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PUBLISHED ALA. BAPTIST.

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Pure Flavoring Extracts a Specialty
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The Largest Stock in Central Alabama, which is offered at popular prices.

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—DEALER IN—
CARRIAGES, WAGONS AND CARRIAGES, FURNITURE, Metal Castings, &c.,
Cor. Water and Selma Streets.

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

Counting Baby's Toes.

Dear little bare feet,
Dimpled and white,
In your long nightgown
Wrapped for the night,
Come, let me count all
Your queer little toes,
Pink as the heart
Of a shell or a rose.

One is a lady
That sits in the sun;
Two is a baby
And three is a nun;
Four is a lily
With innocent breast,
And five is a birdie
Asleep on her nest.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.]

SELMA, ALABAMA, THURSDAY, SEPTEMBER 18, 1879.

[No. 28.]

RATES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$4.00	\$6.00	\$12.00
2 "	3.00	6.00	10.00	19.00
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.00	32.00
5 "	6.00	13.00	23.00	44.00
6 "	7.00	16.00	28.00	52.00
7 "	8.00	20.00	34.00	60.00
8 "	9.00	24.00	40.00	68.00
9 "	10.00	28.00	46.00	76.00
10 "	11.00	32.00	52.00	84.00

Publishers' Notice 25 per cent. additional.

Autumn.

The drying leaves fall fast,
Chestnut, willow, oak, and beech,
All brown and withered lie,
Now swishing in the cutting blast,
Now sudden under foot—they teach
That one and all must die.

This Autumn of the year
Comes sadly home to my poor heart,
Whose youthful hopes are fled,
The darkening days are drearier,
Each love once mine I see depart
As withered leaves and dead.

But is it all decay?
All present loss—no gain restore?
Monotony of pain?
Ah no! I hear a lay—
The robin sings—how sweet the note,
A pure unfeigned strain.

And of all flowers the first,
Beneath these levels in spring shall blow
Sweet violets, blue and white,
So soft and sweet shall bloom,
In Spring-like colors shall glow,
In Heaven upon our sight.

PLAN FOR A SERMON.

The Balances of the Sanctuary.

SAMUEL II. 3.—"The Lord is a God of knowledge, and by him actions are weighed."

Introduction.—The facts of the history. [Perhaps an allusion to the reproaches of Peninnah and the rebukes of old Eli.]

I. The subject of trial. "Actions."

II. The qualification of the trial. "The Lord is a God of knowledge."

III. The process. "Actions are weighed."

IV. Conclusions.

I. The subject, &c.—Actions are very deceptive; they present to the eyes of men only their externals, not their hidden principles. Men are continually deceived in their judgment.

2. There are two acts of prayer, the one precisely resembles the other, in outward form, in the words employed, the attitude of body, the aspect of the countenance; but the one is a true worshipper, the other is a hypocrite.—There are two acts of praying, &c. Sometimes actions are not in any degree what they pretend to be, sometimes in part only what they seem to be. There are some things in which the conduct of men appears worse, and some in which it appears better than it really is.

II. The qualification, &c.

1. The Lord knows all the motives and thoughts of the heart.

2. He possesses a perfect knowledge of all the circumstances of every action.

III. The process. Men may weigh other things, but not these.

1. The standard. His holy law. His Divine word.

2. There is always an object in weighing.

IV. Conclusions.

1. Weigh your own character and actions, not those of others.

2. If found wanting, remember, (1.) The righteousness of Christ will outweigh all claims of the law. (2.) A renewed heart will never be found wanting. (3.) Actions that are the fruit of Divine grace will be approved.

3. There must be no hypocritical pretences.

4. Remember the great account.

ANONYMOUS.

COMMUNICATIONS.

District Meeting, Tuscaloosa Association.

Dear Baptist: The meeting of the Fourth District of the Tuscaloosa Association convened with the Bethany church, 14 miles west of Tuscaloosa, on Friday before the 3d Sabbath in August.

The introductory sermon was preached by Bro. F. D. Hale, of North Port, Ala. The following were the subjects discussed: 1. Were those disciples spoken of in Acts 19:1, 2, 3, 4, rebaptized with water, or not? After an able discussion by brethren Traywick, Mayfield, Gregory, Hale, and others, it was answered no! but baptized in water. 2. Has a church the right to discipline a deacon on points of doctrine without aid of a Presbytery? And after able speeches by brethren Fennell, Gregory, Hale, Cox, and others, it was decided that the church had the right.

Bro. O. F. Gregory, of Tuscaloosa, preached Friday night one of those soul-reviving sermons; subject, "I am alone, yet not alone;" and Saturday at 11 o'clock, Bro. O. F. Gregory preached again, from Matt. 11:11. It was rich in Gospel truths. At night Bro. F. D. Hale, of North Port, Ala., preached to a crowded house on the value of the soul (Mark 8:36, 37). It was an able discourse to the unconverted.

Sunday it was decided to have two sermons. At 10 o'clock Bro. Gregory preached to a large congregation under an harbor, from Luke 23:33.—It was good to be there, and at 11 o'clock, Bro. Hale preached again, on the Second coming of Christ.

We all feel thankful to God for such brethren, and may the Lord be with them and bless them. Thus closed another harmonious meeting, and we hope much good was done.

J. A. MITCHELL.

Sigey Turnpike, Sep. 1st.

West Alabama.

Dear Baptist: Doubtless you have received some items from this portion of the State in reference to the spiritual bombardment that has been going on for several weeks past; the attack being made by the Baptist church at Pushmataha, Saturday preceding the first Sabbath in August, and closing with the district meeting at Mt. Hermon, Sumter county, embracing the 5th Sabbath. During this campaign the soldiers of Christ were compelled to change position as regards territory, but the change was an advance movement. Having previously planted our batteries at the different points, a council of war was held, and it was agreed that we should attack the enemy first at Pushmataha. Eld. B. F. Hendon, our evangelist, first called on our assistance, and for six consecutive days, save Sunday at 11 o'clock, he nobly defended the rights of freedom, by obeying the commands of his Captain and by taking a bold stand for Jesus. He hurled his missiles of spirituality among the enemy, which proved effectual in pulling down the strong-holds of Satan and establishing in the hearts of Christians the pure principles of Christianity. This battery was partly manned by a young and brave officer, just from Howard College, in the person of J. D. Cook, who did efficient work in this contest. We gained an additional strength of three only, at this point. Leaving a strong garrison, we made a strong stand at

ZION CHURCH.

in the southern portion of Sumter county. We found this battery well planted and manned by a formidable force, able to repel the enemy. The officers that came to my assistance at this point were Elds. W. F. Pond, C. C. Vaughn, B. F. Hendon, A. R. Scarborough, and J. D. Cook. All came with their hearts freighted with the love of Jesus. Some were "sharp shooters," others "light artillery," and some "light infantry," each in his place doing a vast amount of execution. The contest continued eight days during which time the banner of Christianity unfurled, the rights of Christianity maintained and sinners were quickened and made alive, while quite a number were made to rejoice in the love of God, many others were anxiously inquiring the way of life and salvation.

Only two young ladies—one a daughter of your correspondent and pastor of the church—were added to the church by baptism, yet there were many hopelessly converted, and we are looking forward to the future when we will be able to realize their union with the church. The "artillery" ceased their firing on Sunday, and leaving a formidable force in possession of the fort, I made a stand at

CUBA.

Saturday night, all alone. This is a new church situated on the railroad running from Meridian to Birmingham, and in a thickly populated portion of the country. With this church the next session of the Bigbee Association will be held, and the brethren and friends are looking forward to that time with a great deal of interest, and are making large preparations for its support. But the association will have passed before this reaches the public. Being alone, I hold the position until Monday night, when, after receiving an addition of four to the ranks at that place, we thought best to garrison the fort and go in search of other conquests. I accordingly mounted my horse, "about wheeled," and made my way home. On arriving at the dearest spot on earth—home, I heard the sound of the distant gun—the battle was raging.

CONCORD.

was the point where the action took place. I refreshed my body, changed horses, and hastened to the scene of action. I found Eld. W. F. Pond standing alone. Eld. B. F. Hendon had been with him and did valiant service. But the contest was so hot he became indisposed from over-exertion and was compelled to quit the field. I took charge of the "left wing," while Eld. Pond commanded the "right wing," where a constant discharge of artillery and an incessant fire from the infantry caused the enemy to fly from the field. We took possession of the battle ground with an addition of nine faithful soldiers to our ranks, and by Friday evening we had so successfully repulsed the foe, that his drum was not even heard at a distance. Friday evening the rain began to fall fast and heavy. It continued to rain until late Saturday evening, when it ceased, and on Sunday morning I mounted my horse and rode 27 miles to

HOPEWELL CHURCH.

I arrived during the cessation of

hostilities, one noble young brother, J. D. Cook, having engaged the enemy during the morning. And although a young officer, he presented a bold front, and his being a righteous cause, he gained a decided advantage. I relieved him and took command of the fort in the name of Jesus. The action continued four days, during which time our guns and music were heard at a distance, and there "then went out to us Jerusalem, and all Judea, and all the region round about Jordan;" that is, Mt. Sterling, Butler and Tompkinsville, heard us preach, sing and pray, and united their efforts with ours in defeating the enemy, and a complete victory crowned our efforts. The Baptist church at this place, the Baptist denomination and Howard College, all have cause to feel proud of our young theologian, J. D. Cook. May he live long to honor his calling and his worthy auxiliaries. This was a meeting long to be remembered by the friends and supporters of the same, and the recipients of its blessed results. Christian hearts were made to glow with love to God, and sinners were awakened, converted and brought to Christ. During the four days' struggle we gained an addition of seven converts, all ladies. Heaven bless the women! They stand high in the estimation of men, high in the estimation of Heaven, and I imagine they will eventually take a lofty position in the celestial city.

At all these points our batteries were well supported by both infantry and cavalry, whose prayers and sighs were heard and felt by us as they ascended to God by faith in Jesus. We have left them to be absent one month from each. But we feel that their trust is in God, and that their faith is well founded. To God be all the praise.

We returned home at the close of a few weeks tour, worn out, almost, physically and mentally, so much so that we were compelled to decline attending the district meeting at Mt. Hermon church, distant 22 miles.

Monday morning next, Sep. 1st, I went into the school-room to resume an occupation of 18 years continuance.

I found that the district meeting was a success; these are glorious meetings and should be well attended and well supported.

J. K. RYAN.

Pushmataha, Aug. 28.

That Answer on Intercommunion.

In the ALABAMA BAPTIST of August 7th, Bro. West, in answer to a Texas querist, says: "The Lord's Supper is a church ordinance, and at such it is to be observed by each church as a church." This is only following after many other Baptists in explaining the ordinance mentioned. But the evidence presented in support of the position has not satisfied me of its correctness. Why not say that it is a Christian ordinance, to be observed by all regular, orderly Christians and that it was committed to such Christians in their collective capacity of regular, orderly churches, for observance, guardianship and perpetuation? For was not this ordinance (as well as the precedent ordinance of baptism) instituted before there was an organized church? If not, prove it.

Bro. West further says: "No church is required by Scripture to invite another church or individual members of another church to commune with her." Very well, but is a church forbidden by Scripture to extend such invitations? If so, where?

The soldiers of an army are, for convenience and efficiency, organized into sub-divisions, (called companies,) each of which is to a great, but yet limited extent, independent of the other; but there are certain duties that devolve upon, and certain rights and privileges that belong to, each individual soldier, whether he be for a time serving with his own sub-division or another. These duties and privileges attach to him wherever he goes. The Scriptures speak of individual Christians as soldiers of the Lord; collectively they constitute the army of the Lord. For convenience and efficiency they are organized into sub-divisions, (called churches,) each of which is to a great, yet limited extent, independent of the other; but there are certain duties that devolve upon, and certain rights and privileges that belong to, each individual soldier, whether he be for a time serving with his own sub-division or another. These duties and privileges attach to him wherever he goes. Now, I will not enumerate the commonly recognized duties of a soldier of Christ, but it may be necessary, to make my argument plain, to say that the observance of the Lord's supper is both a duty and a privilege; and if one soldier is for a time, however short, serving with some other subdivision (church) than

that which has his name upon its rolls, and there is no good reason to question his uprightness and orderliness, no one can rightly say to him that he shall not perform the duty, or exercise the privilege of observing the memorial of his great Captain, merely because of his absence from the subdivision to which he specially belongs. If such right exists, where is the evidence of it?

But I did not intend to write so much upon this subject; one short paragraph was the extent of my intention when pen and paper were brought into contact. Nor do I desire to raise a controversy; but I do want evidence of Scriptural or logical—

to sustain the premises upon which certain of our brethren (toward whom Bro. West appears to lean) build their arguments in favor of the lawfulness, or the propriety of what is known as non-intercommunion. Will be glad of an answer from any competent hand; but don't forget to establish the premise before the argument is put on it.

E. F. BABER.

Colliere, Lowndes County.

P. S. Why should a church be spoken of as *her* or *she*, when there are male as well as female members? Is there not more propriety in the neuter gender *it*, than in either the feminine or masculine, as applied to a church?

NOTE.—Bro. Baber has proved nothing. In our answer to the Texas querist, we did not attempt to prove anything. We merely stated that while some Baptist churches invite all members of other churches, "of like faith and order," who may be present, to partake of the communion with them, other Baptist churches restrict the invitation to their own members. Bro. Baber mistakes our position when he supposes that we lean toward the opinion of those who restrict the communion to their own members. It is, and has been, our uniform custom to invite members of other Baptist churches, who may be present, and who are known to be in good standing in their churches, to the communion. But if the Bible either forbids or requires us to invite them, we have not found the passage. We are willing to learn.

Meeting at Midway.

Dear Baptist: The Second District of the Centennial Association convened with Midway church, Montgomery county, on Friday before the fifth Sunday in August. The introductory sermon was preached by the appointee, Elder M. N. Eley, from Union Springs. Text—John 14:2, "I go to prepare a place for you."

Two o'clock p. m.—Meeting was organized by electing Bro. A. J. Slaughter moderator and the writer clerk.

We had some interesting speeches from Elders M. N. Eley and J. M. Green and brethren F. E. Boykin, A. J. Slaughter, Richard Gray, A. Hill, James Yeats and Wm. O'Neil.

The following queries were discussed:

1st. What relation does the Sunday-school bear to the church? Ans. The Sunday-school is a work of the church and the church at work.

2d. The present tendency of the church to worldliness and how to meet it. Ans. While we deplore the existence of worldliness in the church, we believe that the only remedy is in earnest, incessant prayer by the church.

3d. The object and plan of church organization. Ans. The plan of the church, a company of immersed believers. The government, a pure democracy. The object, the repository of the ordinances instituted by our Savior, and the dissemination of the Gospel.

4th. What ought to be done with a church member who deals in ardent spirits? Ans. Admonish him, and if he persists withdraw fellowship from him.

The meeting also decided that deal in query 4th, means to make, sell, buy or drink.

The time to Saturday evening was passed in the discussion of the queries. There was a fine audience and a large house, but it seems that the house was not large enough to accommodate the audience, as some of the sleepers gave way on Saturday.

Sunday 9 o'clock a. m.—Prayer-meeting. 11 o'clock, Eld. M. N. Eley preached from Mark 27:30. Theme—The death of Christ a wonderful event.

Two o'clock p. m.—Mass-meeting in the interest of Sunday-schools.

Eld. J. M. Green is pastor of Midway church, but will give up the care of the church at his next appointment. He expects to return to the Howard next term.

The next meeting of this district will be held with Mt. Carmel church, commencing on Friday before the

fifth Sunday in November. Elder B. F. Lockhart will preach the introductory sermon.

The following queries will be discussed, viz:

1st. Does the Holy Spirit effect or operate upon the heart of man and leave it unregenerate? Speaker, R. F. Kirby.

2d. Ought a Baptist association to recognize a church which retains members who deal in, that is, make, sell, buy or drink ardent spirits? Speaker, James Yeats.

3d. Are Baptists, or followers of Bible discipline, ever justified in going to law with another? Speaker, Wm. O'Neil.

4th. What is the duty of a Baptist church toward a member who refuses to take Gospel steps with another member who has offended him or her? Speaker, A. Hill.

5th. What ought to be done with a member of a Baptist church who gives nothing for missions and very little toward the support of his pastor? Speaker, W. W. Evans.

F. E. TOMPKINS.

Near Fitzpatrick's Station.

District Meeting.

BETHLEHEM ASSOCIATION.

Dear Baptist: The First District of the Bethel Association, met with Bethlehem church, Aug. 30, 1879. The body was called to order by Bro. W. A. Parker.

On motion of Bro. McGill, Bro. W. L. Walston was chosen moderator, and Bro. C. T. Saunders, clerk.

Bro. McGill preached the introductory sermon from Eph. 4:15. The sermon was indeed interesting. Prayer by Bro. W. K. Thomas.

On motion of Bro. Parker the regular order of business was postponed, and the body adjourned for dinner, which was so bountifully supplied by the good ladies.

After refreshments the body met. Prayer by Bro. Madison.

Being again ready for business, Bro. W. K. Thomas opened the discussion of the Best plan of Pastoral Support. Bro. W. L. Walston followed. Various brethren engaged in

sult.

On motion of Bro. Parker the order of business was suspended, and a committee appointed to draft resolutions as to the best way, or means, for pastoral support.

On motion of Bro. McGill a committee was appointed to arrange subjects and place of holding the next district meeting.

On motion of Bro. Parker, Bro. E. T. Walston was instructed to furnish the ALABAMA BAPTIST the proceedings of the meeting, and programme for the next.

On motion of Bro. Barkley, the body adjourned until Sabbath morning.

SABBATH MORNING.

Body met and called to order by the moderator, and regular order of business taken up. Report of the committee as to the best way or means for raising pastoral support read and adopted.

Resolved 1st. That were commend to the churches composing this district, that they take immediate steps to secure, as far as possible, pastoral labor.

Resolved 2d. That where one church can employ and set at liberty a pastor in her own bounds, we believe it to be her indispensable duty.

Resolved 3d. That where churches have not the ability let them act in concert with adjacent churches in securing the services of the same minister, and liberate him from secular employment.

On motion of Bro. Barkley, subject of Sunday-school was omitted.

On motion of Bro. McGill, the body then adjourned to meet with Bethel church, at McKinley, on Saturday before the 5th Sunday in November, 1879.

PROGRAMME:

1st. Duties of pastor to his flock. Opened by Eld. J. C. McCaskey; followed by F. H. McGill.

2d. Influence of practical religion on the ungodly. Opened by E. T. Walston; followed by W. B. Jackson, Jr.

3d. What are the obligations of a Christian profession? Opened by C. C. Carr; followed by W. K. Thomas.

Alabama Baptist.

SELMA, ALABAMA, SEPT. 18, 1879.

JOHN L. WEST, PUBLISHER.

E. T. WINKLER AND JOHN L. WEST.

Obituary notices of subscribers or members of their families inserted free of charge when they 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.

TO THE BAPTIST BROTHERHOOD OF ALABAMA.

[As the article addressed by us to the Baptist Brotherhood of Alabama did not appear exactly as written, it is republished in this issue, and we desire that it shall be read in its present form.]

Since the inauguration of the ALABAMA BAPTIST, it has been my great desire to see the paper established both financially and in the hearts of the people, so that my brethren of this State should have a medium of communication which would bring us nearer together in interest and sympathy, and thus promote the cause of Christ among us. Beyond this I have had no desire or aspirations.

At the Talladega Convention, for the sake of harmony and at the earnest solicitation of brethren in whose wisdom I confide, I consented, through the Committee on the Paper, to become joint owner of the ALABAMA BAPTIST with Bro. John L. West. Immediately on our return home, I proposed to Bro. West that he should undertake the proprietorship of the paper with all its profits, or its losses, should there be any. And he proposed to pay me five dollars a week for editorial services. This private contract was reduced to writing. And under it we have been working during the past year.

A resolution, adopted at the late Convention at Birmingham, authorizes Bro. West to transfer his interest in the paper to me, or me to him. Since that time, and after a careful investigation into the affairs of the paper, to see that this important enterprise would not be endangered by an absolute transfer, I have freely donated whatever interest I might have in the ALABAMA BAPTIST to Rev. J. L. West. I will here state, that I was gratified to find the finances of the paper in so hopeful a condition, and to learn what his plans are in relation to it.

He will enlarge his office material, move his family to Selma, and throw his whole soul into this great work. Let us all, as one man, sustain him in pushing forward this important missionary enterprise, until the whole State shall be leavened with its evangelic influence! For my part, I expect to write and labor for "our paper" as I have ever done, so long as the will of God permits.

Five years ago, when Brethren Renfro, Teague, Gwin and myself as editors, and Dr. W. W. Wilkerson as business manager, undertook the work, without a dollar in the treasury, and with the restriction not to incur any indebtedness that would involve the Convention, our hopes were that, at an early day, this acknowledged and imperative "Need of the Denomination" would be sufficiently established to justify some good man in taking it as his life-work, thus relieving us of its cares and responsibilities. This end, though slower than we anticipated, yet in God's good time, has been reached. And yet, though to-day I feel relieved of a great weight of responsibility, I can not but be thankful in looking back upon a long labor of love which has endeared to me the Baptists of Alabama, and in particular the devoted brethren who have been my associates. May God bless them and the cause they have toiled so faithfully and disinterestedly to sustain!

I beg leave to say that at any time, in my office as chief editor, I have done anything that either they, or any other brethren, have taken exception at, it has been done in accordance with my judgment of what was for the best interest of the paper, and not from spleen or a desire to wound the feelings. And if any wrong has beendone, I implore, forgiveness. As to myself I can truly say that nothing has occurred in my connection with the paper to sever my fraternal relations with any brother or to change my kind feelings toward any. May God bless us as a Denomination in Alabama, and make us alive to every interest fostered by our State Convention and dear to the heart of "Him whose we are, and whom we serve!"

And in conclusion, I would earnestly call upon the Baptist brotherhood of Alabama to respond to the demands of the occasion. Bro. West has been invited to assume his present arduous position by the act of our own Convention. He will labor for the welfare of our ministry and churches, and for all the interests committed to their charge. Let the ALABAMA BAPTIST be remembered,

especially at the associations, now so soon to meet. Let all who are indebted promptly send up their subscriptions; and all whose time has run out, renew; and all who know its value, commend it to others, so that it may accomplish the high and holy mission to which it has been consecrated by the risks and toils, the prayers and self-sacrifices of so many memorable years.

E. T. WINKLER.

THE NEXT PRESIDENT OF THE UNIVERSITY OF ALA.

It is important that the Presidency of the University of Alabama shall be filled by a person competent to administer its affairs as an educational institution. To put a mere politician into the office would be a lamentable mistake. To assign its duties even to a professional man (if he were not familiar with teaching) might prove unfortunate; although it can be shown, doubtless, that in some cases appointments of this sort have produced better results than might have reasonably been anticipated. For, whether we regard education as a science or an art, we can scarcely expect that one unacquainted with its principles and unpractised in its methods, can successfully undertake to communicate its benefits to others.

An article upon this subject by a correspondent of the *Advertiser* very properly insists upon the necessity of other qualifications besides those purely scholastic, in the next University President. A President ought to have the moral qualifications of integrity, courage and good temper. He ought to have a comprehensive intellect, a resolute will and a good practical judgment,—befitting the executive of a great educational institution. But he ought to be something more. He ought to be qualified to teach. Else he cannot fitly preside over a corps of teachers, or prescribe and vitalize an educational system and policy.

At this point the ingenious correspondent, to whom we refer, seems to be at fault. The tone of his article would rather indicate the belief that a teacher ought not to be considered as having any special fitness for the office of University President. For "Alabama" approves of the views of those "who look rather to the man, than his vocation in life; to his fitness for the place, than the fitness of his calling." Why not look to both? The writer further observes, which is true, that the President "is not to be a mere instructor of youth," but something beside. Yet surely such an individual, qualified to preside in the classroom of students, as well as in the faculty meetings. The head of a body of educators may need to know something more than studies, and methods of teaching,—but these he must know first of all.

We regret to observe that "Alabama" does not recognize this necessity. On the contrary he even implies that a thorough education would unfit a man for the office. He says: "A man in such an office must not be narrow-minded, petulant or accustomed to move in narrow grooves, like those who, withdrawn from association and fellowship of the real men of every day life, are but too apt to do." Again, in referring to the scholar, he speaks of him as "one who, having mastered his specialty, has done so at the expense of a knowledge of men." And finally, in commending the Presidency of Gov. Swain at Chapel Hill, N. C., he calls attention to the fact that the Governor "had but a limited education,"—an exceptional case, however, which does not disprove the value of an educated college President. Gen. Forest was not an educated soldier, neither was Julius Caesar,—yet these anomalies would not justify a fling at generals who are thoroughly acquainted with the military art.

We entirely agree with "Alabama" in the opinion that a mere pedant is unfit to be the President of an educational institution. And no doubt a life among books would naturally incline an enthusiast to talk and think of nothing else. But as Addison pleasantly shows in his Spectator, there may be law pedants, military pedants, political pedants—inispid characters who are mere courtiers, mere soldiers, mere scholars, mere anything. So that the University might, after all, have a one-sided President in a man who really had no scholarship worthy to speak of, at least none to hurt. On the other hand, a scholar may be something more and better than a dry Memory, stuffed with learned lumber. He may be a man of affairs, as Grotius was. He may be a great organizer and administrator, as Dr. Sears of the Peabody Fund is. Some such man the Trustees should, by all means, strive to secure. Such a man would do more for the University than the costliest apparatus, the finest cabinet, the most wealthy endowment possibly could. Such a man would dignify the office in the estimation of our people, and would guarantee the excellence and thoroughness of the instruction imparted under his administration to the youth of our State. But no politician, please!

CHRIST THE MEDIUM AND MOTIVE OF PRAISE TO GOD.

The Apostle Paul teaches that glory is assigned to God in the church by Christ Jesus. Eph. 3:20, 21. Why through him is the message of thanksgiving sent to the God of Heaven? What connexion has Christ with the glory of God? We need not dwell long upon the reply.

We praise God through Christ, because Christ reveals God's glory to us. His is "the glory as of the only begotten of the Father, full of grace and truth." In him shines forth the brightness of the Father's glory. Out of Christ the wisdom, the power, the communicative goodness of God may be seen; but in the person and mission of his Son we learn God's long-suffering, his holiness, his faithfulness, his grace. The moral attributes of God are revealed in Christ. "He that seeth me, seeth the Father." Where Christ is not known, a veil is on the heart. It is he who reveals in the King of Heaven a being worthy of all our trust and all our praise. Christ is the choir leader of Christian song.

Again: Christ gives us a living interest in God's glory. The doctrine of God as proclaimed by his lips is not a theological tenet, but a personal experience—a grand reality which lays hold of the conscience and the heart. God who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the glory of God in the face of Jesus Christ. Through him God's glory becomes a joy and a sacred passion to the soul. Our worship is poor and weak unless rendered through Christ—unless charged with the spirit of him who died, the just for the unjust, that he might bring us to God.

Thus Christ is the inspiration and the channel and the theme of Christian praise. He reveals to us our Father, and taking us by the hand he leads us to the throne. There are no weary wastes of pilgrimage to traverse. There are no agonies of doubt and fear to soothe. God reveals himself in Christ with unspeakable blandness. "He that seeth me seeth the Father." O ye children of the Highest! let Christ be your joy and your song!

FIELD NOTES.

—The Baptists of Scottsboro have had a protracted meeting.

—Dr. Hawthorne returned to Montgomery last Friday, from Blue Ridge Springs, Va., where he spent his summer vacation.

—The ALABAMA BAPTIST is one of the denominations in Alabama. Don't forget to press its claims when your association meets.

—Dr. Winkler's article, "To the Baptist Brotherhood of Alabama," was not printed last week as he wrote it. For this reason we lay it before our readers again this week. Please read it over carefully.

J. L. WEST.

—Rev. J. S. Yarbrough, our district evangelist in Southeastern Alabama, writes from Elba, Sept. 11: "I have recently constituted another church, consisting of 11 members, among whom are an ordained minister and a deacon."

—We are having some good meetings. Bro. Pinkerton and I will close our missionary work this week, both nearly worn out. I baptized one at Collinsville yesterday, and 8 at Black Creek the Sabbath previous.—J. B. Appleton, Collinsville, Sept. 8.

—I have just closed an 8 days' meeting at this place. I was assisted four days by Bro. Wilkes. There were eleven accessions, four by letter, and seven by baptism. Among the latter was the consort of his Excellency, Bro. R. W. Cobb.—G. T. Lee, Helena, Sept. 8.

—A brother asks: "Does Dr. Winkler entirely sever his connection with the paper?" By no means. Dr. Winkler's name will be continued on the editorial staff. It was taken for granted this would be understood from the announcement which he published last week.

—Ask the moderator of your association for permission to present the claims of the ALABAMA BAPTIST. Make a speech in its behalf if you wish, but make it short and pointed. The most effective method by which you can serve us will be to go with paper and pencil to each member and ask him to subscribe.

—Our beloved sister in Christ, Mrs. Sarah Moore, is again bowed down in grief, having lost another member of her family, Miss Jerusha, a dutiful and affectionate daughter. This is the third death that has occurred in her family within twelve months. May the Father of love and mercy comfort the dear ones who are left, is the prayer of a Neighbor.

—Says the Oxford Record: The protracted meeting at the Baptist church at this place, under the management of Dr. Teasdale, of Tennessee, is accomplishing a vast deal of good; many sinners have been converted, backsliders reclaimed, the church renewed and refreshed, and faithful Christians strengthened and cheered. May the good work continue.

—Have just closed an interesting meeting at Pleasant Hill. Was assisted by Bro. Wamboldt, Eufula's new pastor. His sermons were well received. Bro. Wamboldt professes to believe in preaching to "itching ears," but he charms only to reach the heart. He most happily blends the agreeable with the useful. Indeed, he won our hearts, and his visit will be remembered with sacred emotion.—W. S. R., Midway, Sept. 11.

—In reply to our note in our last issue, in regard to foot-washing, Bro. D. L. James says: "I beg to say that I have no recollection of seeing anything in favor of the subject, from Bro. Winkler, in the ALABAMA BAPTIST." We did not say that Dr. Winkler had written anything in favor of it, but that articles in favor of it had been published in our paper. Dr. Winkler is not in the habit of advocating both sides of a question.

—I expect to attend the meeting of this (the Cahaba Valley) association. From what I can learn the paper is taken very sparingly in it. I intend to see, at that meeting, that the ALABAMA BAPTIST is introduced into every church in the association.

—R. W. Beck. Your intentions are good, Bro. Beck, and we hope that you will not forget to carry them out. Will not some brother do the same for the paper in each association?

—We again call attention to the proposed scheme of raising a fund for the maintenance of aged and infirm ministers, and for the support of widows and orphans of ministers who have died in the service. The report which the committee submitted to our Baptist State Convention at Birmingham, is printed in this paper. Will not some brother see that the subject is introduced and acted upon at each associational meeting?

—I assisted Bro. Wiley Woodall in a series of meetings at Ten Islands church week before last, which continued nine days. During this time the church was greatly revived, and eight were added to it by baptism. It was with deep regret that we had to close the meeting, as there was a number of young men who were inquiring the way of life. There have been revivals in most of the churches in this part of the vineyard.—H. E. Harris, Olio, Sept. 10.

—The church at Hopewell has recently enjoyed a revival of religion under the labors of Bro. J. A. Glenn. The church was greatly revived, and twelve were added to it by baptism. Macedonia church has also enjoyed a revival under the labors of Bro. P. Richy. Sixteen were added to it by baptism, and others are expected soon. A number of brethren have promised to subscribe for the ALA. BAPTIST as soon as they get out some cotton.—H. E. Harris, Olio, St. Clair County.

—We began a protracted meeting at New Bethel Baptist church on Saturday before the fifth Sabbath in August. It continued until Wednesday Sept. 3rd. During the meeting the Lord blessed us. Nineteen were added to the church, eleven by baptism, seven by letter, and one was restored. On Wednesday Bro. John F. Lee was ordained deacon. The church was very much revived. Brethren, pray for us, that the Lord may continue to bless us.—P. M. E., Briggs' Lowndes Co., Sept. 11.

—Why doesn't every church in the State secure the ALABAMA BAPTIST for its pastor by availing itself of your offer to send one copy free for a club of five? The ALABAMA BAPTIST should be done in almost every church in the State. Many outsiders even would most cheerfully subscribe for the paper for this purpose, if the club could not be raised among the membership.—N. H. O. We can't answer that question. It has often been in our mind, and we have been surprised that so few of our churches avail themselves of the offer.

—A North Alabama brother writes: "I believe that the greatest work we now have to do is to place the ALABAMA BAPTIST in every Baptist family in the State." You are too near our State Mission Board to give utterance to such sentiments as that. We very much doubt whether the Board would agree with you. Our course we are expected to agree with you, and we have half a mind to say so, only we should hesitate long before saying anything that would give offense to that Board. Its missionaries are our best agents.

—The Union Association had a very interesting meeting. The brethren voted unanimously for co-operation with the State Mission Board. A new field has been organized, consisting of the Union and Yellow Creek Associations, and Bro. G. M. Lyles appointed evangelist of the Board. The meeting of the Bigbee Association was a grand success. The salary of Evangelist Hendon was met, and he was continued in the work. His support has been secured for another year.—T. M. Bailey, on the train, Monday.

—Arrangements have been made by the State Mission Board for regular preaching at Eutaw and York, both important centres. Bro. Martin, of Mississippi, attended the meeting of the Bigbee Association and got the hearts of the brethren. He is a manly Christian gentleman, with a noble spirit. Thank God for such men as Bro. Martin. The Livingston church is without a pastor, but a good sister insists that they have a preacher in the person of a brother who is slightly bald. Now, Colonel, make your best bow, and don't be too ready to remove your hat.—T. M. B.

—Antioch church, Talladega county, has had a gracious revival. Our pastor, who has alone for some years, was able to give some days. Bro. Nall preached two sermons. The meeting continued 18 days. The four or five last days Bro. J. C. Wright was with us. He is an able minister. Our pastor, Rev. S. G. Jenkins endorses all that Dr. Renfro has said of him. Our pastor preached 27 sermons. He baptized a great-grandfather, the grand-father, the father, and three or four of the great-grandchildren. He has baptized fifteen households in his life. He is considered one of the best revivalists in the State, and decidedly the best manager. When ever he catches fish he strings them.—J. H., Silver Run, Ala.

—The Columbus, Ga., Enquirer says: For the past ten days a revival has been going on at the Baptist church at Crawford, Ala. The pastor, Rev. Mr. Benton, has been assisting in his labors. He was ably as-

sisted by Revs. Mr. Lively and David. The attendance was unusually large, and the members were greatly encouraged by the feeling aroused among the people. During the meeting there were about sixteen joined by experience, while a large number joined by letter. On Monday last the ordinance of baptism was administered to two converts. The meeting throughout was the cause of much good being done, and the residents of Russell county do all in their power to encourage more religious revivals.

Aged and Infirm Ministers.

Report of the Committee at the Birmingham Convention.

During the Convention of 1878, held at Talladega, a resolution was offered, setting forth the principle that it is the duty of the Baptists to make provision for the necessities of aged and infirm ministers, who have given their time and talent to the spread of the gospel, and also to take care of the widows and children of deceased ministers who may die in the service of the churches. This resolution was unanimously adopted, and a committee of five laymen was appointed to draft some plan by which this object might be effected. That committee made their report and it was discussed late in the session without deciding upon any plan. The report was then recommitted to the undersigned to be again reported to this body.

The report of the first committee was lost by the fire that consumed the other papers, just before the printing of the proceedings of the last Convention. Consequently we are at some loss to know what was the original plan presented by them.

This committee, however, are fully of the opinion that it is an imperative duty, resting upon the Baptists of Alabama, to make such provision as in their power lies, for the maintenance of aged and infirm ministers, who have worn out their physical manhood in the discharge of their ministerial duties, and also to make similar provisions for the widows and children of our ministers who die while engaged in the active service of our churches. This rule may be made to apply to such as have not a competency or kindred who are willing and able to provide for them.

In our judgment, no argument is necessary to convince Christians of this demand upon our denomination. We believe this is a duty we owe to ourselves, a duty we owe to our faithful ambassadors, a duty we owe to the church of Christ. The only question with us is, how can it be accomplished?

Resolved 1st. It is the sense of this Convention that it is the duty of Baptists to make provision, so far as in their power lies, for disabled ministers, and the widows and children of deceased ministers, who have spent and been spent in the service of the master.

Resolved 2d. We recommend to all churches composing this Convention, that they declare the above object to be one of the benevolent enterprises of the Baptist denomination to be fostered by them.

Resolved 3d. That we recommend and urge each Association to appoint a committee for the purpose of superintending, raising and disbursing such means as may be raised for this purpose, and that such committees be requested to report the result of their labor each year to this convention.

J. G. HARRIS,
L. W. LAWLER,
R. C. KEEBLE.

The report was unanimously adopted.

Broad Gauge Theology.

What does "theology" mean in common parlance? Eufula's definition of it appears to me to be new, quaint and untried. The idea it conveys to my mind is the same as if he had said of the new pastor at Eufula, he, in theology, takes the broad gauge. "Broad gauge," I'll say right now, I understand it to be a term used to describe two classes of theologians.

1st. Those whose hearts are so large that their love cannot be fully expressed within the limits allowed by the teachings of Him "who so loved the world as to give his only begotten Son," &c. The highest test of love given by the Master is "obedience." But this class must go beyond what is commanded, to show their unbounded Christian love. Witness J. Hyatt Smith.

2d. Those whose exalted genius is not satisfied with the staid teachings of Paul and the other Apostles. If they advance theories or inculcate doctrines somewhat in conflict with Paul they are all right because sanctified by their great intellect and commended by their great charity. Witness Henry Ward Beecher.

Therefore I beg to suggest to "Eufula" to change his definition, or the new pastor to change his gauge.

Bro. Editor, please assure "Eufula" that I am neither Bro. "Hanks" nor Bro. "H," but withal

ANOTHER H.

Mobile.

From Louisiana.

Dear Bro. West: According to a promise made to you and to several old friends and brethren in my native State, I send you, for the columns of the BAPTIST, a summary of the news from Louisiana.

The Baptist outlook here is more favorable. Our people are gradually uniting all their forces in State Mission work. The last conventional year closed with flattering prospects, and we have entered upon this with confident hope of accomplishing much for the Master. We now have two State Evangelists in the field, Elds. C. W. Friley and G. W. Hartsfield. Since the meeting of the Convention in July, at two churches where meetings were held by Bro. Friley, there were sixty additions to their membership, and over three hundred dollars were pledged to State Missions. Already we have a number of promising young men from Mississippi, educated in Clinton College, who are settled as pastors in important centres, and others are expected to come and take charge of other fields as pastors and as missionaries. God is graciously reviving his work in many of the churches, and the brethren are beginning to wake up upon the subject of the mission work. Many churches that gave nothing to missions, State or Foreign, are now contributing to one or both. God grant that it may be the day dawn of the redemption of this State from the power and darkness of Catholicism and Infidelity.

There will be but little over half crops of corn made through all the northern portion of the State. The cotton has suffered in many places with the rust. The country is remarkably healthy, and the weather cooler than I ever remember to have experienced at this season.

J. P. EVERETT.

Shiloh, La., Sept. 5.

A Glorious Revival.

Dear Brethren: With profound gratitude to the great Head of the church, we inform you of the gracious visitation of the Holy Spirit upon Salem church, at Brundidge, Pike county. The meeting began on Saturday before the second Sabbath in August, and continued two weeks. A more wonderful manifestation of divine grace I am sure I never saw. It was truly a Pentecostal season. Backsliders were reclaimed, mourners were comforted, sinners were born again, and almost every individual member of the church was revived. I have heard old brethren speak of seeing sinners so overwhelmed with a sense of their sin, as the blessed Spirit would shine into their hearts, that they would come forward, uninvited, and beg the prayers of Christians; I never saw such a sight till our recent meeting at Brundidge. There was felt a strange, mysterious influence as soon as one crossed the threshold of the church, awing the congregation into almost death-like stillness, and several times melting the congregation to tears, so that you could hear their sobs all over the house. We rejoiced with a joy that was inexpressible and full of glory.

"The Lord has done great things for us whereof we are glad." As the immediate results of the meeting the church received thirty additions, seventeen of which were by baptism. The meeting closed with thirty-five or forty on the "anxious seats"; and of these, a brother who went around and conversed with them, reported at least a dozen converted. Elders A. N. Worthy, R. P. Copeland, J. J. Macdon, B. C. Bennett and L. R. Gwaltney, and most of the church, assisted the pastor.

We have a good meeting in progress at Troy. Two joined the church to-night.

T. H. STOUT.

Troy, Sept. 10th.

Sabbath School Institute.

The Sabbath-School Institute of the Third District of the Alabama Baptist Association met with Ramah church, Friday, August 29th. The Institute was organized, by electing Elder Robert Blan, Moderator, and the writer Secretary. The first question for discussion, "Smallest number to constitute a Sabbath-school; officers, duties, etc.," was discussed by brethren from Pine Level and Ramah. Two was given as the smallest number to constitute a Sabbath-school; officers, etc., vary, according to circumstances.

SATURDAY AFTERNOON SESSION.

The second question, "What duties do the church membership owe to their Sabbath-school?" after being discussed by the brethren from Salem, Liberty and other churches was thus answered: "They owe their presence, prayers, counsels and efforts." The third question, viz., "What are the general, church and individual benefits to be derived from the Sabbath-school?" was taken up and answered as follows: "The community will be benefited, the church revived and individuals will be better informed." The fourth and last question, "Should every professor of religion be a diligent student in the Sabbath-school? If so, why? If not, why?" was then

taken up and discussed by Pine Level and Ramah churches. It was answered in this manner. They should, because in Eph. 4: 20, St. Paul says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The Institute then decided to go into a permanent organization. A committee of five were appointed to draft a constitution and rules of order to report at our next meeting. The Institute then requested the Secretary to send an appropriate sketch of the proceedings of this body to the ALABAMA BAPTIST for publication. On Sunday, at 11 a. m., Dr. L. R. Gwaltney, President of the Judson Female Institute, delivered a very clear and forcible discourse to a large audience. The Institute adjourned to meet with Mt. Lebanon church, Montgomery county, on Friday before the fifth Sunday in August, 1880.

J. R. SAMPEY.

Ramah, Ala., Sept. 3, 1879.

Claiborne Church.

Dear Bro. West: Claiborne Church has just closed a meeting of four days. We had the excellent services of brethren L. W. Duke and W. A. Locke; Bro. R. I. Draughon preached one sermon. We feel that the Lord was with us, and that His spirit was poured out upon us. Nine were added to our number—eight by experience and one by letter—all adults except one, a twelve year old daughter of Deacon A. M. Lambert. Truly this is a time of great rejoicing with us, to see our friends and neighbors taking upon them the "yoke" of our Savior; may they ever try to be like him! There were three who came forward and expressed a hope of salvation, but were not fully satisfied, one of them only nine or ten years old. Bro. Dyke caused us to look for a great "Skinner," but he did not come. We would have been glad to have him with us, but I don't think our meeting could have been improved much.

We held prayer meeting on Saturday nights and Sabbath-school on Sunday evenings. We have invited the Bethlehem Association to hold its next session (1880) with our church. If the invitation be accepted we would be pleased to have you with us on that occasion.

T. O. C.

Perdue Hill, Sept. 1st.

COLLIERE, ALA., Sept. 15, 1879.

All delegates intending to come by railroad to the approaching session of the Alabama Baptist Association will please notify me, by postal card, at Colliere, Lowndes county. The nearest depot is Benton, on the Western railroad, at which point conveyances will be provided. The Association convenes with Bethany church, at this place, on Friday before the second Sunday (9th) in October prox.

H. W. CAFFEY.

LITERARY NOTICES.

MUSIC.—We have received a complimentary copy of Governor Cobb's *March*, by Friedrich Karl, published by Offutt Bros., Montgomery, Ala., and dedicated to his excellency, Gov. Cobb, of Alabama. We have not heard it rendered. It is said to be excellent.

MUSIC.—"Plant Sweet Flowers on my Grave," is the title of a new song and chorus, by Eddie Fox, of minstrel fame. Price 40 cents per copy. An elegant title page. Will be mailed upon receipt of price to any point in the United States by F. W. Helmick, Music Publisher, No. 136 West Fourth street, Cincinnati, O.

THE BAPTIST TEACHER, published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia, Pa., is indispensable to every teacher in a Baptist Sunday-school. The subscription price is only 75 cents a year for a single copy, or 50 cents, each, in clubs of ten and upwards to one address. To the price be added for postage.

THE SANITARIAN for September. A. N. Bell, M. D., Publisher, 47 Lafayette Place, N. Y.

Among its seasonable articles are, The Education of Girls, as Connected with their Growth and Physical Development, by Nathan Allen, M. D., LL. D.; Liernur's New System for Keeping Cities Clean, elucidated by diagrams and drawings, translated and commented upon by Dr. Laung, of New Orleans. Dr. Laung especially commends this system for New Orleans, but it is equally adaptable and no less necessary to other American cities. Practical Sanitation is the caption of the rules and regulations recommended by the National Board of Health for securing the best sanitary conditions under the varying circumstances of populous communities, traffic, and travel. The Editor's Table is filled with practical matter.

Knowledge is power; seize every opportunity, therefore, to acquire as much knowledge as possible, disciplining the mind to make it subservient to useful purpose, either to make it a cease the means of happiness already existing or of adding new means.

Religious News.

The Baptists in Sweden, increased last year 17 1/2 per cent. They baptized 2,600.

Dr. M. B. Wharton, General Agent for the Seminary, has taken up his residence in Macon, Ga.—*Index*.

The Presbyterian Foreign Missionary Board receives \$25,000 from the estate of Mrs. Means, of Allegheny, Penn.

The Lutherans have 3,150 ministers, 5,600 congregations, and 725,000 communicants in the United States.

Moffat, the Missionary, in South Africa, says: Missions all over South Africa are thrown back fifty years by the Zulu war.

Rev. L. A. Dunn, D.D., President of Central University, Pella, Iowa, has written a book on Palestine, which is soon to be published.

The Baptist churches in Japan have formed themselves into an Association for mutual encouragement and Christian work.

Moody and Sankey will hold meetings in Cleveland during October, and the former will spend the winter, or a greater part of it, in St. Louis.

The Christian Secretary says: The Disciples of Christ, or Campbellites, claim a membership in America of nearly seven hundred and fifty thousand.

A gentleman and his wife are building, at their own expense, a new edifice, to cost \$40,000, for the First Baptist church, Kansas City, Mo., of which both are members.

At Chateauroux, France, a Roman Catholic officer was recently buried with much pomp, and when his will was opened, it was found to contain a bequest for the erection of a Protestant church.

"No man can get into a Baptist church in Baltimore who sells whiskey. He might come with millions of dollars, but he would have to give up his business before he could get in."—*Dr. Williams*.

A Chinese boy, belonging to one of the mission schools at Peking, at a recent examination repeated the entire New Testament without missing a single word or making a single mistake."—*Christian Herald*.

The Rev. Robert Chambers, formerly of Whitby, Canada, has accepted a commission from the American Board of Commissioners for Foreign Missions, to go as a missionary to Erzeroum, Eastern Turkey.

Revival at Dadeville.

Dear Baptist: Some three weeks since the Baptists held a series of meetings here under the efficient management of Bro. R. A. J. Combie, pastor, which resulted in a general refreshing of the church, and an awakening of sinners, and a considerable accession to the church membership. Twelve or fifteen willing converts were enabled to drink of that river the stream of which made glad the city of our God. Then followed a series of meetings held by our good Methodist brethren, in which were engaged Bro. Larabee, their pastor, Euquhart, of Auburn, Prof. Mayson, of La Grange, together with Bro. Combie, who altogether make a strong team. Last night we witnessed a novel scene, that of the doors of both churches opened in one house for the reception of members, and both receiving them in their own style.

When our evangelist comes again look out for more subscribers, as he never forgets to make honorable mention of the BAPTIST. The Methodists have had quite a number of accessions to their church, up to this writing, and their meeting is still going on.

Our church (Dadeville) is embraced in the Liberty Association (east) which will hold its annual meeting with the church at Roanoke, in Randolph county, commencing on Friday before the fourth Sabbath next. More anon.

Dadeville, Sept. 11.

Appointments.

REV. E. F. BABER

Will fill the following appointments in the CENTENNIAL ASSOCIATION, Macedonia, Wed. and Thurs., Sept. 17, 18; Perote, Fri. night to Sun. night, 19-21. Other appointments will be made, as churches may desire, if they will notify Bro. Baber of their wishes, so as to occupy the time till the meeting of the association.

In all doubtful cases parley not with temptation so that the safe side escape you. Prefer the duty you owe to the danger you fear.

General News.

Columbus, Ga., has \$3,000,000 invested in cotton manufacture.

William Patton, D. D., the eminent author, is dead; aged eighty-one years.

Mark Twain (S. L. Clemens) has arrived at his home in Hartford, Conn., after a year's sojourn in Europe.

The receipts and shipments of cotton at St. Louis for the cotton year just closed, were as follows: Gross receipts 330,789 bales; shipments 331,095 bales.

A stranger, who talked earnestly in a Stamford, Conn., prayer meeting the other night, proved to be the leader of a gang of burglars in town for robbery, but he escaped arrest by flight.

An old man in the Hartford county, Conn., poor-house has a well authenticated claim of about \$100,000 of the French spoliation fund, and the money is in the United States treasury.

To Saturday night at Memphis, the total number of new cases reported for the week was 132; being whites 62 and colored 70. The total number to date is 1,136. The total number of deaths officially reported for the week is 48; whites 32, colored 16.

The report of the Commissioner of Education shows that the annual expenses, per capita, for public school supplies is the lowest in North Carolina, being \$1.39, and the highest cost per capita is in the Cherokee tribe, Indian Territory, where it reaches \$3.60.

A Galveston News special, from Rio Grande City, reports that the small-pox is epidemic in Mier, Mexico, fifteen deaths having occurred in one day. The disease has reached Roma, Texas, where ten children have died from it. The ranches in that vicinity are reported as being badly infected.

The Red Star Line steamer Belgentes, which arrived at Philadelphia on the 11th, from Antwerp, reports that on the 3d of September there was a great fire at the shipyard bark Luna, from Porto Rico. Six of the latter's crew were drowned and five were rescued by the Belgentes boats.

An Associated Press dispatch says: Dennis Kearney has proposed, in a speech, to burn Grant in effigy, on his arrival, and the prospects are that, if attempted, San Francisco will be the scene of another disgraceful spectacle, and that Kearney will be driven from the State.

The Executive Committee of the Western Union Telegraph Company estimates the profits of the Company for the quarter ending September 30th, at \$1,259,230.01, or a balance, after paying interest, expenses and a dividend of 2 1/2 per cent. of \$1,037,192.92. A dividend is declared payable October 15.

A late San Francisco dispatch says: Extensive preparations are being made here for the reception of Gen. Grant. The steamer, City of Tokio, on which he is to arrive, will be met outside the heads by the yacht squadron, and a steamer with distinguished citizens on board. Salutes will be fired from the fort and the city will be decorated in honor of the occasion.

A dispatch from Capetown says: The pursuit of King Cetewayo continues hotly. He has split his party and taken to the bush. His pursuers have been within three miles of him

and have seen some members of his following. General Wolsley has had a meeting with the northern chiefs, at which he informed them that the only obstacle to a settlement of peace is the failure to capture Cetewayo, and that any chief harboring him will be punished. Lord Gifford captured a native who had promised to show him the King's hiding place. The native, when he is supposed to be secreted, is now being surrounded by three hundred men.

A fatal fever has been raging in the counties of Polk, Paulding and Harston, Ga. Within a few days over fifty men have died in an exclusively rural population, the victims being mostly young men. Those attacked with it suffer horribly, the tongue turning black and swelling to double its size, and blood oozing from the mouth and ears. After death the bodies become spotted and discolored. One physician reported that of twenty-nine cases under his treatment, not one recovered. The course of the disease is run in a few days. The greatest alarm and distress prevail, and the disease is steadily spreading. Physicians pronounce it to be spotted typhus fever.

ALABAMA NEWS.

The recent Grand Jury of Macon county, found 20 true bills.

Ex-Mayor Robert W. Coltart died in Huntsville a few days ago.

The Methodists held a protracted meeting at Birmingham last week.

Col. Bob Harkness, of Clinton, in Greene, had his steam mill burned.

There are now 11 prisoners in the Tuscaloosa county jail—5 whites and 6 blacks.

A negro woman died recently, in Lowndes county, at the advanced age of 106 years.

Cotton in Perry county will turn out from one-half to three-fourths of an average crop.

A preacher of this county says he has a two months old baby that weighs 21 pounds. *Evergreen News.*

The Greenville *Advocate* has on exhibition a Texas squash, which is 4 feet 2 inches long and weighs over 18 lbs.

The Asheville *Agent* says: There will probably be the largest cotton yield in this county this season ever known.

By the time the down town furnace begins to blow we will have two more commenced up town. *Birmingham Iron Age.*

The Presbyterians have just closed a meeting of days at the Union church, on Perdrie Hill. They received one member.

Maj. T. B. Pearce had his hand terribly mangled in a cotton gin, in Hale county, last week. Three fingers had to be amputated.

The Gainesville *Dispatch* says: It is reported that the Ala. G. S. R. R. will place a boat on the Bigbee, between Epes and this place.

The Wedowee *Journal* says: There is a guinea in this county that lays flat eggs. We have seen some of the eggs and vouch for the truth of the assertion.

Ten car loads of coal are daily sent over the Ala. Gt. Southern Railroad, from Birmingham to Vicksburg, for the use of steamers on the Mississippi River.

It is the opinion of farmers in North Alabama that the corn crop will be so plentiful as not to be worth more than 30 cents a bushel. *Scottsboro Citizen.*

The residence of Mr. M. T. Richards was burned in Birmingham last week. Fire caused, probably, by a lamp left burning in the kitchen. Fully insured.

Last week a fire at Anniston, Calhoun county, destroyed the drug store and the dwelling adjoining it, formerly known as the McCain property. Loss about \$4,000. No insurance.

Says the Troy *Messenger*: The Methodists of Brundidge have just closed a very interesting and fruitful revival meeting. Rev. O. S. Perry, the pastor, and S. A. Pilley, conducted the exercises.

Tuscaloosa Presbytery meets on the 25th day of September, 1879, at New Hope church, Greene county, Ala. Opening sermon preached by the Rev. Mr. Peters, last moderator, at 11 o'clock a. m.

The Greene county Treasury was robbed on Monday night last, of a check for \$4,000, on the Gainesville Bank, and a large sum of money, variously stated at \$1,600, \$3,600, and \$5,900. No clue. *Watchman.*

George and Rufus Newell, who were indicted at the last term of our Circuit Court, for the murder of a negro man, near Clements Station, were arrested last week, by Deputy Suduth, and lodged in jail. *Tuscaloosa Times.*

The Conecuh county *Star* says: Mr. Tally, of Mill Bluff, has four acres planted in cotton which will yield him one bale per acre. Also: Mr. Tom McMillian, of same bluff, will make 50 bushels of corn per acre upon his plantation.

Says the Prattville *Signal*: A colored man by the name of Tom Williams, who lived a few miles above Prattville, was shot on last Tuesday evening, with a shot gun by Mr. W. H. Harber, and died Wednesday morning at 2 o'clock.

The membership of the Primitive Baptist church, of Beulah in Troy have chosen Eld. B. A. Walker, of Rutledge, as their pastor, vice Eld. John E. Carter, resigned. Judge Walker has not yet signified whether he will accept the call.

Hon. John D. Phelan died in this city Monday night, 8th inst., at the residence of his son, Maj. Ellis Phelan. He has filled many public stations in this State, with honor to himself, and was highly respected throughout the State. *Birmingham Iron Age.*

The court house at Pollard was burned last week. It is supposed to have been set on fire. The books and papers in the safes are supposed to be unharmed, but the tax books were totally destroyed. Its value was \$3,000; insurance, \$2,000.

A man by the name of J. I. Callier, in the employ of Erhart & Co., at Brock's Gap, as shipping clerk, was found dead in his bed Tuesday morning of last week. He had been on a spree and took morphine the night previous, which it is supposed caused his death.

Last week, in the northern part of this county, we learn, while Miss Betty Downey was riding horseback to church, and just as she was crossing a small creek, she was stricken with heart disease and died almost instantly, falling from the horse into the creek. *Marion Commonwealth.*

The Association of colored Baptists held at Town Creek church, Bullock county, last Sunday, was largely attended. Two thousand people are supposed to have been present. This is the largest denomination amongst the colored people in our county. *Union Springs Postscript.*

An unfortunate difficulty occurred between John D. Moon and Mr. John W. Roy, near Robinson's Springs, on last Tuesday evening, while they were returning from Montgomery, in which Mr. Roy was stabbed with a knife by Mr. Moon, from the effects of which he died that night. *Prattville Signal.*

A special to the Montgomery *Advertiser*, from Benton, Lowndes Co., Sept. 12, says: Two children of R. H. Riggs, who lives near here, were poisoned last evening by morphine put into the evening's coffee by the cook. One child is dead and the other not likely to live. The dose was intended for Mr. Riggs.

We learn, just on going to press, that a young man named Bill Boyd, living about 7 miles from this city, was foully murdered, last night, while rocking the cradle of his little child, by an unknown assassin. He was residing at the time with his brother-in-law, James Duren. We have no particulars. *Tuscaloosa Times.*

Crop reports from all sections of our county continue unfavorable, and after carefully comparing all reliable information, we are forced to conclude that the average yield will not exceed one-half. Reports from Bullock and other surrounding counties are of the same discouraging nature. *Tuskegee Mail.*

The Tuskegee *Mail* says: Hired emissaries in the interest of the exodus movement have been circulating among the negroes in several portions of this county. The neighborhoods of Cross Keys, LaPlace and Honey Cut, seem to have been their field of operations, and many of the credulous darkies have caught the contagion.

Dave Staggs, living in the lower end of this county, was severely cut Thursday last by Bud Gwin. The most serious wound was in the back, though he is cut in several places. The difficulty grew out of a dispute about shearing and parking some sheep which Gwin had bought of Staggs. Gwin has fled. The parties are related by marriage. *Birmingham Iron Age.*

Says the Montgomery *Advertiser*: Friday afternoon, while approaching Clarke's Mill, on the S. & N. road, the brakeman of freight train No. 7 attempted to put on the brake, when the chain broke. He was thrown between two cars and fell through to the track and the wheel of one car went over his head, cutting it off, and producing, of course, instant death.

It is rather a novel, if not unprecedented thing, for a grandmother to attend the school taught by her young lady grand-daughter. Such is the case, however, near Bellefonte, for Mrs. Daniel Martin, having arrived at the age of sixteen, and having been married four years, goes to school to her step-grand-daughter. *Scottsboro Herald.*

The Eufaula *Times* says: An old plantation bridge across the South Cowie creek, some twelve miles northwest of the city, or Mrs. Thos. Roquemore's place, fell on Tuesday last, when being crossed by a two mule wagon. The driver, a negro named Brooks, and the two mules, were killed instantly, and the wagon crushed to pieces in the crash of the falling timbers.

The Prattville *Citizen* says: A pair of Mormon emissaries have been perambulating our boulevards of late in search of susceptible material for the land of Utah. These eloquent sons of Brigham made their debut at Prattville a few days ago, where they expected a grand innovation, but after exhausting their talent to the disgust of congregation without effect, those meek-looking tramp bigamists meandered for parts unknown.

A negro died recently on Capt. Henry Taylor's place, at Macon, and his symptoms led to the belief that he had swallowed something besides edibles. A post-mortem examination revealed three pieces—quarter sections—of a silver dime in his stomach or intestines, but how they got there was a mystery. The negro, for some time before his death, believed that he had been "tricked." *Demopolis News-Journal.*

From the Montgomery *Advertiser* we learn of an unfortunate occurrence, at Morgansville, Lowndes Co., on Friday last, Mr. Robt. Pruitt, aged about 25 years, was engaged in cleaning out a well. He had finished the work and started the bucket of the timbers out of place, one of which, in falling, struck Mr. Pruitt on the head with such force as to cause his death almost instantly.

MARRIED.

On the 11th inst., at the M. E. church at Pine Apple, Ala., by Rev. Dr. Hundley, Mr. William Grimes and Miss E. V. Christian.

OBITUARY.

Mrs. Rhoda Ann James, wife of Isaac James, was born May 18th, A. D., 1819, and died August 20th, 1879, aged 60 years, 3 months and 2 days. The deceased was a consistent member of the Missionary Baptist church. She bore her suffering of nine days with perfect patience, and died quietly, as though she were falling asleep in Jesus, as doubtless she did.

She leaves a husband, children (though all grown) and a host of relatives and friends to mourn for her. But our loss is her eternal gain. She is gone! She can not come back to us, but "blessed be God, we can go to her." "Blessed be the dead that die in the Lord, for henceforth they rest from their labors and their works follow them." Relatives and friends, let us prepare to meet her in glory, where parting is no more, where there are no more tears. "She is not dead, but sleepeth."

"Asleep in Jesus, blessed sleep, From which none ever wake to weep."

Her bereaved son, D. I. JAMES.

OBITUARY.

Died, on the 30th of May, 1879, Sister Hannah Rainwater, wife of Miles Rainwater, at their residence in Lamar county, Alabama.

Sister Rainwater was borne May 2d, A. D., 1823, in Spartanburg District, S. C. She was a daughter of Samuel and Beulah Hindman. She was married to her surviving husband, Mr. Rainwater, Jan. 13th, 1842, by Elder Elijah Ray, in Spartanburg District, S. C. She was baptized into the fellowship of the Baptist church, Oct. 20th, 1852, by Eld. D. W. Andrews, in Fayette county, Ala.

Sister Rainwater was greatly beloved by all who knew her. She was a devoted Christian and a firm and unwavering Baptist to the day of her death. She had been confined to her bed for three years, almost entirely helpless, and her physicians all pronounced her incurable more than two years ago. She suffered the most excruciating pain daily, almost constantly, which she endured with astonishing fortitude and patience, and her mind, which was expected to give way, remained unimpaired to the very last moment of her life.

On the night of May 29th she fell asleep in the early part of the night. Her husband and friends, seeing her sleep quietly, thought her to be better, but after sleeping some two hours, she awoke in great pain. She continued to grow worse. About 2 o'clock she said, "I can't live much longer. Oh! my Father, deliver me from this suffering." Her husband then examined her pulse, and told her that a few hours at most would end her sufferings here. "Do you think so?" said she; and when answered, "I do," she said, "Well, bless the Lord for it! The long looked for, and I soon shall be carried home to my eternal rest." She then prayed with the greatest earnestness for her husband, and God would be with him in all his troubles, and take care of him in his old age, and reward him for his kindness to her during life, and for his faithful waiting upon her in her affliction, and at last crown him in that good world of rest, where there will be no troubles nor sorrow. At this time her husband was supporting her in a sitting posture on the bed. She told him to lay her down; which he did. It was then seen that her eyes were fixed, and that Death had thrown his icy arms around her. Her brother now asked her if she could see her friends around her bed, but she made him no answer, nor gave any sign that she heard him; and it was thought that she would never speak again in this life. All were weeping around her, and she lay perfectly quiet for some time. This was just at day-break, when, to the astonishment of all around her, she spoke in eager tones, saying, "Glory! glory! glory to my God!" She breathed as one sound asleep; and just at good day light, on the morning of May 30th, 1879, she fell asleep in death, without a groan or a struggle.

She was buried on Saturday, May 31st, 1879. Her funeral was attended by a large collection of her friends and acquaintances. Eld. N. J. Dyer, who had visited her often during her affliction, and who was a great favorite of hers, and much beloved, preached to the congregation, at 10 1/2 o'clock—text, 1 Thess. 4:14 "For if we believe that Jesus died and rose again," &c. Every word of the sermon came with power and seemed to touch the heart of almost every one present. There were but few dry eyes during that discourse; and we pray that the truths uttered in the minds of all that heard it, and be the means of much good, and great comfort to the friends of our departed sister. At the close of the sermon, the body of our departed sister was laid in the grave to rest till the resurrection morn. N. J. DYER.

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ASSOCIATIONAL MEETINGS.

Tuscaloosa—Little Sandy church, 7 miles west of Tuscaloosa, Saturday before the 3rd Sunday in September.

Sally—New Antioch church, 12 miles west of Montevallo, on Saturday before the 2nd Sabbath in September.

Union—Bethel church, Tuscaloosa county, Saturday before the first Sunday in September. H. B. Chappelle, Carrollton, Ala., Secretary.

Mt. Carmel—Mt. Tabot church, Marshall county, Friday before the 2nd Sunday in September.

Bible—Cuba Station, Ala.; and G. S. R. R., S. M. center church, Friday before the 2nd Sunday in September.

Hammon—Hepzibah church, Bibb county, Saturday before the 2d Sunday in September.

New River—Mt. Lebanon church, five miles north of Fayette, S. H., Fayette county, Saturday before the 2d Sunday in September.

Cherokee—Liberty Hill church, DeKalb county, Friday before the 3rd Sunday in September.

Cosa River—Blue Eye church, Talladega county, Friday before the 3rd Sunday in September.

Warrior River—Macedonia church, 14 miles north of Wetumpka, Blount county, Friday before the 3rd Sunday in September.

Pine Bluff—Rock West church, Wilcox county, Friday before the 3rd Sunday in September.

Centennial—Macedonia church, Bullock county, on Saturday before the 4th Sabbath in September. A. J. Slaughter, Union Springs, Moderator.

Liberty (East)—Romoke church, Randolph county, Friday before the 4th Sunday in September.

Midway—New Salem church, Chilton county, 2 miles east of Strasburg, S. & N. Ala. R. R., Saturday before the 4th Sunday in September.

Cedar Bluff—Shady Grove church, Cherokee Co., Friday before the 4th Sabbath in September.

Bethlehem—Georgiana, Butler county, Saturday before the 4th Sunday in September.

Liberty (North)—church, twelve miles from Athens, Limestone county, Friday before the 4th Sunday in September.

Liberty (West)—Mt. Zion church, 3 miles from Bucanana Station, Wayne county, Miss., Saturday before the first Sunday in October.

Bethel—West Bend church, Clarke county, Friday before the 1st Sunday in October.

Salem—Spring Hill church, Pike county, Saturday before the 1st Sunday in October.

Columbia Springs, St. Clair Co., Ala., & Gt. So. R. R., Friday before the 1st Sunday in October. Moderator, Elder A. J. Waldrop, Wood's Sta., Ala.

Unity—Fellowship church, west of Plantersville, S. R. & D. R. R., Saturday before the 1st Sunday in October.

Cenat—Mt. Olive church, Coosa county, Saturday before the 1st Sunday in October.

Elm—Pleasant Hill church, Escambia county, Saturday before the 1st Sunday in October.

John—Columbia, Henry county, Friday before the 1st Sunday in October.

A Mulie Shoals—Bethel church, Lawrence Co., 8 miles from Leighton, M. & C. R. R., Saturday before the 1st Sunday in October.

Elm—Columbia, Lawrence Co., Friday before the 1st Sunday in October.

Alabama—Collins, Lowndes county, Friday before the 1st Sunday in October.

Cataho—Concord church, 12 miles east of Marion, Perry county, Friday before the 3rd Sunday in October.

Tuskegee—Uchee church, Russell county, Friday before the 3rd Sunday in October.

Zion—Concub River church, Covington county, Saturday before the 3rd Sunday in October.

Eufrata—Pleasant Hill church, Barbour county, Friday before the 4th Sunday in October.

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