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The Seen, and the Unseen.
O pity the profligate, my brother,
He sees not with vision so dark;
That angels are toiling beneath thy barque;
And strong hands are pushing thy barque;
The beautiful fingers untying
The harp knots and tangles of sorrow;
They see the dark cloud o'er thee lying,
But not the blue skies of to-morrow.

They see but the stone for a pillow,
The earth for the poor outcast's bed,
But never the wings of the angel,
That is over the wanderer spread;
The ladder, where angels are climbing,
That reaches far up to God's throne,
And rests where poor to God's throne,
Asleep on that pillow of stone.
—F. R. Johnson.

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The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.]

SELMA, ALABAMA, THURSDAY, SEPTEMBER 25, 1879.

[No. 24.]

Ode to Bryant.

Among the sons of men, thy high estate
Determined the praise of good and wise and great;
Thy life and genius, both, on earth combined
To make thy name beloved by all mankind.
Like the granite mountain's towering height,
That penetrates the realms of radiant light,
Thy brilliant star familiar o'er the world
To lordly minds that dwell on lordly words.

With will in bands of strong conviction bound,
With temper firm, uncompromising found,
Far above want, with independence blest,
Thy manhood shown, by fortune's smile caressed.

High above all earthly things thou didst prize
Truth's mellow light that off illumined thine eyes;
Self-interest held a subordinate part,
In bright recesses of thy many heart.

The common good, thy constant care, reviewed,
Virtuous deeds and lofty aims, pursued;
Far above unworthy ends and wrangling strife
Beheld the effulgence of thy polished life.

Like noblest Roman of the olden time,
Thou stoodst, of moral statue in the line
With men and kings of greatest name and worth,
And proudly looked on all that craved on earth.

Poetic fire, built by no human art,
Burned on the altar of thy virtuous heart;
Most distant ages will thy name rever
And read thy poetry their lives to cheer.

How ready were thy social charms!
Sincere, unassuming, and free from harm,
That in public walks, of good and evil
And of peace, of honor and of rest.

Thou wast the bright and fair embodiment
Of all virtue, to noblest Romans lent;
Dignity and simplicity combined,
And made thee cynosure of human kind.

In purest atmosphere of ancient lore,
Of old republics, thou didst stand;
Of learning vast, of antique tradition,
Nurtured, formed and polished thy ambition.

In full orb'd splendor of thy august might,
Thou'rt gone, "not like the quarry slain at night,"
To "chamber in the silent halls of death,"
While upward sought thy soul celestial heights.

Thou didst wear "the drapery of thy couch
About thee," and freed from sin's malignant touch,
Diedst lay thee down, as if "no pleasant dreamer,"
Beulah is thy home "unfaltering trust," the meane.

KERRIDALE, ALA. H.

COMMUNICATIONS.

Why Children Should be Taught
and Why They Should Study
the Word of God.

Being fully convinced in my own mind that the Bible is really a revelation from JEHOVAH, the Maker and supreme Ruler of the universe; that the inspired Word is not really the life, but the medium through which eternal life is imparted by the Holy Spirit; that the saints of God are used instrumentally in giving the world a knowledge of His Word, I wish to present for your earnest consideration some reasons why

and why they should be taught, the Holy Scriptures, at the Lord's house, as well as at home.

By many it is objected that children are not capable of understanding the Word of God; that it is to be spiritually understood, and that the Spirit does not guide them into the way of truth until they have passed the line of accountability, and have been regenerated, or born of the Spirit of God. To all such objections, I reply that the first command with promise is, evidently, not of a spiritual nature; and it is certainly addressed to every child old enough to mentally comprehend the temporal blessing promised. The child that honors his father and mother will, everything else being equal, live much longer in this earth than the child that does not obey this command. It is necessary, therefore, that they learn this command, in order to obey it and receive the temporal blessing promised.

But this is not all that children are to be taught in relation to the Ten Commandments, and in relation to other commandments given the same day. Hear what God himself commands relative to the whole of them: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up." Deut. 6:6-7. In relation to the reading of the law, He also gives this command: "Gather the people together, men, women, and children, and thy stranger that is within thy gates; that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known, may hear and learn to fear the Lord your God." Deut. 31:12-13. In obedience to this command, many years afterward, Ezra, the priest, read from the book of the law, "from morning unto midday, before the men, and the women, and those that could understand." Neh. 8:2-3. The phrase, "those that could understand," evidently refers to all the children intellectually capable of understanding, as stated above: "That they may hear, and learn to fear the Lord your God, and observe to do all the words of this law." And both David and Solomon tell us that "The fear of the Lord is the beginning of knowledge." Ps. 111:10; Prov. 1:7; 9:10.

Although true believers are freed from the final penalty of all law, yet

no one is released from the obligation to obey the moral law, even in the Gospel dispensation. But, in perfect harmony with the above, Paul, by inspiration, renewed the command to children to obey their parents, and then commanded the fathers to bring their children up "in the nurture and admonition of the Lord." Eph. 6:1-4; Ezek. 11:19, 20; and 36:26-29; Heb. 8:8-12. Now, the primary meaning of "nurture" is *food* or *knowledge*. And "admonition" comes from two words which mean *to teach*, or *to instruct*. I understand, therefore, that fathers are distinctly commanded to bring their children up, at least in an intellectual knowledge of the Lord, and to instruct them in relation to all of his commands given either in the Old or in the New Testament.

It is obvious from the very fact that the intellect is the only gateway to the heart, or deep recess of the mind, that intellectual food, or knowledge, must be received before the Holy Spirit will impart fully spiritual food, or knowledge. A literal knowledge of God must, then, necessarily, precede a historical faith in him; and a historical faith in God must, evidently, precede a spiritual knowledge of him. The inspired Word says, "He that cometh to God must believe that He is; and it says, 'How shall they believe in him of whom they have not heard?' Again, it says: 'In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.' &c. Heb. 11:6; Rom. 10:14; Eph. 1:13. Here we see that the hearing of the word of truth, the Gospel of salvation, precedes faith, and faith precedes the sealing with the Holy Spirit.

Moreover, Paul, in his epistle to Timothy, manifestly approves of his early training in a knowledge of God's Word; and he places no little estimation on the value of the knowledge thus obtained. He says to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. As Timothy was in possession of his childhood, we necessarily, conclude that he commenced the study of them very early in childhood, else he could not have attained to a knowledge of them so early in life.

The great Apostle of the Gentiles, whose claim to "primitive order" is indisputable, does not, then, agree with our friends of the modern or nominal "primitive order of faith." These do greatly err in not distinguishing the Word, or Gospel, from the Spirit—the medium of life from the life; in allowing no important place for the instrumentalities of the Spirit; and in accusing those who are endeavoring to teach the Word to all of undertaking to do the work of the Holy Spirit, while, in fact, they are only instrumentally used by the Spirit to convey the Word to the minds of individuals, where, in proper time and order, the Spirit can further use it in the conviction, conversion, regeneration, and sanctification of those instructed in a knowledge of God's Word. These "new school" theologians, however, seem to think that the Holy Spirit will, in proper time, without the Word, "the sword of the Spirit," chase down the young man in the dark valleys of hardened ignorance, and the heathen at the shrine of his god, regenerate them first, and then give them all necessary graces to prepare them for the enjoyment of ultimate glory, even should they never in this life be so fortunate as to hear of the plan of salvation.

Although we maintain, then, that it is the imperative duty of the saints of God to do all within their power to implant the Word in the minds of all unregenerated persons, yet we freely admit that it is the prerogative of the Holy Spirit, the third person of the Trinity, to impart new life through the Word thus implanted, to whom, and whenever He pleases.

Finally, we urge the importance of instructing children because childhood is the most auspicious time to indelibly impress an intellectual knowledge of God's Word, and because youth is the most auspicious time to seek a spiritual knowledge of God through faith in His Word. Solomon, the preacher, says: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." &c. Again, God speaks through this preacher, and says, "I love them that love me; and those that seek me early shall find me." Ec. 12:17; Pr. 8:17.

In conclusion, we ask, if it is the duty of parents to instruct their children

at all, why may they not do so conjointly, at the house of God, at least, on the Sabbath? Where else than the Lord's house on the Lord's day are Christian parents commanded to be? — J. D. GARRARD.

District Meeting,

TUSKEGEE ASSOCIATION.

Bro. West: At the close of the meeting of the Fourth District of the Tuskegee Association, a resolution was passed requesting me to write out some account of said meeting for publication in our State organ.

The meeting was held with the church at Crawford, in Russell county, Ala. The introductory sermon was delivered by Eld. Wm. Lively, from Peter 1:10, "Wherefore the rather brethren, give diligence, to make your calling and election sure, for if ye do these things ye shall never fall." After the sermon, we were invited to a long table which was bountifully supplied with both the substantial and the delicacies of life.

At 2 o'clock, p. m., the meeting was organized by electing Eld. F. C. David moderator, and Bro. W. Well-burn clerk. The subjects which had been named and arranged for discussion, were not taken up until the next morning. Eld. C. C. Willis, of Georgia, and Bro. S. S. Brinson, of Russell county, Ala., had been appointed to lead the discussion. Father Willis was called up to be heard on the "Duties of pastors," &c. We were highly gratified with his speech on this subject. This venerable father in Israel has had long and successful experiences as a minister of our Lord. He has been in this high vocation forty or fifty years, and has been the successful pastor of Bethel church thirty-eight successive years, and soon will have been thirty-nine years. Bethel church is no ordinary church; it stands high in order in the Columbus Association. On account of his great success as a preacher and a pastor, his speech was, we think, the more worthy of serious and thoughtful consideration.

Had I known, at the time, it would fall my lot to give some account, in this way, of the meeting, I might have discussed the subject of the "Duties of pastors," &c. He has made a good impression upon the people about Crawford. They seem to have great confidence in him. I heard him well spoken of time and again. He goes at the work of his Master with all his might. He is not afraid to preach what he believes to be the Gospel of Christ.

Our evangelist, Eld. F. C. David, filled the stand on Sabbath, and preached to a crowded house, about to the faithful steward. After the sermon, a collection of \$14 was taken up for his work. The church continued to meet for worship, after the close of the district meeting, until the following Monday week. Bro. David, Bro. Lively and the writer, did the preaching, save one sermon delivered by Eld. J. L. Revel, the ex-pastor of Crawford church. He filled the stand on Friday night. He was with us nearly all the time during the meeting, however, and aided otherwise in the services.

They might have given away beneath the great and precious burden. The tables on both days were copiously supplied with the best the country could afford; there was "plenty and to spare" of the very best. Not only was it the case at church, but during ten or twelve days, at the private houses of the brethren and citizens of Crawford, we "feasted on fat things."

After dinner there were two other questions discussed; one was respecting the office of deacon, the other was pertaining to the "giving of our means for Gospel purposes." "Is it a means of grace so to do?" We had an interesting time, until our space of time had about run out. As well as I remember, it was prominently set forth that the deacon is made especially a financial officer of the church; while other duties may be required at his hands, this is the chief of all. The impression was made that he should go about his work in a business-like manner. He must not get up on conference day, when the time for the pastor to be paid for his services has come, and say, "Well, brethren, I reckon we must try to make up a little money to pay our pastor," &c., but go and get men to realize their obligations in these duties.

Finally, the 3d and last question was called out by the moderator: "Is the giving of our means, for Gospel purposes, a means of grace?" On this subject it was argued, that obedience to the ordinances, precepts, commandments, &c., was a means of grace—Christ will bless faithful obedience to his holy law; commandments, &c., and make such obedience a means of grace. If this be true, then it only remained to show that to give of our means, for Gospel purposes, is taught in God's great law book. This, we trust, was made evident. I believe there was some little objection raised about the word "means," in the sentence "means of grace." That such a thing is taught in the Scriptures, I hope was proved.

Our district meeting closed soon after the discussion of this last subject, to meet again Friday before the fifth Sabbath in August, 1880, at Gormy Line church, in Lee county, Ala. I believe there was some little objection raised about the word "means," in the sentence "means of grace." That such a thing is taught in the Scriptures, I hope was proved.

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CONCLUDING REMARKS:

1st. It was remarkable for such a crowd of people to assemble at Crawford. The people were astonished.

2d. We had an interesting district meeting. Bro. David said it had been a long time since he had attended a better one.

3d. The people in and about Crawford gave the meeting a beautiful and hearty support.

4th. Our protracted meeting was a success. The people crowded to hear the Gospel preached to the very last moment.

5th. Those enquiring the way of life were very numerous indeed. It was the great pleasure of the writer about the close of the meeting, to lead ten happy souls down into a liquid grave to be buried with their Lord in baptism.

Among them was a man 77 years old. As he arose out of the water he said, "Bless God." 6th. Seventeen were added to the church in all, including some taken under the watchcare of the church until they can procure their letters. Among the additions are some of the strongest, best citizens in the country.

7th. We hope, at no distant day, to have a good house of worship in Crawford, with a good bell to call the people to church. We are succeeding very well with our subscription for this purpose.

8th. An outside friend is working for the bell, and well. 9th. The pastor is encouraged. Bro. David is a good preacher. He did good, faithful and efficient service for us. Crawford is a good place to have a district meeting. Let God be praised for his goodness.

G. D. BANTON.
Uchen, Ala., Sept. 10th.

Revivals in North Alabama.

Dear Baptist: Since my last writing Bro. Pinkerton and myself have had some precious meetings.

Saturday before the 3rd Sabbath in August, we began a meeting with Mt. Vernon church, which continued until the following Thursday, and resulted in one conversion and a partial revival of the church. During this meeting the services were somewhat frustrated by the writer's being called away to attend the burial of Mrs. Alfred Collins, a prominent citizen and an esteemed friend, and on my return next morning I found that Bro. Pinkerton had been called home by sickness in his family.

Saturday following we commenced at Black Creek church under very unfavorable circumstances. It began to rain early in the morning, and but few attended the services of Saturday, and not many those at night. Sabbath morning dawned with more inviting prospects, but it was not until about Wednesday that the church seemed to go to work in earnest. From that time until the close a revival spirit pervaded the whole congregation. There were ten accessions to the church, eight of whom were buried in the beautiful waters of Black Creek, the 5th Sabbath. Among the baptized was a little son of Bro. Pinkerton. The meeting closed with an increasing interest, and the prospect of new additions at the next meeting. Bro. preached to an attentive congregation Sabbath evening at Vernon Academy.

After a ride of 15 miles, mostly through a dreary night on Monday. Here we found a church and congregation ripe for a good meeting, and although the regular services were frequently interrupted by rain, the result was satisfactory. There were three accessions by baptism and one by letter, eight or ten professions, some of whom are expected to join at the next meeting of the church. The writer was again called away to the celebration of the rite of matrimony between Mr. W. D. Siniard and Miss Prince Etta Kerley, Bro. P. being the officiating minister.

Last Saturday Bro. P. began a meeting with Providence church, of which he is pastor, while the writer attended the regular meeting at Collinsville, where one was received by letter and one by experience. Monday morning found us together again, aided by Bro. Jas. A. Reeves, and we had truly a refreshing time until today. During the entire week large and attentive congregations collected and much feeling was manifested up to the closing services. Seven were buried in Will's Creek, and one stands over awaiting the ordinance; two received by letter. This church had been for a long season in a cold and rather declining condition, but we now hope for a brighter future in her history.

Bro. P. attended a meeting at old Union church, with Bro. Culberson, an account of which I suppose Bro. C. has already given you. Thus have closed the labors of the missionaries of the Cherokee Association, and for whatever good has been accomplished, to God be all the praise and glory.

J. B. APPLETON.

Collinsville, Sept. 12.

Jottings from Hill and Mountain.

Dear Bro. West: As usual, I have a few items at the close of my protracted meeting services. These are not so interesting as those of former years. Possibly the interest might be increased, could I sweep round like Bro. Wright does in the review of his ministerial sojourn in Taladege, in which we are informed that "Bro. Wilkes passed us one day at a ford on the Jordan," etc. I cannot see the point, purpose or propriety of this allusion. A pleasant surprise, perhaps. I have labored in six protracted meetings. Five of them have been seriously interfered with by rain, two broken up by it. Yet there was a good church revival at each place, and a goodly number in the aggregate of accessions, of which I have not now full returns, having left some meetings before they closed.

Two things are noteworthy. 1. Unconverted people, young as well as old, are much less imprudent than usual. And when impressed, it is much more difficult to bring them by the common way—the "mourner's seat"—to seek religion. The time is at the door when we shall have to adopt another, less stale and less abused method of calling for a demonstration of feeling and purpose. 2. The number of persons indulging Christian hope, and yet declining duty—church membership—is large. It

seems to be a virtue, in the minds of some people, to tell you they have a hope, and still refuse to obey their Savior. The binding obligation of baptism, too, is growing weaker and weaker in the public mind. Baptists are much to blame in this. We should have maintained an equal right with others to explain and enforce the act and design of New Testament Baptism, as they have done of affusion. This right, we have yielded, in public sentiment.

Our own appointment for a protracted meeting here, is postponed, owing to serious sickness in my family, of my oldest son, Jas. L. Through the vigilance and energy, mainly, of B. M. Flinker, our senior deacon, and his never-ceasing wife, "Aunt Ducky," our house, seats, &c., have undergone thorough repairs, repainting, with new stores, and the like. Money raised by our young people. If those brethren who would not, because they could not (?) help me, now think we have not as easy a house to preach in, as commodious a country village house, and as large a country village congregation as anybody, let them come when I send for them next time, and see.

I shall continue no longer than till Christmas in my relations to the State Board as missionary. Meanwhile, I affectionately urge the churches to bring up their pledges to their associations. Otherwise, I shall suffer seriously. I have lost one horse and my note is out for another—besides other debts and family necessities. God bless the Baptists of Alabama, and give them wisdom and prudence for his great work.

W. WILKES.

Syllacauga, Sept. 4.

Open Communion.

Something of its History in This Country.—Its Prominent Advocates.—Their Disagreement.—What Became of Them.—Why the Movement Failed.—Attitude of Pedobaptist Churches.

Our attention has just been called to a well written and thoughtful article on the late open-communion movement, in the New York Independent, a leading Congregationalist paper, and one of the country. It shows in a strong light the awkwardness of the position held by open-communion Baptists, and furnishes valuable testimony to the consistency of our so-called "close-communion" sentiments. The article contains much food for thought, and we wish that it could be generally read by our people. The leading points given in the article referred to are as follows:

Some two years ago Rev. Charles Howard Malcomb, who recently went over to the Episcopalians, then pastor of the Second Baptist church in Newport, R. I., came out strongly in favor of open-communion. He was seconded by Rev. H. A. Sawtelle, then pastor of one of the Baptist churches in San Francisco and also editor of a Baptist paper in that city. The Rev. J. Hyatt Smith, pastor of the Lee Avenue Baptist church, in Brooklyn, joined in the movement with a "religious novel," the "Open Door." The Rev. G. F. Pentecost, then pastor of the Hanson Place Baptist church, in Brooklyn, declared his renunciation of close-communion by presiding at a sick room communion service, at which some of the participants had received neither immersion, affusion, nor sprinkling. The movement was espoused by the Rev. Dr. Behrends, of Cleveland; the Rev. T. J. Melish, formerly editor of the Journal and Messenger; the Rev. A. Machette, one championed Baptist minister in Missouri; and by some others. The Marcy Avenue Baptist church, Brooklyn, was organized under the pastorate of the Rev. Dr. Jeffery on it was charged, though never admitted the open-communion principle. A weekly paper, The Baptist Union, was started in New York to aid in the campaign. The ministers, some of whom were prominent in the denomination, so that the movement was not without good leaders. It was said that the laity were in sympathy with it, that numbers of the foremost ministers in the denomination would soon declare themselves openly in its favor, and it was freely prophesied that the usage of the denomination was speedily to be revolutionized.

But, meanwhile, considerable was said and done on the other side. The Long Island Association, taking up the case of J. Hyatt Smith's church, dropped it from fellowship. Dr. Jeffery's church was unable to gain admission to membership in the Association, though its delegates would not admit that it was an open communion church. The ministers who had espoused the open-communion movement complained that they were ostracized, and treated by the denomination in a very unjust manner.

Alabama Baptist.

SELMA, ALABAMA, SEPT. 25, 1879.

JOHN L. WEST, PUBLISHER.

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

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

Obtainers of subscribers or members of their families (inserted free of charge) who contain for each word is made for all over the world. Do not ask us to send bills. Count the words and send the money with the bill. The Editors reserve the privilege of cutting all obnoxious down to zero words when they are not accompanied with the money.

ENDLESS SONG.

The praise of God is appointed to continue "throughout all ages, world without end." For why should its sweet harmonies ever cease? God endures. The praises of the great and good on earth subside into sacred memories which we breathe over their graves. But he, whose grace the Christian heart commemorates ever lives. From everlasting to everlasting he is God. He inhabiteth eternity. To him one day is as a thousand years and a thousand years as one day. There is no period in all the future when his ear will be closed to the musical rapture of his people.

And the church endures. The new life is immortal. Though generations come and go, and centuries pass into the halls of memory, and ages are buried in the sepulchre of forgetfulness, and institutions and dynasties with the myriads who upheld them are drowned in the sea of destruction, one isle stands fast among the pitiless waters, and God proclaims, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," and the music of Christian praise, here mingled with the storms of Time, will swell into louder and sweeter anthems in Eternity.

And the seasons of praise endure. The manifested beauty of God is never clouded. His fatherhood to his people is never interrupted. The imitations of his goodness never cease. We celebrate them here, and so we shall do hereafter. Praise has no dying fall in those vast epochs to which our thoughts cannot reach.

As on some old mound which the Indians have reared, a mighty tree springs forth, and draws its vital sap from the bones of buried and forgotten generations, so praise springs from the wrecks and ruins of the world. Send out your "thoughts into the coming ages." Think of the past, of the present, of the future. Figure to your mind the period when all the natural works of God shall give way to spiritual wonders—when the tender blessings of the home, and the magnificent ministries of the field are all forgotten, and creatures undying and redeemed ascribe to him who has loved them, and died for them, all honor and glory and blessing!

In one of his fine discourses, Spurgeon, imagines some one entering Heaven and saying to the redeemed, "Suspend your songs for a moment! ye have been praising Christ, lo these 6,000 years! many of you without cessation have praised him now these many centuries. Stop your song a moment. Pause and give your song to some one else for an instant!" O can you conceive the scorn with which the myriad eyes of the redeemed would smite the tempter! "Stop from praising him! No, never. Time may stop; for it shall be no more. The world may stop, for its revolutions must cease. The universe may stop its cycles and the movements of its worlds. But for us to stop our songs!—never, never."

How glorious then is the portion of the church! Its duty is not only that of service, but of praise. We are apt to think of the Christian life as a pilgrimage, a cross bearing, a race, a battle; and there are circumstances in our experience which correspond with all these symbols. But thank God it is something more, something higher, something better. It is praise—praise, the exercise of every grace,—praise, the foretaste of every celestial blessing,—praise, the summer of the Christian year when every blooming virtue brightens in the smile of God,—praise the Sabbath and the Heaven of that immortality which now lips the first accents of the ceaseless song.

Praise is duty in its fullness and its sweetness. It is the merry Christmas of the Christian family, who care not for snow or frost or biting wind, while they gather at the hearth, and see each other's beaming faces, and sing their household songs.

Yet let us remember that God's praise is not only set to music. It is also the sweet harmony of life. A soul whose every power is ordered by the will of God, whose every affection celebrates his praise, is the finest hymn that was ever sung. There is no sweeter anthem even in the heavens than breathes from a nature saved by grace and consecrated to immortal ends.

Twice of late, we have heard it breathed from the death bed, and in the pauses of the voice, as it failed

and died, we thought we heard the chorus of angel's song: "Bless the Lord, O my soul, and let all that is within me bless his holy name!"
E. T. W.

ASSOCIATIONAL NOTINGS.

THE UNION AND THE BIGBEE.

We have recently enjoyed a delightful visit to the Union and the Bigbee Associations. The former held its session at the Bethel church, under the moderatorship of Bro. John C. Foster, a brother of lovely spirit and held in high esteem throughout all the section where he is known. The association consists of a membership of excellent brethren, both private and clerical. Carrollton, in especial, sent a strong delegation, Brethren Curry, Stone and Robertson. Our host, Dr. Smith, who received us with the greatest kindness, formerly studied at the Howard, and is now commending the institution by his fine culture and character and the success he has already achieved in his profession. Bro. Bailey was felt at the association. So was Bro. Gregory, of Tuscaloosa, an able and devoted minister, who has been sustained by the grace of God and by the sympathy of true friends amid the most painful trials, and who, we trust, will be so much more successful from having borne hardness as a good soldier of the cross. We had the pleasure of preaching to his people on the night after the adjournment of the association. We were indebted for transportation to the kindness of Prof. Joshua H. Foster's family. His son Manly, who is on a vacation from his school in Albany, Ga., accompanied us to and from the association.

From Tuscaloosa we repaired to Livingston, where, on Wednesday night, Bro. Bailey preached one of his intense discourses, on the duties of Christians. We occupied the pulpit the next night. The genial and elegant hospitalities of the family of Col. I. C. Brown, and the attention of Maj. Harris, caused us to mark this visit to Livingston "with a white stone." The church, one of the most desirable among our country towns, is now without a pastor, Bro. Jos. Howard having left it, to take charge of the Second church of Montgomery. We trust that the brethren may soon be able to fill his place. Bro. Howard was steadily gaining upon the esteem of the community, and was given up with manifold regrets.

We crossed the country from Livingston, by private conveyance, to Cuba Station, where the Bigbee Association met. There a Methodist lavish hospitality, the "travelling preachers." Maj. Harris having declined a re-election, Bro. J. K. Ryan, a favorite in all that country, was elected to the office of moderator. He presided with great dignity. One of our Howard theologians, Bro. Cook, was the clerk. He will be sent back by the association to pursue his studies at Marion for another year. Bro. Hendon who has labored officially as an evangelist, was reappointed through the State Mission Board, and will especially labor to re-establish poor, feeble, yet promising interests within the bounds of the association. Bro. Hendon is not only fitted for the sphere by his piety, but also by his indomitable energy. The association was "hungry for preaching." In addition to a Sunday-school service on the Lord's day we had four services. Three of which were conducted by presidents of female colleges, Brethren Gordon, of Meridian, Gwaltney, of Marion, and Stone, of Gainesville. The discourses were impressive. Dr. Gwaltney preached an old-fashioned, pathetic revival sermon, which was tenderly received. We had the privilege of preaching the missionary sermon, at 11 o'clock, at this association, as we had done at the Union. How the large-hearted folks at Cuba Station managed to entertain all the delegates in attendance, we could not imagine; but the feat was accomplished, and it was well done. We retain a grateful recollection of the Bigbee Association.

These few hurried notes of our associational tour must suffice. What is omitted is doubtless included in the "dots" which Bro. Bailey informs us he has already sent to the paper. His pen can describe better than ours the "camp-out" on the owl haunted banks of the Warrior, and the sleep of four wandering pilgrims on a pile of shavings—a bed with "feathers," many of them half a yard long. No doubt he will also mention that the Union Association entered into alliance with the State Board, and made provisions for the support of a beneficiary to the Howard College during the present associational year.

E. T. W.

Think twice before you believe every evil story you hear, and think twenty times before you repeat it, especially if it is about a woman. Say to yourself, "This may not be true, or it may be exaggerated," unless you have proof of the veracity of your informant. Persons sometimes tell falsehoods; they often make mistakes, and they sometimes "hear wrong."

ADIEL SHERWOOD, D.D.

The decease of this venerable preacher and professor removes one of our old denominational landmarks. Although a Northern man by birth a good part of his public life was spent at the South. A native of New York and a pupil of Andover, he came to Georgia some fifty years ago and became thoroughly identified with the denominational interests of the State. There he obtained a warm place in the hearts of his brethren. He was distinguished for his solid learning, his practical sagacity, and his power of work and organization, which made him an invaluable member of the associations and conventions. He was successively Professor of Languages and of Biblical Literature in Columbian College (which it is said was saved by his financial agency at a crisis in its history,) Professor of Sacred Literature and Moral Philosophy at Mercer University, Pehfield, Ga., where he was also pastor of the church, President of the Shurtleff College, Ill., and President of the Masonic College at Lexington, Mo. He died at St. Louis at the age of 88, after having served nearly seventy years in the Baptist ministry. Dr. Sherwood was tall and commanding in appearance, yet gentle and modest of address, firm yet conciliatory in administration, perspicuous and direct in his style both as a preacher and a writer. Many years ago he prepared the *Gazetteer* of Georgia, a work of immense labor; he is best known, however, by his Notes on the New Testament, an orthodox and scholarly work which deserves to be widely known and used. All who were acquainted with Dr. Sherwood honored him as a good man who faithfully served his generation by the will of God.
E. T. W.

TRIALS BY THE PRESS.

The good name of our people has suffered more from what may be called newspaper trials than from all other causes combined. The misrepresentations that readily find their way into many Northern papers cannot be corrected by any testimony of competent witnesses amongst us, any corrections or explanations or denials. Good men at the South, to whom the honor of their section is dear, and who believed that their brethren beyond the border desired to know the facts, have striven, generally in vain, to get the facts before the Northern public. We have ourselves oftentimes corrected grievous sectional misstatements appearing in our exchanges; these corrections if they secured any answer by a fair, or else by a counter statement from some anonymous or otherwise disreputable person. On one occasion we wrote to a prominent Doctor of Divinity, who was actively engaged in a crusade against us, giving him manifold illustrations of the tolerant spirit of our people, and endeavoring by an appeal to his sense of justice and spirit of fraternity, to silence his philippics against the Southern people. (And the only reply we received was a re-affirmation of his libels (on the testimony of witnesses whose safety required him to conceal their names) and an assurance that we did not know as much about the South as he did!

The readiness with which libelous inventions are accepted, and sectional misunderstandings are fostered and perpetuated, is no credit to Northern journalism. In cases where character is involved, a newspaper has no right to be partisan. It should report the facts, and in making up its report of facts the good repute of the witnesses on either side ought to be considered. But, in the cases to which we refer, this rule of common sense and common fairness has been inverted. The reporters upon whose evidence the journals we have in view rely, are either anonymous and therefore irresponsible persons, or else persons of notoriously bad repute. And it is a fact as notorious as it is lamentable that against such defamations the best men we have urge their protests and their appeals in vain.

We are far from contending or supposing that outrages do not occur at the South. It is true that we have had no such revolt against order and property as that which, a little while ago, flashed and burned over the mining districts and railroad centres of the North, and girdled that section with a belt of fire and blood extending from Philadelphia to San Francisco. Nor can we rival in the number of crimes committed within our borders, those which stain the annals of even the cities lying beyond them. Yet we do not claim that we enjoy a social millennium. There are crimes here that must be punished, burdens that must be borne, popular errors that must be corrected, wrongs against person and property and happiness that must be righted. The only question is, What is the best method of correcting these evils? Will abuse drive the waving of "bloody shirts," the misrepresentation of facts, the judging of cases, the fulmination of fierce denunciations? If it were fair or decent to make everybody at the

South responsible for a street affray or a murderous jail assault in Yazoo City, what good can come of such charges? What good can come of it when a great metropolitan journal, the *N. Y. Examiner*, overlooking a thousand crimes occurring within a mile or two of its own office, and some of them of almost unspeakable atrocity, has no interest in the vindication of justice anywhere except in two cities on the lower Mississippi? And these cases were prejudged upon evidence that had not been sifted and while the verdict of the jury and the sentence of the court were yet in suspense. Our contemporary complains: "What the law is at the South is a great puzzle." But what the justice is, upon many an editorial tripod of the North, appears to us to be a mystery greater still.

The shooting of Mr. Kallach by Mr. De Young in California was if the reports are true, a greater crime than the shooting of Dixon by Barksdale. In both cases the victims had made intolerable charges against their pursuers. In both cases they belonged to the opposite political party. But in the Mississippi case the victim was a refugee who had already committed a crime, and who had his pistol in hand when he fell; in the California case the victim was defenceless and was shot when his back was turned. Yet the Boston *Watchman* finds nothing but political proscription in the one case, and nothing but assassination in the other. And the former case appears so unparalleled, that our usually discreet contemporary is betrayed into the extravagance of saying that "religious persecution is angelic when contrasted" with it. On the contrary the destruction of the Charleston nunnery by a Massachusetts mob appears to us to have been a darker crime. We might say a word also about a New York Senator and a ruined household in Rhode Island, or a thousand divorce cases in New England, were we willing to follow the example of sectional crimination of which we now complain. It is not refreshing to observe how chantable many of our Northern brethren are to offences like these and worse than these, occurring at their own doors. They look for crimes not with their own eyes but with the telescope. Their charity covers a multitude of sins,—all sins of whatever variety or dye, except those committed a thousand miles away; these they cannot abide. Their reforms have respect to the sins of other people, and they are so engrossed in their foreign missionary enterprise that none of them have leisure to preach chastity to the leading Senator of New York, or restitution to the future Governor of Massachusetts.

IS IT TRUE?

A New York correspondent of the *Philadelphia Times*, in speaking of a certain article which a certain prominent religious journal at the North had been paid to write and publish, as it had been dictated by a certain Corporation, says: "In common with the average writer of the day, I have a most supreme contempt for the so-called religious press. It is the universal judgment of advertisers that the religious papers will do meaner work, say dirtier things and go to greater lengths for money than their secular contemporaries." And we partly agree with the *Times* correspondent. Some of our religious exchanges are now running advertisements that we know to be frauds. That religious papers are more frequently sought by advertisers of humbugs than secular papers, we can readily believe; but that they will do meaner work, say dirtier things and go to greater lengths for money than their secular contemporaries, *knowingly*, we are not willing to admit. Be this as it may, however, the fact still remains that nearly all our religious papers advertise humbugs. We have no charge to bring against the excellent brethren who conduct these papers, except that they are not cautious enough. And, for our part, we freely confess that we are not in a condition to make such charges, even if we felt disposed to do so. We have been imposed upon by the vendors of frauds, and our readers have suffered from them. But we have adopted a strict rule, to which we expect to adhere, in every instance, from this time forward, let the consequences be what they may. When our present contracts close we shall not insert an advertisement of a patent medicine for any man, at any price. We shall not, hereafter, insert an advertisement of any kind until we are satisfied that the advertiser is honest and that the thing advertised is fairly represented and worth the money. Since we adopted this rule, early in the summer, we have had some lively times with agents and the manufacturers of patent medicines, and we have rejected enough of this sort of matter to have paid us handsomely. But we have determined to make our money in some more honorable way. We can now recommend to our readers everything in our advertising columns, except the patent medicines. For them we have only three words, "let them alone." In making this change we lost heavily for a few months. But now, we are realizing more from our advertising columns than we ever did before.

PUB. ALA. BAPTIST.

FIELD NOTES.

—Please remember your paper as soon as you sell cotton, and send on your renewal.

—Rev. J. S. Paulin, of Clayton, baptized two candidates at Bethlehem church recently.

—An interesting protracted meeting was conducted at Cross Plains, Calhoun county, last week, by Rev. H. A. Williams.

—"The success of our paper means the success of the Baptist cause in Alabama." You struck the key-note then, Bro. O'Neil.

—"The Baptist church at Spring Hill, Pickens county, has recently enjoyed a season of refreshing." Seven were baptized as the result of the meeting. Eld. J. M. Land is the pastor.

—"We have received a copy of the 'Order of Business of the Eutaw Association,' neatly printed, in pamphlet form. The printing was done by the clerk of the association, Rev. J. S. Paulin, of Clayton.

—"We are having an excellent meeting at the First church of Troy. Eight have been received, five by experience and baptism and three by letter. 'Bless the Lord, O my soul!'"
—T. H. Stout, Troy, Sept. 17.

—"The following resolution was adopted by the Shelby Association at last session: 'Resolved, that this Association approve the ALABAMA BAPTIST as a sound Baptist paper, and recommend it to the confidence and patronage of our membership.'

—"Is it right, for Railroad Companies to run trains, either passenger or freight, on Sunday? A *True Baptist*. No, it is no more right than it is for the farmer to follow his plow or the merchant to keep open his store on Sunday.

—"Dr. Renfro's church at Harpersville, Shelby county, recently closed a protracted meeting, which resulted in eight accessions to the church. Dr. Renfro was aided in the meeting by Elds. S. Henderson, W. Wilkes and W. W. Kidd.

—"Our subscription list could be easily doubled if every subscriber would send us just one new name. We have few readers who could not do that much, if they only would. Try it, brethren. Now is the time to work for the paper.

—"The Baptist church at McKinley, under the care of Rev. L. L. Fox, has had a protracted meeting. Bro. Fox was assisted by Elds. B. B. Williams, of Jefferson, and J. G. McCaskey, of Rehoboth. At last accounts four had united by baptism.

—"Pisgah church, East Perry county, of which Rev. W. A. Hucklebee was pastor during the past year, at a conference meeting on Saturday before the second Sabbath in September, unanimously elected Rev. P. C. Drew as pastor for the coming year.

—"Says the Greenville Advocate: 'The South Alabama Female Institute and the Greenville Male High School opened last Monday with full former has 89 scholars and the latter 41. A good opening indeed.' Both these schools advertise in our paper.

—"What sin has brought the curse of hog and chicken cholera, bee-worm, Hessian fly, and smut and blade rust, &c., &c.?' A *True Baptist*. It is possible that you can find a satisfactory answer to your query by reading Malachi 3:8-12. And even if the answer is not satisfactory, it will do you no harm to read the passage.

—"Send us a condensed account of the proceedings of your association, and send it at once. Don't wait until everybody has forgotten what the meeting has been held. Don't stuff the account with motions, adjournments, recesses and good dinners;—please don't. Tell us what is worth telling and leave out the eating, sleeping and gossiping parts.

—"A lady, who graduated with distinction at the Judson Female Institute and who has had several years' experience in the school-room, desires a situation as teacher. In addition to the ordinary branches of an English education, she is qualified to teach Latin and French. We can cordially recommend her as an accomplished and cultured lady and a successful teacher. Parties desiring such a teacher will be put in communication with her by addressing the Publisher of the ALABAMA BAPTIST, Selma, Ala.

—"The Wedowee Journal, published in Wedowee, Randolph county, Ala., has our thanks for a kindly notice. It says: 'The ALABAMA BAPTIST, Selma, Ala., is certainly the paper of our Baptist readers, and would be quite interesting to the general reader. While it is devoted to the cause of religion in general, it is more especially the organ of the Baptist church in Alabama, and, therefore, it should be in every Baptist family in the State.' We take this opportunity to say that the Wedowee Journal is a good paper, and we cordially wish it a prosperous career.

—"Why do you not let the poor read your paper? I think that if the price were reduced to \$1.50 you would get two subscribers to where you now have only one. And if your paper is beneficial, and of course it does an immense amount of good, you would benefit two instead of one." A *True Baptist*. We would be glad if we could publish the paper at \$1.00 a year. But we could not publish it even at \$1.50 and live. It cannot be published for less than \$2.00, and we are bound to its present price, which is a man's own observation is that a man who will not subscribe for a paper, will not not subscribe for it at all.

—"Four churches in East Perry county, viz.: Ocmulgee, Wash, Pine Flat and Concord, within a few miles of each other, are now in the call of a pastor to unite all four of the churches, and to serve committee from each church, to agree upon some brother for their place. The committee recently met at Place. Two young brethren, P. C. Drew and W. N. Hucklebee, were

placed in nomination. Bro. Drew received two-thirds of the votes cast by the committee. When the vote was announced, one member of Concord said that he didn't think his church would ratify what had been done, and that church has since called Bro. Hucklebee, who lives 30 or 35 miles from it. The other churches will probably call Bro. P. C. Drew.
—East Perry Baptist, Sept. 13th.

—"Since the 24th of August our church here has been meeting every night, and since last Monday, every morning as well. Last night I baptized sixteen persons. The work is widening and deepening. Have no preacher with me. Our members are doing most of the work, and the Spirit of the Lord makes their efforts successful."—Z. D. Roby, Tuskegee, Sept. 15th. Later, Bro. Roby writes: "Our meeting closed last night, Sept. 21st. We met every night the first two weeks, and during the last two weeks we had meetings both morning and night. We have had no preacher to help us. Last night I baptized nine—twenty-five altogether. All the meetings have been very quiet, and exceedingly enjoyable. Congregations continued to increase up to the close. No abatement of interest in any way. About twenty-five asking for prayer the last time we extended an invitation to them."

—"We cheerfully give place to the following item from the Clayton Courier. We are glad to know that intelligent men are rising among our colored brethren and that, through the influence of these men, their associational and conventional meetings are not only becoming more decorous and orderly, but are putting forth more decided and intelligent efforts for the improvement of the race. 'COLORED BAPTIST ASSOCIATION.' This body of colored Baptists convened at Clayton on Friday night the 12th, and closed on Monday night. The number in attendance was very large, and they were well behaved and orderly, for which they deserve and should have praise. They occupied both the Baptist and Methodist colored churches and the Fair Ground. There were a number of good sermons preached by the ministers and an address by Elder Booth, a colored man of Selma, on education, which is spoken of very highly by those who heard it."

Oxford, Ala.

Report on Missions, Read at Shelby Association.

On motion of Eld. T. B. Dixon, ordered the report of the Committee on Missions to be sent to the ALA. BAPTIST for publication, which is as follows:

The Committee on Missions beg leave to report:—
Neither argument nor exhortation is, perhaps, demanded in a report on Missions. It may be sufficient merely to state that the denomination at large is carrying on missions successfully in China and Italy abroad, and at prominent places and centres of population, and among the Indians in the West, at home; but neither the Foreign Board nor the Home Board is sustained as it ought to be.
The State Boards, in most of the States, are doing the work of the Home-Board, in attempting to supply destitution in their immediate borders. How far this policy is expedient, is a grave question.

The State Boards, beginning for the most part, in the appointment of one or more Sunday-school evangelists, have enlarged their work to an extensive itinerancy. The question brought up by this fact, assumes the shape of a choice between the pastoral system and a system largely substituting therefor an itinerancy similar to that of our Methodist brethren. Doubtless the two may be combined, if the latter trench not too far on the former, and be so managed as to reach the destitution of the country.

Meanwhile, no valid objection can be raised to such churches as choose to provide a support for evangelists, who shall supplement the work of pastors when desired, and preach as much as may be to pastorless churches and destitute regions of every kind in their reach. Those heretofore appointed have been in great demand for such supplementary work, and have not failed to supply much destitution in some quarters. They have held a good many protracted meetings, attended with success.

Such is a very imperfectly written view of the status of missionary affairs as they at present exist.

Respectfully,
E. B. TEAGUE, Chm'n.

Revival at Pilgrim Rest.

Dear Brethren: We commenced a protracted meeting at Pilgrim Rest last Saturday and continued it until Thursday night last, during which time we had a gracious revival. The church was aroused to the work and the favor of God was manifest in the hearts of the people. Sinners were awakened, mourners were converted, and Christians were confirmed.

I was compelled to close the meeting on Thursday night to meet my appointment at Canaan, notwithstanding the earnest entreaties of the people for it to continue. I had no help, and incessant labor made me very hoarse. Everybody seemed to be interested. The people of Pilgrim Rest are thoroughly aroused to the work. The meeting resulted in ten additions, seven by experience, one restored, one by letter and one by voucher. Thursday morning we met at the water and buried four with Christ by baptism; three were left over till next meeting, which will be Friday before the first Sabbath in Oct., when I think others will unite. I will, tomorrow, baptize three at Canaan. To God be all the glory.

A. L. BLIZZARD.

Cooper's, Ala., Sept. 13th.

LITERARY NOTICES.

THE LIVING AGE for September 6th 13th.

Articles: The Works of Rembrandt, Count Cavour, Light-Emitting Animals, Prince Louis Napoleon's Expedition to Boulogne, a Gallican Novelist, Fashionable charity, The Late Youth of Philosophers, Barnard Castle, with continuations of "Sarah de Berenget," and "Doubting Heart."

MANUALS FOR TEACHERS No. 1. THE CULTIVATION OF THE SENSES. Philadelphia: Eldredge and Bro., 17 North Seventh St. Price 50cts.
We are glad that the Philadelphia publishers have reproduced this manual, and also, promise that the other volumes of the series will, in due time make their appearance. They are contributions to the cause of education by distinguished University Professors of England, and are published under the auspices of the Literature Committee of the National Educational Society. The present volume takes up the very beginnings of education. The suggestions are practical and simple without being commonplace, and are as brief as the nature of the subject will admit. The author strikes the key note of a harmonious and thorough education. We cordially commend the work to teachers.
E. T. W.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER, with an Essay on Webster's style, by Edwin P. Whipple. Boston: Little, Brown & Co. 1879. Two portraits, pp. 797. Price \$3.

Most readers will prefer this work to the edition in six octavo volumes edited by Edward Everett in 1851. For it is convenient for use, and contains all those productions of the great statesman which persons outside of the professional circle of lawyers and diplomatists would care to have. They exhibit Webster's views on all the leading questions which extend into the political history of his times they furnish expositions of constitutional law which have an enduring value; they enforce the claims of piety, education and patriotism; they deal with themes of law and of political economy which are not less urgent now than they were in the days when Webster enriched them by the grace of his pen and the power and brilliancy of his genius. In his debates with Hayne and Calhoun, our convictions are against Webster, and we think that had the South Carolina orators had an unbiased jury, they would have carried the day even against so great a man, Mr. Hayne by the force of his facts, Mr. Calhoun by the matchless power of his reasoning. But whether we agree with Webster or not, we cannot refuse our admiration to the style and spirit of the man, so direct and yet so elegant, so grand and yet so impassioned, so natural and yet so eloquently declamatory and we may even say sensational. The writer of pure English, the lawyer, the diplomatist, the essayist may find models in these productions of Mr. Webster.
E. T. W.

Religious News.

Shorter College, at Rome, Ga., opened with eighty pupils.

Dr. J. C. Hiden has resigned the pastorate of the Greenville, S. C., church, on account of ill health.

The Baptist Reflector says: Dr. J. F. B. May, will likely be called to succeed Bro. Thomas, at Jonesboro, Tenn.

President D. J. Hill, of Lewisburg University, Pennsylvania, has just been ordained as a minister of the Gospel.

The Texas Baptist Herald says that Baylor University opened with about twice as many pupils this year as it did last.

Rev. Thomas W. Wigton, a Baptist preacher, recently died at Berkshire, Ohio, aged 90 years. He had been a preacher 61 years.

The next session of the Texas Baptist State Convention will begin on Saturday before the first Sunday in October, at Independence.

Bro. Penn's meeting at Lampasas, resulted in 190 additions to the church. He is now conducting a meeting at Georgetown.—Tex. Bapt. Herald.

Rev. Samuel Scoville, of Norwich, N. Y., Henry Ward Beecher's son-in-law, has been called by the Stamford Congregational church, at a \$3,000 salary.—Ch. Secretary.

The Rev. Henry Morgan has given notice that the first church in Boston which carries on a lottery this season, in whatever form, shall be prosecuted to the extent of the law.—Ch. Secretary.

On Tuesday of last week the Washington Avenue Baptist church, Hartford, Conn., property was sold at auction to satisfy a mortgage held by the Putnam savings bank. It was struck off to Capt. E. Groton, the highest bidder, at \$7,000. This is considered a very low price for it, and Capt. M. deserves the thanks of the denomination for securing this property, including a large lot and commodious chapel, admirably located for a Baptist interest.—Christian Secretary.

Row such seed while you live as you would be glad to eat the fruit of when you die.

Few attributes of character are more charming than the faculty of gracefully acknowledging one's errors.

S. S. Convention at Six Mile.

Dear Bro. West: The Sabbath School Convention of the Mulberry Baptist Association met with Six Mile Baptist church, on Friday before the fifth Sabbath in August.

After the singing of the beautiful hymn chosen by the Sabbath-school of Six Mile for the occasion, Rev. O. J. Cottingham ascended the pulpit, and according to previous appointment, preached the introductory sermon, which was both interesting and full of practical teaching.

After this the Convention adjourned, for a short while, till the congregation should be refreshed by the many new things prepared under the wide spreading oaks hard by for the toil worn visitors and friends of the Convention; and I am certain no one knew how to appreciate the aforesaid luxuries more than Bro. I. U. Wilkes, of Montevallo.

When all had become quiet around the shades of the time worn oaks in the church yard, which afford such pleasant retreats for a lazy man, after enjoying a fine dinner, we were summoned to the church by the singing of one of those beautiful tunes gotten up by Bliss and Sankey.

The Convention first went into the election of president and secretary to preside over the present meeting, which resulted in the choice of Rev. O. J. Cottingham, president, and Jas. M. Langston, secretary. It being late, the brethren of the Convention did nothing more than organize the Convention, and get ready for the business of the next day. After this the Convention adjourned to meet Saturday morning, 9 o'clock.

Nine o'clock Saturday morning found the church and surrounding groves thronged with brethren and friends who had come from the distant portions of the country to see and enjoy the workings of the Convention with us, which was to them something new. First the brethren of the Convention engaged in a devotional exercise, invoking the blessing of their Heavenly Parent upon the great work they were about to engage in, after which Bro. Wilkes delivered us a most excellent sermon; one of those plain, practical sermons which we all so often need.

Two o'clock p. m. again found the Convention seated in the large and spacious church house; the president in the chair and ready for the business of the Convention. First in order was the discussion of the subject selected for the meeting. The subject, which are the best means for carrying on a country Sabbath-school, was taken up and ably discussed by many of the brethren. We trust much good was accomplished through their labors, and that the day is not far distant when the Sabbath bells will be heard calling the happy children from every nook and hamlet to the house of God, where they can learn the truths of the Bible.

We think if Bro. Barbour had only known what rich things were in store for the visitors to the Sabbath-school Convention of Six Mile, he certainly would have been on hand. We would have enjoyed the presence of any and all our Sabbath-school workers on that occasion.

Saturday 8 p. m., found us sitting under the sound of the Gospel, delivered by one of the aged and most dearly beloved veterans of the cross, Rev. Wm. Cochran. It was one of those good old sermons which made us think of by gone days, when we were wont to hear the servants of God preach with the power and Spirit of God.

Again, Sunday, 11 a. m., found our beloved brother, I. U. Wilkes, in the pulpit, who preached for us one of those perfect gems of sermons, which made all feel happy whose privilege it was to be present.

After this the Convention adjourned, to meet at the time and place designated by a judicious committee appointed by the Convention.

JAMES M. LANGSTON, Six Mile, Ala.

A Glorious Meeting.

Eds. Ala. Baptist: Knowing that it is cheering to the friends of Zion to hear of the visits of her King, in extending her borders, in lengthening her cords and in strengthening her stakes, I propose to record his visit to Mulberry church, Chilton county, Ala. The fruits of that visit were most signally realized from the fourth Sabbath ult., to the Monday week following. During this time the church was greatly and graciously revived and made to rejoice because of the presence of the Lord in their midst. The faith of the brethren and sisters was increased, love implanted, hopes strengthened and confirmed, and the worship of God truly delightful. Indeed the entire community seemed to be brought under the silent and gracious influence of the Spirit and the power of the Gospel.

The blessings were so great, abundant and satisfying, that the faces of the brethren and sisters were made radiant with joy, and that joy so full that there were frequent exclamations of glory to God, who had visit-

ed and revived his people.

I had the ministerial aid of brethren Arter, Mullins, Elam and a young Bro. McCord, from Coosa county, who is a student of Howard College, and of whom I wish to speak particularly. He is a young man of piety and promise. He is faithful, earnest, zealous, efficient, and held in high esteem by all who know him, and he needs only to be known to be loved and appreciated, as was demonstrated by the brethren, not in words only, but in actions on the day the meeting closed. He became so endeared to the church and community that he has promised to visit them again next summer (D. V.).

I will mention some peculiarities of the meeting:

1. The character of the preaching. It was evangelical, instead of legal, i. e., that men are sinners, guilty, condemned, ruined, lost, unable to recover themselves, and that it is their duty to repent towards God and believe in the Lord Jesus Christ, and if saved at all, it must be by the sovereign grace of God, through the redemption that is in Christ Jesus our Lord. 2. Conversions seemed to be plentiful. 3. Conversations and regenerations thorough. 4. Confessions on the relations of the dealings of the Lord with their souls in the inspiration of the hope of Heaven, were cheerful, intelligible, audible, and with emotions of gratitude, love, and joy; and hence satisfactory.

On the morning of the fifth Sabbath twenty-three willing subjects were led down into the creek of Mulberry and buried with their Lord in baptism, and on Monday morning six others were introduced into the visible kingdom of Christ by baptism. There were four received by letter, making in all an addition of thirty-three.

The congregation and the interest of the meeting increased every day. At the close there were some fifteen or more earnest, anxious inquirers asking an interest in the prayers of God's people. In their behalf allow me to ask you and your readers to engage with God in earnest prayer for them, the church and pastor? Those who were added are good material. The majority of them are young men of promise, from whom, with God's continued blessings, we may reasonably expect much in the future.

We have at that place a good church and an excellent community, for whom we hope much. Truly the Lord has done great things for us, whereof we are glad, and to his great and good name be all the glory now and for evermore. Amen!

A. G. RAINES, Proctor, Coosa Co., Sept. 7.

Here and There.

Rev. W. B. Crumpton, of Meridian, preached a good, practical introductory sermon at the Bigbee Association. Col. L. M. Stone, of Carrollton, made a fine speech at the Union Association in advocacy of State Missions. The brethren of the Bigbee Association, with their accustomed liberality, raised funds sufficient to support Bro. Cook at Howard College another year. The Union Association did the same for Bro. Thornton.

Forty associations in the State could each send a young minister to our college, and not only support him, but pay his tuition. What a grand movement this would be—supplying our churches with trained men; and how it would enable our struggling college to live. Brethren, try it. Three presidents of female colleges preached last Sunday at Cuba—Rev. C. M. Gordon, of Meridian, Miss.; Rev. L. R. Gwaltney, D. D., of Marion, and Rev. L. M. Stone, of Gainesville. Rev. E. T. Winkler, D. D., contributed not a little to the interest of the meetings of the Union and Bigbee Associations by preaching able sermons on missions at both. Rev. J. H. Curry, of Pickens county, is one of the most promising young men in the State. If he goes on talking about missions, he will soon have every church in his association a sure missionary church.

Quite recently we saw the ministerial Beaver of Sumter county, and the ministerial Pond of Choctaw county together, and notwithstanding there was a good deal of noise, the Beavers showed no disposition whatever to pitch into the Pond. The Bigbee Association, with a membership of a little over 800, will give this association year \$400 for State Missions. How many of the large associations will beat this? We will see. Bro. Robertson, of Carrollton, is laboring to get a Sunday-school in every church in his association, and he will succeed; men of his spirit generally do.

Failing to get across a river after dark caused three Baptist ministers and a distinguished educator, quite recently, to camp out. All slept soundly on a bed of shavings, with satchels for pillows. Prof. Yancy, of the Alabama Central Female College, Tuscaloosa, like Dr. Gwaltney, of the Judson, makes a fine impression wherever he goes. May the halls of his Institution be filled. The venerable Matthew P. Smith, the spiritual father of many in the churches of the Union Association, was present at the recent meeting of the Association.

T. M. BAILEY.

COLLIERNE, 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 Collierville, 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.

As holiness is not so much an attribute of God as the glory of all the Divine perfections, so we must be not one element in a minister of Christ, but of the very soul and life of his work.—R. Fuller.

General News.

The Grand Lodge I. O. O. F. met at Baltimore Sept. 18.

A New Haven establishment manufactured 22,424,772 fish hooks last year.

There were 417 deaths from yellow fever in Havana during the month of August.

It is stated in Vienna, that in consequence of the floods and bad harvests, some parts of Hungary are threatened with a terrible famine this winter.

Dr. Woods, of Wheeling, W. Va., while mixing paint, spilled some on stove. It set fire to the house, and Woods was severely and his wife fatally burned.

The largest cargo of rosin ever exported from this country has just been shipped from Savannah to Liverpool. It was valued at \$40,000, and comprised 8,650 barrels.

The Deaf and Dumb Asylum, at Delevan, Wis., was totally destroyed by fire last night. The inmates, numbering 147, escaped with their baggage. Loss, \$100,000. No insurance.

The New York Herald, the Philadelphia Ledger, the Baltimore Sun, and the New Orleans Phryane, four of the most successful newspapers in the United States, were established in 1837.

M. Daniloff, an eminent Russian engineer, has commenced works by which it is intended to unite the Black and Caspian seas, by connecting the various rivers. Large parties of workmen have been dispatched from Astrachan.

A London, Eng., telegram says: A dispatch by way of St. Vincent fully confirms the account of the capture of King Citywayo. Sir Garnett Wolesey telegraphs from South Africa that all the important Zulu chiefs have now submitted to the British authorities.

To Saturday night at Memphis the total number of new cases of yellow fever officially reported for the week, is eighty whites and forty-eight colored. The total number of cases to date is 1,216. The total number of deaths for the week is 31, and the total number to date is 346.

Reliable reports from different sections of Virginia, represent the corn and cotton crop as up to the average, notwithstanding the distressing drought which prevailed the 10th of June to the 26th of July last. The tobacco crop will only yield two-thirds of the usual quantity.

Hon. James Jenkins, of Milwaukee, was nominated on the 10th, by the Democratic State Convention of Missouri, for Governor in place of Alexander Mitchell, who declined the nomination. Mr. Jenkins, who is a prominent merchant and politician, has accepted the nomination.

The Manchester, Eng., Guardian says it is understood that an agent from New Orleans has been in Oldham relative to the purchase of cotton direct from the producers, but it is known that a great majority of both private firms and limited companies would be averse to substituting American for English cotton agencies.

The copper mines of Texas are attracting the attention of capitalists in Philadelphia, Baltimore and other eastern cities, and there is already some demand for the ore. Several shipments of copper from Clay and Archer counties have been made from Denison, and always with profit to the shippers, the ore bringing from \$60 to \$120 a ton according to its quality.

A special to the Galveston News, from Eagle Pass says that Tom Ford, a government teamster at Fort Duncan, while returning from the Mexican independence anniversary celebration, at Piedras Negras, Mexico, was murdered in the outskirts of the town. His body was terribly mutilated, having eleven knife wounds in it, and his head being crushed with a rock. No clue to the assassins.

Mr. Langstaff, in his appeal for funds for the work of the Howards at Memphis, says the amount required to provision those living in the camps, who cannot return to their homes until the epidemic ceases, will not be less than one hundred thousand dollars. The amount required to continue the work of the Association cannot be definitely estimated. It is believed that about \$60,000 will be needed.

The United States troop had a five hours' fight with about 100 hostile Indians, near Hillsboro, New Mexico, on the 18th, losing two men killed and a number wounded. It is believed that there are troops enough in Fort Bayard to deal with these Indians, and Gen. Pope telegraphs that they are all out after them. The hostilities are said to be from the Muscatola agency, under Chiefs Victoria and Nama. On the 4th inst they attacked a herd of Capt. Hooker's, at Pajacante, killed several herds, and drove off thirty horses and some mules; and it was in pursuit of the band by the troops, at this outrage, that the fight occurred.

ALABAMA NEWS.

New corn is selling for fifty cents per bushel in Tuscaloosa.

There are four steam gins within the corporate limits of Opelika.

Mr. J. A. West, of Randolph county, has 6 acres of cotton that will make four bales.

Mr. John McCoy, of Jackson Co., lost his dwelling house and most of its contents by fire recently.

There are only eleven candidates for the office of sheriff in Monroe county, says the Evergreen News.

Mr. J. R. Sommerfield, near Willsonville, has a scuppernon vine which covers one-eighth of an acre.

Burglars recently entered the store of Mr. Grey Thigpen in Greenville. They found no money, and took nothing else.

John D. Moon, the man who killed Mr. Ray a few days ago, at Robinson's Springs, has been captured in Autauga county.

Mr. George Taylor, a few miles west of this place, had his hand badly mashed in a mill, last Monday.—Wedge Journal.

Last week the Hay Makers of Montgomery contributed \$100.00 to the Hood orphan fund and \$25.00 to the Orphans' Home at Tuskegee.

We regret to learn that Hon. H. A. Woolf, of Marengo, is lying quiet ill at his home in Linden. We hope that he will soon be up.—Uniontown Press.

A Wetumpka paper says: Hugh, son of Mrs. Mollie Sprattling, only 13 years of age, living in a few miles of this place, picked, one day last week, 205 lbs. of cotton.

A Randolph correspondent of the Shelby Guide says: A son of Jacob Smith, near this place, swallowed an old style cog, 2 cent, and is now in a precarious condition.

The Opelika Observer says: Not long since Mr. Wm. Craps, of Beat 11, caught a hawk in a steel trap that measured exactly four feet and nine inches from tip to tip of extended wings. The gigantic bird fought desperately, and its captor received a number of severe scratches before it was killed.

Mr. Frank Cocke, while attending the gin at Coleman & Co.'s ginney yesterday morning, had the thumb of his right hand accidentally sawed off; the middle and little finger on the same hand also sustained flesh wounds. The injuries, while quite painful, are not considered dangerous.—Greensboro Watchman.

On Wednesday evening last, Cato Lowry and Shadrach Smith, both colored carpenters, and working on Mr. Harwood's Warehouse, got into a difficulty about the work they were engaged on, when Shadrach struck Cato with a hatchet he held in his hand, cutting his head almost entirely off, causing instant death.—Uniontown Press.

Says the Troy Messenger: Redmond, the man who assassinated Dr. Colquitt last year, is said to be crazy. He is still in jail at Rutledge, but owing to his condition, it is not likely that he will ever be brought to trial. Tom Marlow, accused of being an accessory and instigator in the murder, will be tried at a special term of the court in January next.

On the mountain at the head of Paint Rock Valley, Jackson county, recently, some young men went out coon hunting, got tired of rambling through the woods and concluded to rest awhile. They kindled up a fire under an old tree, lay down and went to sleep. The tree soon fell down killing a young man by the name of Smith instantly, and seriously hurting two others.

Says the Talladega Mountain Home: There is to be in town a genuine case of "spotted typhus," a very fatal type of fever that is known that a great majority of parts of England nearly every year. Also, a little son of Mr. George Johnson, living near Eastaboga, in this county, recently fell from a tree while gathering grapes, and broke his arm. The fracture was such as to necessitate amputation.

Says the Hayneville, Lowndes county, Examiner: James T. Rapier was here Monday. He is just back from Kansas, and tells a very attractive story of the glories of that Paradise. No doubt there will be some commotion among the darkies on this subject. One of them said he thought that if the white folks would give each colored man five acres of land they would all stay; but we haven't been able to find any man ready to give five acres for that purpose yet.

The Monteville Journal says: One of the most dreadful and shocking accidents that has occurred here, in a long time, happened to Willie, aged about 8 years, son of Mr. D. L. Neville, several days ago. While out gathering grapes with another little boy, some years his senior, Willie fell from a tree, breaking his arm in two places, and the bones protruded through the skin, making a dreadful and painful wound. The little fellow managed to walk to the house in an almost fainting condition, and has since suffered great and excruciating pain, but is improving.

Several days ago Mr. Z. Cook acting as an officer of the law with a warrant of arrest for a negro, found him near Memphis in Pickens county. The negro refused to surrender. Mr. C. then produced a rope, and proceeded to secure him, whereupon the arms fast to his person, meanwhile holding Mr. C. between himself and the gun of a man who went to assist in the arrest. In this position he backed to a tree, in which there was sticking a hatchet. Arriving at this point he let go one hand and drew the hatchet, holding it in such a way as showed an intention to strike. Mr. C. then having one hand free, drew back, killing him almost instantly.—Gainesville Dispatch.

Samuel Lowry, a colored man, has begun the publication of a newspaper in Huntsville, in the interest of his race. The new paper is styled the National Freeman.

ORITARIANS of subscribers or members of their families inserted free of charge when they care for each word is made for all our words. Do not ask us to send bills. Count the words and send the money with the bill. The Editors reserve the privilege of cutting all out-of-date notices, and words when they are not accompanied with the money.

OBITUARY.

James G. Cleveland died in Selma, on the 18th of September, in the twenty-fourth year of his age.

He was an affectionate son, a kind unselfish brother, a generous open-hearted friend, an amiable associate. His plans for the future were maturing, and he had entered upon a line of business the pursuit of which gave good promise of success. Just as he had become useful and helpful he was taken away.

Although he never made a public profession of faith in Christ, yet repeated, earnest, prayerful interviews with the writer, make the assurance confident that he had repented of his sins, and that by faith he had appropriated Christ to himself as his Savior. If he had lived a few weeks longer he would have put on Christ in baptism. His faithful, affectionate mother, who has given her life to her children with a devotion unusual, and his sister and brothers, have the warmest sympathy of all who know them.

God has done it. God who never makes a mistake has done it. We bow in submission.

On Our Most Distant Frontiers, As our busiest and most populous cities of the seaboard and interior, Hostetter's Stomach Bitters is pre-eminently popular.

Wherever civilization plants its foot on the continent, thither the great tonic soon finds its way. Nor is this surprising, for it is the medicine of all others best adapted to the wants of the Western emigrant, be he miner or agriculturist. It is an incompressible remedy for the diseases to which he is most subject, and which are liable to be brought on by a change of climate, hardship, exposure, unaccustomed air and diet, and malarial atmosphere and water. Among these are disorders of the stomach and bowels, rheumatism, neuralgia, and malarious fevers, for all of which Hostetter's Bitters is a certain specific. A course of the Bitters before departing for the new field of labor, or on arriving, will have the effect of preventing the evils for which it is such a "savior."

Chew Jackson's Best Sweet Navy Tobacco.

Durham Cattle are the pride of stock-raisers, and BLACKWELL'S FRAGRANT DURHAM BELL SMOKING TOBACCO, is the choice of all judges of tobacco.

The following testimonial is signed by the leading physicians of St. Louis: "Golden's Liebig's Liquid Extract of Beef and Tonic is a very agreeable article of diet, and a powerful stimulant. It is a most valuable remedy for the diseases of the stomach and bowels, and for every depressing disease. We cheerfully recommend it. Every family should have a few bottles." Sold by all leading Druggists.

More Valuable Than Gold.

On receipt of one dollar, I will send to any address, a box of my Vegetable Liver Pills, with directions for use, and formula for making them. The Pills have given universal satisfaction where used. Agents can be bought at any drug store. Address: Dr. J. L. LANGSTON, York Station, Ala.

Do We Believe in Witchcraft?

"I take the position that we do not, in its broad sense," said a gentleman of years and experience, "and yet I find many of our people, and even our children, who are brought up in a kind of superstition, who may be relieved by a few applications of Tabler's Buckeye Pile 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. June 19.

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 noticed her look of inquiry, and said: "This Sixty Year Old Tabler's Pile Ointment or Vegetable Liver Powder, the only remedy I have ever found for the many troubles arising from a disordered liver. I can recommend it." Price 50 cents a bottle. For sale by all druggists. June 19.

ASSOCIATIONAL MEETINGS.

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

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

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

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

Liberty (North)—Limestone county, Friday before the 4th Sunday in September.

North River—Liberty Grove church, 12 miles from Jasper, Walker county, Saturday before the 4th Sunday in September.

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

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

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

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

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

Camden—Springville, St. Clair Co., Ala., & Co. 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.

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

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

Muscle Shoals—Bethel church, Lawrence Co., 8 miles from Leighton, M. & C. R. R., Saturday before the 1st Sunday in October. Eld. J. Ginn, Trinity, Ala., Moderator.

Alabama—Collins, Lowndes county, Friday before the 2nd Sunday in October.

ADVERTISEMENTS.

VERY LOW!! Choice Fruit-trees and Vines, Beautiful Shrubs and Flowers, at SHELBY NURSERIES, Bay St. Louis, Miss. Catalogues on Application. W. A. WHITFIELD & CO., Proprietors.

SEE HERE!!

Pipe Organs, Reed Organs, and Pianos. Sold at lowest cash prices or on easy terms. Pianos and Reed Organs rented until paid for. ALL STANDARD INSTRUMENTS, such as CHICKERING, GUILD & CHURCH, HALL & DAVIS, MATHESON, HAINES, DIXIE, PEARL, SOUTH-GEM and FAVORITE Pianos. Mason & Hamlin, Pelouet & Patton Organs.

See These Cheap Organs: Pianos—\$10 Monthly, until paid for, or \$25 Cash and balance in 10 equal Quarterly payments. Organs—\$10 Monthly, until paid for, or \$25 Cash and balance in 10 equal Quarterly payments. Send for references, terms, &c., &c. Also for list of Sheet Music, prices of Pianos and Organs. Correspondence solicited. WASHINGTON and SAVAGE, Cor. Broad & Selma Sts., Selma, Ala. Sept. 11.

CHOICE SEED GRAIN

For Fall Sowing.

NOW IS THE TIME TO SOW. When to insure a good crop, it is to sow a crop in Alabama as corn or cotton if sown early on well prepared soil. We have Selected Early Red Wheat.

Fall Sown Oats.

Never make a total failure, and get much heavier than Spring Oats. If you sow this month they escape the early frosts. We have genuine

Red Rust-Proof Oats.

If you wish a good patch for your cows, calves, and chickens, sow BARLEY or RYE now. If you wait until late in the season it will afford you no winter pasturage. We have fresh Southern grown

RYE and BARLEY.

We also keep a supply of such GRASS SEED as are usually sown in this climate. We have

Blue Grass,

Red Top,

Orchard Grass,

Red Clover.

Send your orders and we will give you the lowest prices.

JOS. HARDIE & CO.,

Water St., Selma, Ala.

The Brown Gin,

FEDER AND

CONDENSER.

Formerly known as the Taylor Gin.

THE MANUFACTURERS OF THIS

GIN are one of the best equipped

shops in the country, the latest improved

LABOR-SAVING MACHINERY, con-

veniently located, and in close proximity to

the BEST MARKETS FOR PURCHASING THE

RAW materials, from which the machines

are made. HAVE AMPLE CAPITAL and

every other facility for manufacturing and

shipping machinery. THESE GINS ARE

STRONGLY MADE; SIMPLE in construction;

DURABLE; FREE from COM-

PLICATED parts; EASY to MANAGE;

give PAST CLEAN SEED; makes a

GOOD SAMPLE; and LAST, but not

LEAST, they are LOW-PRICED.

We can sell these gins, securely boxed

and ready for shipment at the factory, at the

following prices, payable October 1st, to be

closed with note:

SIZE.	Price of Gins.	Gins & Feeds.	Gins & Feeds & Conds.	Gins & Feeds & Conds &
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