From enquiry we learn that while there are a few worms in different portions of the county, they have not done any damage to the crops, nor are they particularly feared. The rust is doing some damage. The crop will be very good, so far as our information extends.—Tuskegee News.

The Mobile Register says: Tuesday morning, about ten o'clock, a sad accident occurred to James McDonald, a lad about 12 years of age, residing on the corner of Cedar and Tennessee streets. He was gathering figs, and while up in the tree fell to the ground, striking on his head and side, and injuring himself so severely that he has not spoken since. It is feared that the injuries sustained will prove fatal.

Work on the Muscle Shoals Canal has about ceased for the present, and all the hands, except stone-cutters, have been dismissed. Quite a number of them have arrived in Decatur, and they say they are going to the government works on Coosa river. The cause of suspension on the Muscle Shoals Canal is said to be that the funds appropriated have all been consumed.—Decatur News.

Three years ago Talladega county had a registered debt against it amounting to \$18,000. It is now declared clear of all indebtedness, and has a small surplus in its treasury. The Commissioners Court, which was in session last week, reduced the county tax twenty per cent, and the rate now stands forty cents on the one hundred dollars worth of property. This will effect a reduction of \$2,400 in the county revenue to be collected next winter.

The negro "Faith Doctor," of Tuscaloosa, is causing some excitement among the colored people of this place. Fifty or sixty went from here on Sunday, to have their maladies cured. We hear of one who has been almost dead for a number of years, who claims to have had her hearing entirely restored. Many of the superstitious creatures really have faith in this humbugging doctor. It is bad for the darkeys but good for the railroad.—Eufaula Whig.

Says the Troy Messenger: According to the statement of farmers from all over the county, the fate of the cotton crop has already been sealed. Nearly all bolls not matured before the late rainy spell, have been sealed, while the fatal black rust has become so general as to preclude the possibility of any late or top crop of any consequence. And added to these disasters, the boll worm is doing considerable damage. It is now very certain that the crop in this section will fall short at least one-fourth of that of last year.

The Jasper Eagle says: Mr. Joe Clements was badly bitten by a rattlesnake, on the morning of Aug. 18th. He was in the field picking beans for dinner, and stepped on the snake which struck him on the left foot, one finger entering a small hole in the old boot he was wearing, and penetrated his foot where the big toe joins it. The other gang struck the leather and did no damage. He came to town at once, was placed under the influence of liquor and returned in the evening out of danger.

Says the Livingston Journal: Mr. J. R. Grady has left at our office several cotton bolls filled with seeds, but containing not a particle of lint. We were absent when he called, but he was understood to say that the bolls referred to were a fair sample of the product of a whole field. He made no statement as to the kind of seed planted. We were last year shown a boll similar to those above described, but it is hardly reasonable to suppose that any one would desire to raise a crop of them. Can it be that, under certain conditions, cotton will, or can, so degenerate.

—The Commissioners Court, of Hale county, at its recent session, ascertained the taxable value of property in this county to approximately \$2,300,000, upon which it levied a tax of 1/4 of one per cent, for current expenses of the county; 1/4 of one per cent, to meet the annual interest on the county's railroad bonded debt; 1-16 of one per cent, for building and keeping in repair the public bridges; making the county tax 8 1/2 and 1/2 mills on the dollar, which supplemented by 7-10 of one per cent, for State purposes, makes the rate of taxation on property in this county one cent and five and 1/2 mills on the dollar. The taxable value of property in the county was raised \$15,105.—Watchman.

OBITUARIES of subscribers or members of our families (inserted free of charge) contain 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 all obituaries down to 100 words when they are not accompanied with the money.

IN MEMORIAM.

Died, in Pickens county, Ala., July 23d, 1879, George Howard, infant son of Charley and Elizabeth Lancaster, aged 1 year and 8 months.

Little Howard was a most interesting and lovely child.

God gave to them a lovely lad, But, ah! it did not bloom; For ere two years had passed away 'Twas hid beneath the tomb.

When time has ceased rolling, his body will rise, With all the bright millions that people the skies, To meet his kind parents on Canaan's bright shore, Where parents and children are parted no more.

Live in hope; for by grace divine you'll meet again in Heaven.

JOHN W. JENNINGS, Carrollton, Ala., Aug. 16.

Died, at the residence of T. E. Taylor, of Pinetucky, on July 29th, Leath Taylor, his infant daughter, of congestion of the brain, after two days illness. Also Mrs. Eliza Ham, wife of James F. Ham, on July 29th, leaving an infant child of three days old. Mrs. Ham was an esteemed member of the Baptist church, which she joined several years ago. Also died, upon the same place, after a long and painful illness, Mr. Z. Harris. At the time when this afflicted man professed conversion and desired baptism, he had become so enfeebled by sickness that it was impracticable to comply with his request.

A Source of Much Bodily Evil.

If the habit of body becomes irregular, much evil is inflicted on the system. The stomach becomes dyspeptic, bilious symptoms develop themselves, the circulation is contaminated, and the nervous share in the general disorder. It is of the utmost importance that the bowels should be thoroughly and speedily regulated when they grow derelict. The corrective agent best adapted to this purpose is Hostetter's Stomach Bitters, a wholesome, non-gripping vegetable laxative, worth all the rasping cathartics invented since the time of Panselusus. People who have been in the habit of using blue pill, calomel, and other drugs and cheap nostrums for constipation, should abandon such hurtful and useless medicines, and substitute for them this pleasant and gentle aperient, which not only produces the purgative effect necessary, but also strengthens while it regulates the bowels, stomach and liver. It moreover cures and prevents intermittent and remittent fevers, gout, rheumatism, debility and urinary troubles.

NINE NOVEMBER FAIR.

The great market of the eastern world has been held at this junction of the Volga and Olga Rivers, in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Cosack, Chinese, Turk and Persian meet the German and the Greek with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics. It is a place where the most celebrated remedies from America were displayed in an elegant Bazaar, where the Doctor himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the West, and are an effective antidote for the diseases that prevail in the youths of the North as well as the huts and cabins of the Western continent.—[Lincoln Ill.] Times.

Do We Believe in Witchcraft? "I take the position that we do not, in its broad sense," said a gentleman of years and experience, "but many of the superstitions of the present day carrying a Buckeye in their pocket, through a kind of superstition, when they might be relieved by a few applications of F. J. Taylor's Life Ointment. This Ointment is made from the Buckeye, and is recommended for nothing else but Piles. Try it. It will cure you. Price 50 cents a bottle. For sale by all druggists, juncto

Taken in the Act. Sister Jones called on Elder Smith a few evenings since. Being a next-door neighbor, she entered his study unannounced, and was greatly shocked at seeing him taking a drink from a suspicious looking bottle. He said, "This is my medicine, Ma'am. It is called 'This Sister Jones is Tabler's Portwine, or Vegetable Liver Powder, the only remedy I have ever found for the many troubles arising from a disordered liver. I can recommend this medicine to all who are afflicted with it." For sale by all druggists, juncto

The following testimonial is signed by the leading physicians of St. Louis. "Calden's Liebig's Liquid Extract of Beef and Tonic Invigorator is a very agreeable article of diet, and particularly useful in Dyspepsia, Fever, and every depressing disease. We cheerfully recommend it. Every family should have a few bottles." Sold by all leading Druggists.

THE BEST is always the cheapest; but when the best is also with BLACKWELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO, it is easy to see why all smokers should insist on having it. Your dealer keeps it. Chew Jackson's Best Sweet Navy Tobacco.

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Announcement:

The Seventh Annual Session will begin September 15, 1879, and close June 17,

