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A Sermon in Rhyme.

BY D. W. HOYT.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words never be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sing by any child of song.
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seker
Bow before his God alone.
Why should one who thrills your heart
Lack the strength of "two or three" in prayer?

If you see the hot tears falling
From a loving brother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silver laugh goes rippling
Share it. For the wise man's saying
For both grief and joy is glad,
There's health and goodness in the mirth
To which an honest laugh has birth.

If your work is men a more easy
By a friendly, helping hand,
Say so. Speak out brave and true.
Ere the darkness veils the land.
Share a brother's workman deed,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest-giver,
He will make each seed to grow.
So, until his happy end,
Your life shall never lack a friend.
—Amherst Record.

COMMUNICATIONS.

Religious Times and Seasons.

Introductory Sermon before Coosa River Association, 1879. By W. Wilkes.

But of the times and seasons, brethren, we have no need that I write unto you. 1 Thess. 5:1.

Many have preached and written on "The Signs of the Times." Cumming and Miller and others have rendered that subject stale and hackneyed; if not repulsive. I have chosen a different theme, — Religious Times and Seasons. For a month or more this subject has been on my heart with reference to this hour, though I have had, since last Tuesday, only to prepare these notes. It is one of those general and indefinite subjects which is to be decided by each one's own reading and observation. I simply give mine. General rules have their exceptions. In my own travels, reading, and observations, I decided that—

I. Our times are marked by a season of formal, more than of spiritual Christianity.

The definition of terms and the comparison suggested will furnish the points under this leading thought.

1. Formal Christianity. It is not proper, though common, to assign this type of religious service, exclusively, to ritualistic worshippers. To find formality, we need not, necessarily, go to towering cathedrals, gilded crosses, holy water, cedar hangings, noisome candles, and a thousand other things as vain, — nor to any modification of these excesses. It may be found as clearly, though not so excessively, in a singing taste for style and manner, and a conformity thereto. In religious worship there are two sorts of style. Worldly sentiment demands the one, Christian sentiment requires the other. (1).

What is known as the school style; (2), the style of the Holy Ghost. The latter does not disregard the former, but the former may ignore the latter. Where the two are united, there is controlling force. The one may be the form without the power, the other is the power vitalizing the form. Whether the glittering vase or the uncomely vessel, food for saints must be found within. In preaching, singing, or praying forms are void without the spirit.

2. Spiritual Christianity, — is that which embraces the New Testament teachings in regard to the Holy Spirit. — His character: Personality. Eternity. Coequality with the Father and the Son. His office and work in the scheme of salvation: To enlighten the sinner, lead the mourner, and sanctify God's believing children. To those who are enabled cordially to believe these glorious, but mysterious truths of the third person in the Trinity, there is light and liberty and love and joy and peace in the Holy Ghost. Where two or three, with such faith, are gathered together in Christ's name, there is He, as He promised to be, by the Holy Spirit, in the midst.

3. A comparison has been suggested. This I choose to put, not in the form of an opinion, but of a question: — Is the public mind as thoroughly imbued with these great doctrines as in the days of our fathers? Each one, of course, has his own opinion on our—

Pulpit Theology. Yet it may be a question, whether the Holy Spirit is honored in the pulpit, generally, with the honor and place assigned Him in

the New Testament. I heard a glorious sermon, as I remarked to Bro. Renfro recently at his church at Harpersville, in which the excellent brother [W. W. Kidd], used the expressions, "When the Holy Spirit enlightens the sinner, enables him to see himself, convicts him for his sins, etc." Whereas, you and I, brethren, put it sometimes, "When the sinner repents," etc., leaving it an open question whether repentance is an exercise apart from and independent of the sovereign influence of the Spirit of God.

So of our hymnology. What a marvellous superficial do we see, in many cases, here. "Hold the fort, for I am coming." Are there not here the signs of a sectional, more than a Christian spirit? Yet we sing the like in our revivals, Sunday-schools, etc.

Some of our hymnology is rather jiggish, also, than grave and devotional. I have, a few times, thought, in different circles, the stroke of the bow might turn the devotions into a dance.

Our prayers in public, — are to be more regarded for their spirit and unction than for euphony, of voice and diction. Yet I have wondered why brethren seem in some cases to utterly disregard, both in praying and preaching, the importance of these things. There is certainly no conflict between the spirituality of these exercises and the best possible manner of performing them. On the contrary, the Divine Spirit is the Author rather of order than confusion. Inward graces being equal, he rises highest and expands widest in usefulness, who watches most closely his manner of address. If I should say a word, likewise, about—

Religious journals for the people, it would be, that they should be highly spiritual. In intimating that our best writers may sometimes have an eye more toward each other than to the masses, in writing of course present company, brethren Renfro and Henderson, may be among the exceptions. Baptists may have spiritual, experimental, or doctrinal food. A paper having one or two heart-columns, in which brethren generally would feel free in telling their feelings and of the spiritual children God had given to them and their churches, would sweep over the land and win the hearts of thousands. All ought, but few can feel, a freedom on other than experimental themes. I "sorter" turned "hard-shell" a while back when I picked up the "Pathway" and saw their simple Christian intercourse by pen with each other.

Protracted meeting seasons, — are sometimes turned, unintentionally, of course, to occasions of mental and social entertainment: Seldom is a stronger temptation presented to a sort of religious hilarity than when a community meets in good feeling, surrounded by the beauties of nature, supplied by the bounties of summer and autumn, and furnished with good preaching, moral essay, or rhetorical beauty.

A subject so latitudinous is hardly transcended; if I allude to what will here be called—

Patented revivalists. This suggestion does not embrace such cool, cautious, and sound Gospel preachers as our venerable Dr. Teasdale, (who recently closed so glorious a meeting in Oxford), and others, who preach the whole truth as in Jesus, and look to the sovereign Spirit for results. Such results are generally abiding. But fruits gathered from wide-spread, popular appeals may grow from seeds sown by the way-side.

II. Our times seem to be marked by a season of optional, more than didactic Christianity. — That is, a type of religion governed more by human preference and popular opinion than Divine precept and Sovereign law.

Two great forces, — human opinion and Divine legislation, — have always been at strife in the domain of Christianity. Even far back among God's Jewish elect, the "nations" usurped the right that belonged to Jehovah. And human opinion, maxims and customs, ruled and ruined the heritage of Jacob.

Thus, human opinion sometimes gains a temporary victory. What now? Doctrines and duties must be changed or modified. Of grace.—The grand old doctrine of election, according to eternal counsel, must be supplied by that of election conditioned on, and dating with the exercise of faith by man. Thus, God is sure to elect those who first elect themselves.

Of repentance.—It must not be defined as having much anguish of mind or travail of soul. Conversion, too, is much promoted by joining the church and partaking of the communion. The goat becomes a sheep by going into the sheep-fold, and learns to grow wool by eating sheep's food! When I heard, some time ago, of a preacher declaring in the pulpit that he had thirty names of persons converted in this way, I could but think of a little book entitled, "Thinks I to myself." Of baptism and church-joining.—All churches must have equal claims to scriptural organization. The ordinances must be regarded as matters of indifference, and personal preference, — which, or neither, must decide the question of duty. So trivial has the initiative Christian duty become in the public mind, that scores are to be found, in counting the names of converts, who have a hope, and yet decline to obey their Saviour. So of the final judgment, and future punishment, when human opinion prevails, — these must be swept away from the pulpit, or greatly modified. The communion, — like a social feast, must now be left to man's discretion, according to a misconception of 1 Cor. 11:28. The tendency of all these things seems to be, the obliteration of church-lines as affected by ordinances. Already, in popular sentiment, is the Baptist pulpit and the press restricted, comparatively, to points of common agreement between us and other denominations. In numbers of cases have others preached their doctrines at our very church doors with no fear of being corrected in anything they may say. Perhaps our confidence in our cause, as found in the Bible, may have something to do with our course in such cases. May not the International Sunday-school literature of the times have some tendency to sweep away the Baptist feature in our Sunday school lessons?

III. Our times appear to be marked in some cases by too little regard for the rule, "Honor to whom honor is due." Time will allow only a few remarks here, omitting others that might be made.

1. Men should honor whom Christ honors. What honors are theirs who win souls to Jesus. In our denomination, may be mentioned, among the dead, our Williams, and McCains, and Paces, and Woods, and Watsons, and Crows, and many others in our State. Many, also, of better advantages, have stood forth like burning lights, and showed poor sinners the way of life. How honored of God were these in their labors, and now how glorified in mansions of bliss! Numbers, too, are the living heroes, who, poorly supported, and in obscurity, it may be, have their record on high.

2. True worth does not reside, necessarily, in native endowments, and attainments made easy by favorable circumstances; but in the faithful use of the powers one has, with the best acquisitions in his reach. Were two angels sent from Heaven to earth, the one to sweep yards, the other to rule an empire, each would share equal honor from the celestial inhabitants for the faithful discharge of his duty in his place. The woman, of whom it is said in the Gospel, "She hath done what she could," received as high commendation as did the Apostle Paul, though, by his faultless eloquence, he charmed into silence the throng at Mars' Hill.

3. As a high intellectual and literary standard is necessary for the better defense of the service, so a high standard of pious Christian usefulness should be encouraged for the better recruiting of the service among the rank and file. The divinity of the Gospel was first attested through illiterate fishermen; its defense was turned over to Paul the profound scholar.

4. An impartial recognition of all faithful soldiers and workers in the army and vineyard of our God is indispensable to the fullest measure of co-operation among Baptists. I always love to see, in our annual convocations, the D. D., — Doctor of Divinity, — and H. P., — Hill Preacher, — arm in arm, recollecting together their tears and trials and triumphs, in one common cause. How Christ-like, — how full of the Spirit of the Gospel, for brethren, every where, on all hands, to "esteem others better than themselves!" What a glorious work is ours! What a privilege — what an honor, to work together for Him and with Him who died for us and rose again.

Finally, brethren, our times shall pass away. All time shall end. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

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Publisher's Notice: 25 percent additional.

Religious News.

Rev. N. A. Bailey has resigned the pastorate of the Quitman, Ga., Baptist church.

There were about 130 delegates at the recent session of the Texas Baptist State Convention.

The Arkansas Baptist State Convention meets at Hope, Ark., on Friday before the 1st Sunday in November.

A Philadelphia layman has given \$8,000 to Grace church, and \$6,000 each to two other churches of that city.

Rev. E. G. Taylor, D.D., pastor of the First church in R. I., has been elected to the Tremont Temple church, Boston.

There are 824 Young Men's Christian Associations in the United States. They own buildings worth \$1,924,770.—Central Baptist.

Major Penn began a camp-meeting near Independence, last Tuesday night. He expects to continue about two weeks and then close his labors in camp-meetings for this season.—Texas Baptist Herald.

Over three millions of dollars have been given by only a dozen individuals within the past year in bequests to missions connected with the Congregational, Presbyterian, Episcopal, Baptist and Wesleyan churches.—Ex.

The members of the First Baptist church of Troy, N. Y., have honored themselves and their pastor, Rev. Dr. George C. Baldwin, at the close of his thirty-fifth year among them, by raising \$3,000 needed to free the church from debt.

Says the Baptist Reflector: The Baptist preachers of Tennessee are very generally engaged in secular pursuits. They work all the week and then do the best they can on Sunday. The blame for this state of things is, also, equally divided between the churches and ministry.

At the late session of the Texas Baptist State Convention, a committee was appointed to correspond with Rev. Wm. Howard, and see upon what terms, if any, he could be induced to undertake the work of a financial agent for the Convention in conjunction with Bro. Creath.

The Baptist Missionary Union has made appropriations for the coming year to the amount of \$275,000, which includes upward of \$22,000 on account of last year's deficit. The Union says this is the smallest amount it can get along with, and it would seem that the Baptist churches ought to raise it easily.

At its recent session at Independence, the Texas Baptist State Convention passed the following resolutions: "Resolved, That this convention stands forever opposed to the acceptance of any contribution from any political organization whatever towards the accomplishment of any of its enterprises."

The average contribution of each Baptist church member to the cause of foreign missions during the past year was as follows:—In Massachusetts, 77c.; Rhode Island, 64c.; Connecticut, 51c.; New York, 41c.; New Jersey, 38c.; Vermont, 35c.; New Hampshire, 34c.; Delaware, 33c.; Pennsylvania, 26c.; and Maine, 22c.—Ex.

The Baptist Missionary Union have appointed the Rev. A. H. Burlington, D. D., late of Brooklyn, as district secretary of the Union for the Southern New York district. He has accepted the office and will enter at once upon its duties. As the successor of the Rev. O. Dodge, pastor of the church in Brooklyn, Burlington is a hearty welcome. Mr. Dodge is improving and will render such service as his health will permit.

In its report of the proceedings of the Baptist State Convention the Texas Baptist Herald says: "The missionaries who have been employed made good reports, and the body was able to pay each one every dollar due. The Convention has the following resources for work the coming year: Cash and pledges for missions over \$2500. The Convention is in better condition, financially, than it has been for years."

On Sabbath, Sept. 28, at the church in Waterville, Me., the ordinance of baptism was administered to twelve French Canadians, converts from the Roman Catholic church. Rev. Eusebe Leger, in charge of the French mission chapel, conducted the services in the French language, and delivered an address to the countrymen of the candidates who were present and filled the galleries. The mission choir sang French hymns during the baptism.—Ch. Secretary.

A correspondent of the Christian Secretary says: The Conference of the German Baptist churches West, held their Twenty-First Annual Meeting with the German Baptist church at Racine, Wis., September 12-23. This body comprises twelve States, and over seventy delegates, including forty-two ministers of the Gospel, representing sixty churches, and had assembled from this large territory to report the progress of Christ's cause among the Germans. The reports from the churches were very encouraging; some had enjoyed special seasons of grace; 234 baptisms were reported; 8 new churches were received into the conference; 20 missionaries and churches were aided during the year in connection with the Home Missionary Society, New York. The entire expenditures, \$5,483.14. The conference also supports a missionary, Bro. Newhall, among the Teluguos, at Ramapatnam, India. Very encouraging reports were received from there.

Phological Seminary
47 Avenue

Muscle Shoals Association.

Editor Alabama Baptist:—

The Muscle Shoals Association of Baptists convened with the Bethel church in Lawrence county, Alabama, on Friday, the 3rd inst. Thirty-four churches were represented. The introductory sermon was preached by Elder S. R. C. Adams from John 14:26, chapter and 6 verse. Bro. Adams is a young minister. His sermon was good one and was well received by the brethren. Elder J. Gunn was elected moderator, and the writer of this communication clerk. Most of the evening on Friday was taken up in reading the letters from the churches and organizing the association. The letters showed one hundred and seventy-two additions by baptism during the past year. This was not as encouraging as we desired. We expected to have had a larger number of baptisms reported. The churches, generally appeared to be in good condition, peace and harmony prevailing. There is, however, not as much activity as there ought to be. Our association is a large one. We have an extensive territory and we have a very respectable number of ministers. I think there are about twenty-five ministers within the bounds of the association. I do not know that they are all regularly engaged in ministerial work. Most of them are, I think. We have now a total membership of about two thousand eight hundred as reported to this association. We ought to be much stronger body than we are. We ought to do more good. This session of the association was a harmonious one and we trust much good was done.

The subjects of education, Missions — both Home and Foreign, and Temperance received attention. Much was said upon the subject of "education." Howard College had an advocate in the person of Bro. Kilpatrick, recently from Pickens county, but now a resident of Franklin county.

A Board, to be called the Board of Ministerial Education, was appointed, whose duty it will be to get up funds to sustain young men who are preparing for the ministry. I trust this Board will do some good work in this direction. Twenty-five dollars was raised for Foreign Missions. About three hundred dollars was sent up by the churches for Associational Missions. The subject of raising a fund for the benefit of superannuated ministers, was brought up and the resolutions adopted by the Baptist State Convention were read. A brother was appointed to bring the matter to the attention of the churches. I trust it will not end here. The association resolved to co-operate with the State Convention in its mission work and our Board was authorized to co-operate with the State Mission Board in appointing missionaries.

It was resolved to appoint one missionary for the entire year. I think with the proper zeal and industry we will make our mission work more prosperous this year than it has been for years. There were a great many people in attendance during the whole time the association was in session — but on Sunday we had a very large crowd. I suppose one thousand five hundred people. The Association adjourned on Monday about 1 o'clock. The next meeting will be held with the Pleasant Hill church, near this place, my church. The claims of the ALABAMA BAPTIST were presented to the brethren, but only a few subscribers secured, which I send you. I think you would have extended the circulation of your paper if you had been with us. You must come next time. Upon the whole our meeting was a very pleasant one and I think a success. We expected Bro. Renfro but he did not put in an appearance. It was a great pleasure to me to meet with my brethren of the Muscle Shoals Association again.

JOS. SHACKLEFORD.

P. S. On Saturday at 11 a. m., Bro. Gunn preached a most excellent sermon in memory of Elder M. A. Verser, who departed this life last year. Bro. Verser had been the missionary of the association for a number of years and had done much good. He was highly esteemed and his death greatly regretted. We have lost two other ministers since then. Bro. S. W. Wilhite and W. H. Bryan. J. S. Trinity, Ala., Oct. 8th, 1879.

The new Rockefeller Hall connected with Rochester (N. Y.) Theological Seminary is to be 138 feet long and 80 feet deep. The centre, or main building, will be two stories high and will contain six large rooms. Two of these rooms will be located in the lower and upper stories in front and four on the lower, and upper stories in the rear. Between them, on the ground floor, will be a large corridor running east and west, at each end of which will be two entrances.

Eufaula Speaks Again.

Dear Bro. West:—

I've been wanting to drop you a private note and invite you and your staff editorial to our association, the Eufaula, which meets next Thursday week, the 23rd. We would be glad to see one or all the representatives of our paper at our association. Besides I wanted to have a little private interview with you to know if there was any chance to stop this storm that seems to be gathering about an unsuspecting brother who was simply introducing, with some enthusiasm, it may be, his new pastor to the Baptist brotherhood of the State. Scarcely has he taken his seat when instead of welcoming him, he is introduced to the introduction, and when he rises to explain, behold the explanation is fired into. What a poor fellow to do? Keep quiet just as he's been doing of late? Can't you help him out a little? Is a word or two? If he attempts a second explanation he may be as unfortunate as the first. There must be a large family of these "H's." Wonder if they are all akin? They seem to be related theologically whether they begin or end with "H." Alas, there's that word "theology" again and that's where I got into it before. Is it right or wrong this time? Now brother editor, just between you and me privately, confidentially, if any body don't understand it this time or objects to it I want you to explain, for if I attempt it, I may make matters worse again. I've been greatly discouraged but am feeling better since yesterday. When I opened yours of the 9th and found there was another Eufaula, that I was not utterly and entirely alone, and when I saw that he had been assigned the front seat, the very first place in the noble assembly, the world looked brighter, the dear old face of the BAPTIST seemed wreathed all over in smiles and I've been feeling good ever since. Nothing like company. A man may be amid the bowers of Eden and blessed with sinlessness, but it is not good for him to be alone. Well I expect this is a good place to stop. But I want to say again, I'm feeling more comfortable and if I get over the shocks received from that large family of "H's," and I'm much better since yesterday, I may venture again before the public, but if I do, I want you, brother editor, to correct it and explain it so that it will satisfy the brethren. I don't want to get myself into any more scrapes. But between us, I'm afraid I've got the wrong phraseology. I've been reading it may be the wrong book. It's been a long time since I studied Turretin and Calvin and the Elder Edwards and John Gill and that long list of noble worthies whose names and writings can never die, nor have I read as much as formerly the "thirty-nine articles," the shorter Catechism or the larger, or "the Baptist Articles of Faith." The fact is, I've lost my taste for those learned works and of late I've been reading Matthew and Mark and Luke and especially John the beloved disciple, and I've studied most of all the parables and teachings of Him who spoke as never man spoke, and their phraseology is so different from that of those learned men I may unconsciously have fallen into ways of speech and thought that are untheological and my phraseology may be different from that of the schools. But pardon me for defining you so long. Come over to our association, and we'll help you get some subscribers and you help us out of our dilemma, and as "all's well that ends well" it may be very well after all. Not "another" but the original.

EUFULA.

Bethel Association.

Dear Baptist:—

In obedience to a request of the body I will try to set before your readers some of the main facts and most prominent features of the late session of the Bethel Association.

In the absence of our former moderator, Elder L. L. Fox, the body was permanently organized by electing Bro. Joseph R. Cowan moderator, and re-electing Elder P. C. Drew clerk. Elder Wm. H. DeWitt preached the introductory sermon.

The letters as read evidenced an abatement of enthusiasm for missions, no increase of pastoral support, but a general revival of religion, and even pentecostal showers of divine grace in many parts of the association.

We were favored with corresponding messengers from the Liberty and Bigbee associations, Elder T. H. Ball of Indiana, Rev. George Parker of Texas and the Corresponding Secretary of the State Mission Board, Elder T. M. Bailey, accompanied by the senior editor of the ALABAMA

BAPTIST, Dr. E. T. Winkler, President Home Mission Board.

The subject of missions engaged the attention of the brethren early Saturday morning and became the all absorbing theme of the day. Elder S. O. Y. Ray of the Liberty opened the discussion with a warm speech in favor of State Missions. Dr. E. T. Winkler followed with the strongest speech I ever heard in favor of Domestic Missions; but the undue prominence given the State Mission work in our bounds has almost totally eclipsed both the Domestic and Foreign Mission Boards.

Elder T. M. Bailey was next on the floor with an able talk, full of facts and figures, advocating State Missions. One then dared to spring a question of administration, pointing out some of the evils of the past which upset seven vials of—

We will not say what—but altogether unnecessary as all was granted in the end that was asked. Elder Wm. H. DeWitt was chosen by the association through her committee as district evangelist. The pledges for the support of the work were made with a zest that inspires confidence for the future.

Ministerial education next claimed the attention of the body. The discussion of this subject presented a novel feature. All the speeches were made after the cash and pledges were given. An amount sufficient to enable Bro. Drew to continue at the Howard and add Bro. George Parker to the list of beneficiaries was secured. By the way, Dr. Murfee has his hard task before him. That is to return Bro. Parker with expected improvement in preaching. It's "one of the opposites, and it can't be done."

The best sermons I ever heard, George Parker preached them.

The Sabbath school work elicited remarks from Elder P. E. Kirven, T. H. Ball, T. M. Bailey and the moderator.

Dr. E. T. Winkler, pastor of Siloam Baptist church at Marion, preached two sermons for us which, it is needless to say, were models of eloquence and arrangement. On Saturday night he made us desire to be consecrated to the work. Sunday morning we were inspired to be up and doing the work.

The ALABAMA BAPTIST was considered and the presence of its erudite editor gave fresh impetus to its circulation.

A prominent feature of this session was the spirit of devoutness that characterized the entire meeting. A new feature was the considering of the claims which aged and infirm ministers and the families of deceased ministers have upon us.

Since the last associational meeting two have been ordained to the ministry who bid fair to become strong men. Others, have been licensed to preach the Gospel. Upon the whole the Lord has done great things for us, whereof we are glad.

F. H. MCGILL.

Nanafalia, Ala.

The Good Work at Mar's Hill and Pine Flat.

Dear Baptist:—

We began a meeting at Mar's Hill, Perry county, on the fourth Sunday in September. The first week we had service every night; the second week, every other night. We closed the meeting on the second Sabbath, in October. There were sixteen additions to the church, eight by baptism and one standing over for baptism, four by letter, two by vouches, and one restored. At the beginning of the meeting, the church was cold. But the Holy Spirit came, and seemed to take possession of every heart, and the people were drawn to God, both saints and sinners. We have no members that talk in public, but when called on they all pray; not one has refused. They seem to be fully alive to the work of the Master.

Since the last meeting of the Cahaba association, I have baptized at Mar's Hill fifteen, received four by letter, two by vouches, restored two, and one awaits baptism. At Pine Flat I have baptized twenty and restored one. I feel grateful to God that I am able to say that I have two churches that are alive in the cause of Christ. There is a good Sunday school connected with each church. They have a regular prayer meeting at Pine Flat, which is well attended, and the young, as well as the old, are taking up their cross and leading in the meetings.

We will also begin a prayer meeting at Mar's Hill. We have a Ladies' Missionary Society connected with each church, which we trust will ere long assist materially in promoting the cause of the Redeemer.

A. J. KYNERD.

Marion, Ala., Oct. 13th.

The Unity Association.

Dear Baptist:—

Our association, held with Fellowship church, Dallas county, closed last Monday. We had a very harmonious session. The usual business was transacted Saturday. The introductory sermon was preached by the writer at 11 o'clock a. m., from Psalm 119:130: "The entrance of thy words giveth light."

Sunday, 11 o'clock a. m., the pulpit was occupied by the Spurgeon of the Unity Association, Rev. J. Falkner, who held us spell bound for one hour and ten minutes with his words of love. At 2 o'clock p. m., our district evangelist filled the pulpit and preached an excellent sermon.

At night a small gun was fired just about the size of the writer. We all preached to large congregations.

The brethren and sisters of Fellowship, and the community at large, deserve great credit for their kind hospitality.

I desire to make particular mention of a brother and sister, whose names must not be given to the public without their consent. They propose, if they can make the arrangements, to send the writer to Howard College.

May the Lord bestow abundant blessings upon them, both temporal and spiritual, and give them an abundant entrance into his everlasting kingdom. May the Lord bless the ALABAMA BAPTIST.

A. L. BLIZARD.

Cooper's Station, Oct. 11th.

What is Life?

What is life? we mean life of the Christian. Is it, as the infidel Irving says, "a dreary track of land suspended between two towering mountains?" How we pity that man! And truly he must feel so, as he has never tasted the sweets of Jesus' pardoning love. But to the Christian how different! He looks upon life as a vast field, interspersed with thorns and flowers, at the terminus of which is an endless eternity, a Heaven where he expects to meet and dwell with God, and find in Him a loving tender father. He knows that this is only a probationary state, a place to fit him for Heaven. Be life's shadows ever so dark, be the whole face of nature veiled in pallid gloom, he finds a "balm in Gilead," he relies upon his Savior, and trustfully says, "He doeth all things well." Thus through life he passes, "loving trusting ever," and when the death hour comes, approaches his grave.

"Like one who draws the drapery of his couch about him, And lies down to pleasant dreams."

MATTIE MAY.

Sammy's Morning Walk.

It was the same Sammy who was nearly choked by a caterpillar when he was trying to steal sugar out of the sugar-bowl.

One cool morning in the fall, when he was about four years old, he slept very late, and when he awoke he seemed to be all alone in the house. To tell the truth, it was so late that the older children had all gone to school, and his mother was out behind the shed hanging out clothes.

Sammy found his little jacket and trousers, and taking them on his arm, went all over the house for some one to dress him, but nobody could he find.

"I know what I'll do!" he said to himself. "I'll go over to Mrs. Packer's. She's a good woman, and she'll dress me."

He had never been over there more than two or three times, for his family had lately moved there, and the house was quite out of sight over the hill "across lots," but he remembered the way, and trudged along.

It was a frosty morning, and the weeds and bushes he had to go through were as high as his head, and so wet that when he got there his little shirt and the clothes

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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THE LETTER AND THE SPIRIT.

We have received a series of questions from Bro. D. L. James, of Blount Springs, in regard to foot-washing. Our brother must excuse us. We have at present "no space or leisure for the further consideration of the subject. Yet we must express our surprise that this one symbolic precept should have been selected among a variety of the same sort, as alone worthy of a literal and real observance. A disciple is required to carry a cross, to cut off a right hand, to pluck out a right eye, to become as a little child, to greet a brother with a kiss, to give a coat to a robber who has taken his cloak. Those persons who insist upon a narrow literalism of Scriptural interpretation, without respect to the laws of language and the local customs of the East and the genius of the Gospel, must do something more than wash feet that do not need washing, or they must confine their arguments to that one particular.

A couple of years ago a theological student in a college of Mississippi mutilated himself, by two separate and nearly fatal wounds upon his own person, and, when expostulated with and reproved, claimed that what he had done was for the glory of God and in obedience to our Lord's injunction in the 19th of Matthew. Happening to visit the State, about that time, we saw the young man, who had then just arisen from a bed of languishing. He expressed no regret for what he had done, but believed that in following "the letter that killeth," he had performed a religious duty. And as the young man is a licentiate, we suppose that he will be apt to preach what he practices; he has the courage of his convictions, and his act is irrevocable.

An instance of similar narrowness of interpretation, less melancholy and more absurd, is now amusing the good people of Wisconsin. The story as we find it going the rounds of the press is as follows: Benjamin Roe, a farmer of Osakona, formerly a Baptist, has formed a sect called the Peculiar Children. Roe is a large and rather good-looking old fellow, about 60 years of age, ignorant and awkward, but fully persuaded that he has been called by the Spirit to expound and exemplify the precept: "Except ye become as little children ye shall in no wise enter in the kingdom of heaven." During the summer he conducts a camp meeting in the woods, publishing his follies with an earnestness which wins many converts. After the religious exercises are over, his disciples, graybeards and grandams whip out their tops and marbles, play tag and kissing games, eat candy and play with dolls, for all the world like children of 8 and 10 years old. They believe that the chosen people, ceasing to care for lands and money, should amuse themselves with harmless sports and trifles.

Nor has some of the pretentiously historic churches succeeded in emancipating themselves from this puerile style of interpreting the figurative language and parables of Scripture. Roe at his camp meeting is not a whit more absurd than the Roman Catholic priest who holding a plate of wafers in his hand declares that each separate wafer is the whole body, with the blood, of our Lord, and quotes the metaphorical expression, "this is my body," as a proof of this preposterous crocheted. Is it not foolish to claim that an act done "in remembrance of Christ" is the reception of Christ himself? Does not consistency require that the same kind of interpretation should be applied to other texts also? For example, the priest should maintain that when Christ called Herod a "fox," the king was changed into a fox at that moment; that when he denominated his disciples "his sheep," they were sheep literally; and that when he proclaimed himself to be "the door," he was a door. And is it not as easy for the priest, repeating this last mentioned expression, to change the door of his church into a real Savior, as it is for him by saying, "This is my body," to charge the communion wafer with redeeming blood?

Nor is there any reasonableness in the custom, religiously observed by many, of bending the head when the

name of Christ is pronounced in the creed. The text by which this empty form is defended is the prophecy that at the name of Jesus every knee shall bow. But in the first place the requirement does not impose any form of bodily obeisance; but plainly intimates that the souls of men must be subject to the authority of the King of Zion. And in the second place, the bending of the head is not even literally the fulfillment of the injunction to bend the knee. Those who make this act a religious duty have little reason to smile at the simplicity of the Wisconsin "apostle."

A brother recently asked us to explain Dr. Manly's declaration before the students of the Seminary that the meaning of Scripture is the Scripture. We think that the remarks we have made will serve to illustrate the point. The language of Scripture is popular and oftentimes highly figurative, and we must thoughtfully and prayerfully examine it in order to understand what doctrines and duties are commanded to our faith and practice as God's people. We are not permitted to catch up a text carelessly to serve our purpose, or to torture meanings out of it with a perverse and vain-glorious ingenuity. We must seek for the mind of the Spirit, as reverently and teachably as Samuel sought to know God's will, when, kneeling in the hushed midnight, he prayed: "Speak Lord, for thy servant heareth." If we practice as religious duty something which he has not required, if we inculcate as religious truth something which he has not taught, we usurp God's place and expose ourselves to his condemnation. Hence we cannot too earnestly pray for the dispensation of the Spirit of God which illuminates the mysteries of the Gospel and makes them effectual to the guidance and salvation of the souls of men. E. T. W.

HUMAN INVENTIONS.

The Morning Star and Catholic Messenger, of New Orleans, undertakes the defence of the outward shows of Catholicism by claiming that such display secures greater honor to God, just as the pomp of a king awakens reverence among his subjects. And he urges the abrogated rights of the Jewish Economy as an argument for the use of similar carnal ordinances in Christian worship. The argument shows a lamentable ignorance of the history of worship, and of the genius of the Gospel scheme. The sensual imagination may be impressed, but the devotion of the heart is dissipated, by multiplied observances of days and times and ceremonial uses of holy fire, water, bread, ashes, oil, wax, flowers, branches, garments, clay, spittle, salt, incense, balm, chalices, paxes, pixes, altars, corporals, super-altars, altar cloths, rings, robes, crowns, mitres, bells and the like. The honor of God is not served by all this trumpery. "God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth."

And that God is not honored by these human inventions is proved not only by the reason of the case, but by history. Among the votaries of Rome the worship of God does not suffice. The priests commend to the adoration of the people objects and beings that are not divine, such as angels and saints and the counterfeit relics of martyrs and dumb idols upon canvas or in graven stone. We know the cunning distinctions drawn by the Roman casuists between the adoration rendered to God and that rendered to creatures, relics, pictures &c.; but we have yet to be convinced that the people make any distinction in this homage except to render more to the virgin Mary than to all the other saints and angels whom they worship, or even to the God of Heaven, whom alone they should adore.

The contrast we have shown to exist between the fisherman Peter, and the pompous Pope who claims to be his disciple is not to be flung aside with a jeer. The Morning Star says: "St. Peter with all his gift of tongues did not speak French, for that language did not then exist; therefore the Pope ought not to speak French. Such," he says, "is the argument" [of the ALA. BAPTIST]. This is a mistake; our argument is that the whole plan of life pursued by the two men differed. In no just sense can the one be called the successor of the other. Nor can the two be considered as kinsmen in regard to doctrine. The Epistle to the Romans shows what the creed of Rome was in apostolic times, and that the Roman church consisted of immersed believers; is there any one member of this class in any Catholic congregation in the city of Rome today? In what sense can it be said that the Pope is an apostle, a personal witness of the resurrection, as Peter was?—that he has been sent by God, as Peter was?—that he preaches the Gospel, as Peter did? May we not make upon Leo the demand of Tertullian upon Marcion: "If thou be a prophet, foretell some times. If thou be an apostle, preach everywhere. If thou be an apostolic man, agree in doctrine with the apostles."

Our contemporary promises his readers some more "samples" from

our paper. We shall be glad to see them when they appear. By the grace of God we may give him some information of which he stands sorely in need. And we shall decline, as in the present instance, to return railing with railing. E. T. W.

NOTES FROM THE BETHEL.

The session of the Bethel Association at West Bend, Clarke county, was quite enjoyable. We were especially delighted to see our dear Bro. Kirven, the report of whose death by violence had reached us at the Bigbee. Bro. Fox, the former moderator, having been detained at home by sickness in his family, Bro. Cowan, a layman, was elected to the office, which he filled with dignity and decision. Bro. P. C. Drew, who was also clerk, preached a good introductory sermon. This brother, with Bro. Geo. Parker, will be aided by the association in pursuing a course of study in Howard College. Another worthy licentiate, Bro. Hearne, also comes from this region. A goodly number of excellent brethren attended the session, an account of which will be given through our columns by Bro. McGill. Bro. Bailey labored efficiently as he always does, and succeeded in raising the amount necessary for the support of the District Missionary. Bro. Kirven's health compels him to resign this work; he will be succeeded by Bro. DeWitt, who is highly esteemed by the churches. Our kind host, Bro. Thornton, was confined to his chamber by sickness during the session of the association; we trust that by this time he has quite recovered his health. E. T. W.

BRO. NUNNALLY AND OURSELVES.

We have received a letter from Rev. G. A. Nunnally, of Rome, Ga., protesting against a brief notice in the ALA. BAPTIST, of the result of the missionary plan adopted under his auspices and advocacy in our sister State. We have no desire to criticize Bro. Nunnally's article, which would have been quite as effective if written in a different tone. We are willing enough to believe his assurances that the plan is not a failure, but that Georgia will still contribute, as nobly to the extension of the Gospel "in regions beyond" as she has done in the past. And we recognize the force of the suggestion he makes: "We have hardly had time to inaugurate the new plan." As to ourselves we can only say that the statement published in the ALA. BAPTIST was derived from official reports; since that time the reports and receipts have been encouraging; but our brother can understand very well that anxieties would naturally be awakened while the tide was turning. We beg him to pardon the expression, applied to his ardent style of address; a speech ought to be judged not by its report, but by its effect upon the audience. We are glad to see how effectively the Church & School, a monthly paper edited by Brethren T. C. Boykin and G. A. Nunnally, is advocating the cause of Sunday-schools and Missions. Its contents are so inspiring and its price is so low (25 cents a year) that it ought to be taken by every Baptist family in Georgia. E. T. W.

QUERY.

Rev. E. T. Winkler: Will you please give me your opinion of the new translation of the New Testament by the Bible Union? especially the rendering of the word baptize to immerse? W. B. MOORE.

San Marcos, Texas, Oct. 5th.

ANSWER.

The translation published by the Bible Union is an improvement upon the old version, translated and compiled under the auspices of King James. It more nearly, but less elegantly, expresses the sense of the original. The desire to be accurate made the translators stiff and awkward in their verbiage. In regard to the word baptize we prefer the original form, as derived from the Greek, as having a sacred meaning, and as well understood among scholarly persons. In one important particular, however, "immerse" has the advantage; there can be no mistake as to its present meaning. We say present meaning, because there is no guarantee that it may not be gradually modified by ecclesiastical usage; just as the corresponding word taufen (to dip) has been perverted in German. It has now come to mean to baptize in any way, although originally it had but one meaning. Fidelity to the sacred ordinance is the only way to guard it from corruption. E. T. W.

"Faith," says Augustine, "is to believe what we do not yet see; and the reward of this faith is to see what we believe."

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is untrolled.

The pebbles in our path weary us, and make us footsore more than the rocks, which require only a bold effort to surmount.

QUERIES.

I wish to ask your opinion on some controverted questions.

1. Is Christ's kingdom visible or invisible?
2. Can one be in the kingdom and at the same time be out of the church? T. E. TUCKER.

Isney, Choctaw Co., Ala., Oct. 1st.

ANSWER.

1. We regard Christ's kingdom as both visible and invisible. It embraces all the regenerate whether on earth or in Heaven. Mat. 8:11.
2. The answer to the second question may be inferred from our answer to the first. If "the church" is used in its collective sense as embracing all the subjects of the Heavenly King, one cannot be in the kingdom of God unless he is in the church of Christ. If, however, "the church" indicates the visible and local organization, one may be a member of the kingdom, and yet not a member of the church. An indisposition on the part of any one to become a member of the visible church may be justly regarded as indicating that he is not a member of the Divine Kingdom. E. T. W.

TALLASSEE-HATCHEE ASSOCIATION.

A card from Rev. E. T. Smyth of Oxford, informs us that the recent session of the Old Tallassee-hatchee and Ten Island Association at Harmony church, Calhoun county, was a decidedly pleasant and profitable meeting of that body. They resolved to co-operate with the State Mission Board; appointed an executive committee to superintend that co-operation, and raised in cash and pledges a liberal amount for the support of this work. The name of some brother recommended by this committee will come before the next meeting of the State Board; the probability is that Rev. John Glenn will be requested to undertake this work. We are well acquainted with Bro. Glenn, and believe that he is happily adapted to the work of an evangelist in that field.

One of the members of our own church who attended the association informs us that Bro. Smyth preached an able sermon Sunday at 11 o'clock. R.

A WORD FOR BROTHER WEST.

The proprietor of the ALA. BAPTIST must permit us to say a word in regard to his claims on the denomination in the State just now—although he has not looked for any such mention from us. He is striving to give the Baptists of Alabama a good paper; he is laboring day and night to this end. We happen to know that he works in the office of the paper until midnight more than half the nights, and often until 2 and 3 o'clock in the morning. We all know that his embarrassments have been numerous and of various kinds. Yet he has worked on and worked hard with but limited financial reward, and without a murmur. At this time and for the future he is making expenditures which must take the profits of the enterprise unless the Baptists of our State renew their energies, renew their zeal, and renew their subscriptions, and secure many additional subscribers. Selma has become the recognized site of the paper's publication. His removal to the "Central City" becomes a necessity. To make the publication of the paper a business considerable increase of office material is also a necessity. He purposes securing an entire office outfit. This looks indeed like establishing an ALABAMA BAPTIST paper on firm ground, but all this is very expensive. Will not the working pastors and the working brethren and sisters in all parts of the State, make an earnest and warm-hearted effort to extend the circulation of the paper in every church? Almost every reader can obtain a new subscriber by a little effort, and in this way do great good. Let us resolve to add one thousand new names to the paper's subscription roll between this and the first of January, 1880. We can do it. Let us try. R.

STATE MISSIONS.

If State Missions should fail to meet opposition in Alabama it will be more fortunate than any other enterprise ever inaugurated among Baptists. We have yet to know or hear of anything that did not encounter conflicting forces at some point in its history. Indeed this very work has been opposed in all the other States; and right here in Alabama it was called to confront opposition forty years ago. We think that the present efforts have escaped well—better than we expected. As one of the friends of this work we state that, we are not so wedded to any system as to be unwilling to see its claims investigated, or to see it displaced by one that can be clearly shown to be better. The Convention and the Board have bestowed very much anxious labor on the present work. It may be assumed for them that they have been constantly desirous to do the best thing

and reach the best plan, and render all possible assistance to every other enterprise of the denomination. And if they have fallen short in any or all of these things let the short-comings be pointed out, and let us strive to attain unto the highest measure of wisdom in plan and of success in execution. We think that the objections are imaginary, and so also the notion of conflicting interests.

"HE SHALL REPROVE THE WORLD."

This is an essential part of the office work of the Holy Spirit—to reprove the world. It was customary with the Old Testament prophets to comfort the people of God in their calamities with the promise of the Messiah; so the Messiah himself, while on earth, comforted his followers with the promise of the Holy Ghost. The disciples who did not understand this doctrine, were very sorrowful when their Lord spoke of his early separation from them. Hence he said, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." In truth Christ had this promise from his Father to strengthen him when he entered on his redeeming work; the gift of the Holy Ghost on the work of our Lord was one of the stipulated promises of the covenant of redemption. He "had received of the Father the promise of the Holy Ghost."

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The word reprove is supplied in the margin with the word convince, and some times by convict; and this is a better rendering than reprove. Dr. Clarke has it, "He shall demonstrate to the world." All of which may teach us that it is the official business of the Holy Spirit to take the things of Christ's sacrificial offering and the very words which he uttered, and so use them as to reprove the world, and so reprove as to demonstrate, and so demonstrate as to convince the world of sin, and righteousness, and judgment.

The Ambassador Extraordinary was on earth in the person of Christ with the terms of reconciliation, establishing a kingdom in righteousness, and planting the government of God among men. He returned to Heaven that the permanent envoy might come in the person of the Holy Spirit. Although the Lord Jesus did on earth a work which no other man did, and left the world without a cloak from his sin, yet with an unawakened conscience the world moved on in sin and hardness and rebellion. Though from the coming of Christ judgment began at the house of God, yet the world still resisted his will, refused submission to his rule and rejected his atonement with the complacent imprecation, "His blood be on us and on our children." But when the Spirit descends, men are pricked to the heart by the sword of the Spirit which is the word of God, and beginning to stand from under the judgments of God and the demonstrations of truth, they cry out, "some with the murmur of conscience smittings, 'They are trying to bring this man's blood on us;' and others with the conviction, 'Men and brethren, what shall we do?'"

And without the demonstration of the Spirit the minister of the Gospel is powerless, the influence of the church is as evanescent as the morning cloud and early dew, and the holy word itself is a mere letter. The Spirit convinces—convicts. He convinces of sin; sin as a fact, sin in the world working death, sin in our own souls; not alone that others have sinned, but that we have sinned and are condemned already. The Holy Spirit convinces not only that sin exists, but that it is a great evil, bringing down the displeasure of God; that it is the greatest folly, against reason, against sound judgment; that it is the source of all moral pollution, rendering all men impure and unclean in the sight of God; that it is the outgrowth of our fallen nature as found in our own history, and that the change called regeneration is therefore absolutely essential; and that without this it must end in eternal death—"The wages of sin is death."

The Savior seizes on the sin of unbelief in him as that great sin of which the Holy Spirit will especially convince the world. The instincts of our nature, with a conscience and judgment ordinarily enlightened, will teach us some forms of sin. There are things before our eyes every day which we all agree are sinful; but without the agency of the divine

Spirit no man would feel or believe that it is a sin to reject Jesus of Nazareth. It is the chief office of the Spirit of God to convince the world that it is a most fearful sin to refuse to believe on the Son of God. The enemies of our holy religion will believe almost everything besides if you only allow that Christ may be denied.

But believing in Christ every sin is destroyed. You look toward the setting sun and see millions of insects; so under the light of the Spirit you see sin every where. As the rays of the sun enter your window, you discover countless floating motes all around you, so when the Spirit of God penetrates your mind and heart you see sin under the conviction of the dwelling sin and universal depravity. And then how happy when we can turn the eye of faith on Christ and behold him—the Lamb of God that taketh away the sin of the world!

We had intended to speak of the work of the Spirit in convincing the world of righteousness as revealed in Christ the opposite and antidote of sin; and of his work in convincing the world of approaching judgment, as based on the existence of sin and the righteousness of Christ. But this editorial is already carried to a point beyond our expectation. R.

FIELD NOTES.

—Mt. Moriah church has been re-organized and Rev. J. S. Paulin has been called to its pastoral care.—W. S. R., Midway.

—The Baptist Reflector says: "There is a pretty general impression that a good way to get poor is to go to preaching."

—We are pleased to learn that the number of pupils at the Alabama Central Female College at Tuscaloosa, is still increasing.

—Rev. S. H. Blair, who was raised in Cherokee county, Alabama, is pastor of the Baptist church at Paris, Logan county, Arkansas.

—Rev. P. C. Drew has accepted the care of Ocmulgee, Pine Flat and Pisgah churches in Perry county, to which he was recently called.

—I love to work for the ALABAMA BAPTIST. I know that I am helping you to prepare a better message for us every week. God help you in your efforts.—T. N. Appleton, Collinsville.

—I am glad you have such editorial talent for your paper. I don't see how any one can object now. I will in the future, as I have in the past, do what I can for it.—A. J. Waldrop.

—A thief and incendiary, we regret to learn, recently stole \$500.00 from the iron safe of Bro. Thad. C. Watts, of Greenville. He then made an unsuccessful attempt to burn his store.

—At the recent meeting of the Cary Association a report on periodicals was adopted, recommending the ALABAMA BAPTIST to the denomination, and Kind Words, to the Sunday-schools.

—Will some one who knows please explain to us what connection there is between Bro. Jackson's hat and Bro. Baber's new saddle-blanket? There's a joke in it, somehow—probably in the hat.

—Dr. Henderson says: "As a Gospel preacher, we scarcely think Dr. Cleveland is surpassed in the State." You might have added: As a pastor, we scarcely think he is equaled in the State.

—I am proud to state that the spirit of missions is on the increase in our Association, which unanimously voted co-operation with the State Mission Board at its recent session.—J. S. Yarbrough, Orion.

—At the Cary Association a resolution was offered and adopted, expressive of the high appreciation in which Rev. W. Wilkes was held by the body, and also tendering him their thanks and Christian love.

—Miss Mannie H. Wood, daughter of our brother, R. Y. Wood, of Carthage, Hale county, and a former student at the Judson, has gone to Cooper Institute, New York, to still further perfect herself in Art in that famous school.

—I filled Bro. A. T. Sims's appointment last Saturday and Sabbath at Mt. Pleasant, and was very favorably impressed with the good people of that community. The church is very much troubled over the possibility of losing Bro. Sims.—W. M. Robb, Gravelly, Oct. 14.

—We are deeply pained to learn of the death of Bro. L. F. Ellis, one of the most useful members of Bro. Crumpton's church at Greenville. Although only 26 years of age, he was esteemed a model in those virtues which elevate and adorn society and "make home the center of joy."

—The Wetumpka Alabamian has this good word to say in regard to one of our East Alabama brethren: "Rev. Geo. E. Brewer, of Opelika, has been on a visit to Judge Suttie's family. Mr. Brewer is one of the ablest preachers in the Baptist denomination, and one of the best men that lives in any country."

—We are glad to receive expressions of kind interest from Bro. W. Wilkes in regard to the ALABAMA BAPTIST. Bro. Wilkes can be of great service to the paper in writing as well as in working for it. He says: "It is the paper for Alabama Baptists and no other should take its place." He will advocate its claims.

—A good religious interest has pervaded our church and community at Oxford for the past few weeks. As a result, 44 accessions have been made to our church, 31 by baptism, 8 by letter, and five by restoration. Among the number 18 grown men have joined the church, 15 of them young men. We can do the sentiment of inspiration and say, "The Lord hath done great things for us, whereof we are glad."—E. T. Smyth.

—After twelve week's arduous toil in the Master's vineyard, with only seven day's rest interspersed, I am at home to-night among my books and papers, with nothing before me but the routine of regular pastoral work. This will rest me partially, but I need a solid month's sleep and rest.—W. S. Rogers, Midway.

—The Cary Association met with Hatchet Creek church, Clay county, Oct. 20th. Rev. J. D. Quarles was elected moderator and W. U. Almon, clerk. On Sunday morning Rev. Jno. D. Quarles was ordained to the ministry. Rev. W. Wilkes preached the missionary sermon. The meeting was pleasant and harmonious. The next meeting will be held at Providence church, Tallapoosa county.

—The recent session of the Alabama Association, held here, was, I believe, the most pleasant that I ever attended. Meeting near the extreme of its boundary, the delegation was small, but earnest. The Association continues to co-operate with the State Mission Board, and nearly \$200 were pledged to support our successor in the field as Evangelist. It also took practical steps for the education of young ministers, and for providing a future aged and infirm ministers.—E. F. Baber, Collinsville.

—Mt. Pleasant church, Pickens county, held a meeting nine days and nights, during which many precious souls realized a hope in Jesus. Six were added by experience and baptism and two by letter. The church was greatly revived and built up. Bro. L. J. Hillburn, of Mississippi, is serving this church as pastor. Brethren S. Haldreth and I. Hollingsworth and the writer assisted the pastor part of the time. I am now engaged in a glorious meeting, of which you shall hear, God willing, when it closes.—J. A. Mitchell, Nipsy Turnpike.

—Unity Association, A. Andrews, moderator; H. E. Longcrier, clerk; K. Wells, treasurer. Over 150 baptisms. Will do its own mission work. Appointed an Executive Committee to take the matter in hand. Will co-operate with the State Board and report to it if the Board will accept our missionary. Appointed a committee to select from among the young ministers of the Association, one as a beneficiary at Howard College. Three to select from brethren Blizard, Ruddick and Thomason. More work done than at any preceding session. More money paid out than for many years past. One new church. The future promising. Plenty of good things to eat. We ate, ate, ate, and left plenty to eat.—H. E. Longcrier.

—We have just closed a very interesting meeting at Bibbville church. There were 11 accessions to the church, 8 by experience, and 3 by letter. We left several penitents in the altar earnestly asking for prayer. The church was greatly revived, and we had some 12 or 15 open professions of religion. The congregations were large, and the feeling intensely deep and earnest. Bro. O. F. Gregory of Tuscaloosa, did the preaching, and all those whom we heard speak of it say that they have never heard the Gospel more faithfully, earnestly, feelingly proclaimed by any man. He preached six or eight sermons with great power andunction, from which we yet look for great results in Bibbville church and vicinity. To God be all the glory.—J. T. Yerby.

—An article on "Born of Water and the Spirit," appeared in the Christian Standard of July 19th from the pen of Mr. A. E. Ervin and reached our Selma office on October 6th. It was ostensibly intended as an answer to us, but had become quite stale and mouldy on its way. It is idle to pursue the subject any further; as we have already abundantly shown that Greek usage authorizes the translation of *kai* (and) in the text by *even*, or *that is*. We have not said that and always signifies *even*; but we have asserted that it not unfrequently has that meaning and we have proved the assertion. Self-respect constrains us to add one remark more. The tone which Mr. Ervin allows himself to use is such that we shall not in future notice any communications from his pen. A disagreement as to the interpretation of a text and the meaning of a conjunction, need not be tortured into a question of personal veracity, and shall not be with our consent.—E. T. W.

—The Cahaba Association convened at Concord church, Perry county, on Friday, Oct. 17. On account of the rain, the attendance on the first day was small, but gradually increased. Several churches, however, were not represented at all. Dr. Cleveland, of Selma, was elected moderator; J. Lee, of Marion, clerk, and of course, Alf. Lawson was re-elected treasurer. The association showed its intention to continue to co-operate with the State Mission Board by the pledges given to support the district evangelist. A committee was appointed, in accordance with the recommendation of the State Convention, to raise and disburse a fund (or rather the interest on it) for the benefit of aged and infirm ministers, and the indigent families of deceased ministers. A sufficient sum, in cash and pledges, was raised to continue Bro. W. N. Huckabee at Howard College; and steps were taken looking to the raising of a permanent fund to be loaned to young ministers desiring a better education. Each one who uses the money is to return it, without interest, as soon as practicable, when it will be loaned to another. Bro. Bailey, Corresponding Secretary of the State Board, was present, and the moderator succeeded in persuading him to talk a little now and then. They are an intelligent and clever people around Concord church, and know how to take care of an association. The body meets next year at Union church, 8 miles northwest of Greensboro.

—Goodness is love in action.—J. Hamilton.

—Enfauila Again and Finally.

There are some things I wish to say about "Another Enfauila's" article of October 9th, on "Broad Theology."

1. His apparent authority in speaking for Enfauila, and his signing himself "Another Enfauila," may be intended to intimate that Bro. Hanks is "Another H." If this be his opinion, it is wrong.

2. Originally I only intended to correct Enfauila's mistake in using the word theology, and had no desire for a controversy on "Enfauila's doctrine of the atonement." But as I was replying to his reply, I thought it worth while to call attention to his wrong notion on that subject as shown in his reply, and thus I am into it. But with due respect to all concerned, let me say that quite as much of your space has already been taken up as the importance of this discussion will justify, and hence I do not intend to write again, even if Enfauila should reply to this.

3. I do not know enough of Enfauila's views of the atonement to be sure of correcting any mistake I may think he has made, as his statements are by no means full, and as he changes base, apparently every time he writes. Yet he speaks of his "doctrine of the atonement" when urging that the death of Christ was not a "satisfaction of divine justice, and yet an atonement" means "a satisfaction for," and to atone is "to reconcile," "to make satisfaction for." He says again, "the blood of Christ does not save a soul that does not call upon Him (we never maintained to the contrary); and yet that Christ, in His life and death, made ample atonement for the sins of the world." We believe that. But what does atonement mean?

Again, Enfauila in replying to my interpretation of the passage quoted from Isa. 53:6, asks: "Was it not God's love that prompted such sacrifice?" Yes, but is there anything in the fact that God's love, prompted the sacrifice that is inconsistent with the other fact—that "the sacrifice" itself was to satisfy the claims of justice and truth? We have never intended to deny that God so loved the world that He gave his only begotten Son to die, &c., but to add to that truth others that are just as clearly taught.

As I wish to be brief, I only quote the objectionable part of Enfauila's last paragraph. "His death was a necessity to show that, as everything human pertaining to Him was crucified, so our human nature—every thing carnal in us, must also be crucified before we can arrive at such a spiritual affiliation with Him as to enjoy, in full measure, the peace and blessedness which God is ever ready to bestow." I take it that when Enfauila speaks about crucifying every thing carnal in us, he does not mean a literal crucifixion like that of Christ. If he does not, then he does mean to teach that Christ died simply to give us an example of self-denial; and that in complete asceticism we may alone hope to enjoy in full measure the peace and blessedness which God is ever ready to bestow—the doctrine of the Monks and Monasteries—salvation by works and not of grace—the old Bible doctrine that "without the shedding of blood there can be no remission of sins" as we have so long understood it abolished, and a new one in its place, which teaches that the blood was a mere accident; attending a death which was a mere example of self-denial, or the crucifixion of all that is carnal within us. Well, the readers of the ALABAMA BAPTIST will not accept that, and where were the use in again showing that it is not scriptural?

Enfauila closes by saying: "He believes that the crucifixion means more than satisfaction—that it means salvation for believers by making them one with the Lord." Yes, or to put it like we've been used to, the crucifixion means justification and sanctification for believers in Christ. I do not know what he means by not believing that there is "spiritual efficacy in a material substance," and "that it leaves mankind in a state of blissful imbecility," unless the last sentence be a curious effort to deny *unimagination*, which no writer in the ALABAMA BAPTIST has taught, and the first be to cast contempt upon the body of our Lord—the "material substance"—and that would make him a heretic—I reckon.

R. T. HANKS.

More Good News.

I closed a meeting with my new church, Pleasant Grove, last Friday, October 3rd. Twenty-one accessions, twelve by baptism. The future is encouraging if we can only complete our church building. We need assistance. We have done all that we are able to do at present. Grey haired men and women witnessed the administration of the ordinance of baptism for the first time in life—had often seen sprinkling. A Baptist church here is a necessity. There is plenty of material. We have the people now interested; the iron must not get cold. Bro. editors, pray for us. Will begin soon to send subscribers to "ALABAMA BAPTIST."

H. E. LONGCRIER.

Randolph, Ala., Oct. 11th.

From the Indian Territory.

Dear Baptist: A week ago to-day I left Marion for this place. Three days and nights out, and I found myself at Eufaula, the residence of our veteran missionary H. P. Buckner, D.D., who was at the depot awaiting my arrival. From Selma to St. Louis the heat was oppressive and the dust intolerable. A gentle fall of rain the morning I left St. Louis laid the dust and modified the temperature to some degree of comfort. It is still warm, and for the last year I learn that rains have been few and far between. Crops have consequently suffered, and as we crossed the prairies between Muskogee and this place, a distance of forty miles, herds of cattle were seen gathered wherever a pool of water remained from the excessive drought, and sometimes where the supply had been exhausted.

The Council of the Nation yesterday convened. It consists of a House of Kings, corresponding to the Senate of our State Legislatures, and a House of Warriors, to our House of Representatives. These are presided over by a President and a Speaker. After their organization, Dr. Buckner, Bro. W. O. Tuggle, of Georgia, and I visited the House of Kings. We were formally received and introduced, the Kings coming forward and shaking hands with us. We were then invited to address them, which each of us did in a brief speech, and then retired. The speeches were interpreted to the House, and at the end of each sentence the President signified the approval of the body by a sound that was not exactly a grunt, and not exactly anything else. To-day something of the same sort occurred in the House of Warriors. The two houses have been organized and are proceeding with business, but their progress is slow. No subject that comes before them, either for legislation or for general consideration, awakens profounder thought than the education of their children.

They have common schools scattered throughout the Nation, and two Manual Labor Mission Schools, one conducted by the Presbyterians, the other by the Methodists. Both are said to be doing well. The Baptists have no school, and to establish one is the object of my visit to the Nation. Numerically we are stronger than either, indeed, I am told, than all other denominations combined, and should long ago have turned our attention to the rising generation. Without schools the Baptists have done a grand work. With such an institution as the Home Mission Board contemplates for the training of fifty boys and fifty girls, great results may be accomplished in the future. The people are all anxious for the establishment of this school, and while it will involve a considerable outlay, money expended for missionary purposes, among no people, promises a richer return, to say nothing of our obligations to a people whose fathers were the original possessors of the fields and forests which we now claim as ours.

It was just a day too late to witness the international exhibition of agriculture, and other industrial products, held at Muskogee in the Creek Nation. It was said to be highly creditable to the five civilized tribes Cherokee, Creek, Seminole, Chickasaw, and Choctaw. Not the least interesting incident of the occasion was the presence of representatives of more than twenty wild tribes who came to see what civilization had done for their neighbors. Pity it was that they should find the vices of civilization, gambling, swearing, horse racing, and the like entering so largely into the customs of life as was witnessed on the grounds. In some respects these simple children of the forest were not a whit behind their pale faced friends in sharp practice, and in ways that are dark. It was known that one of the chiefs had a considerable amount of money, and nothing seemed easier to some evil minded white men than to relieve him of his treasure. Forthwith they proceeded to the Indian's tent and proposed a game of cards. The chief accepted the challenge, and as they were his guests, and as he had received marked attention from his white brothers he was not to be outdone in courtesy. He sent for cigars, and distributing them profusely, at the game they went. At the end of their test the chief had won every dollar the white men had, and they left him wiser, if not better, and wondering how so much shrewdness could be carried under the air of such innocent simplicity.

I have been fortunate in meeting W. O. Tuggle, Esq., of LaGrange, Georgia, who has been with me since my arrival and who to genial companionship adds business qualities of a high order of which I have had the privilege of availing myself freely. Here too I met Rev. John McIntosh, Missionary of the Home Mission Board of the Southern Baptist Convention, to the wild tribes. He is Chief Justice of the Supreme Court of the Nation. His official duties have called him here, for a short time, after which he will return to his field of labor. During his absence, his place is supplied by Tulce Micco, a Seminole whom it would be well to send to Fort Sill to preach to the Comanches, if the Board had the means. I am satisfied that to reach the wild tribes the wisest course is make Christian Indians the pioneers in carrying the Gospel to them. They are suspicious of white men, and have but too much cause to be so. Their own people they will receive, as seen in the case of John McIntosh with the Wichitas, Towakanays, Wacoas, and some others, who listen to his preaching, fifty-one of whom have been baptized. These now constitute a church. The Missions of the Home Mission Board are in a healthy and growing condition. The people are orderly, and appreciate every effort made for their advancement in civilization.

Some of the native preachers are men of decided ability, and possess natural oratorical powers of a high order. Among these, Wm. McComb and John McIntosh are foremost. I find here a very estimable brother, Rev. Orange Brock, who has recently entered our ranks from the German Lutherans. He is in the service of the Western Association of Georgia, and is doing a good work. My letter, begun at Ocmulgee is concluded as I wait at Muskogee for the train that will bear me homeward. Wm. H. McIntosh, Ocmulgee, Creek Nation, I. T., Oct. 8.

There are twenty-five prisoners in the Bullock county jail. Mr. Andrew Jackson, of Jackson county, has made 400 gallons of good molasses. Mrs. J. E. Spoon of Evergreen has a quilt, which she made when a young lady, which has 6,820 pieces. Competition runs high in Midway. The consequences are, high prices for country produce and low prices for merchandise, and a brisk trade. —W. S. R.

October 14th, near Callierville, Children. —W. S. R. Farnell gave birth to three children, two boys and one girl. All are living and doing well. —T. E. Callier, M.D.

One of our correspondents writes: Little Florence Thompson, granddaughter of Isaac Thompson of Claiborne, had, until the year 1875, five grandmothers. Since that time two of them have died.

The Marion Commonwealth says: On Tuesday evening, 14th inst., about 8 o'clock, at Hamburg Station in Perry county, in an altercation, Alexander Graham was shot and killed by Prentice Bates.

Several families have arrived at Cullman recently with a view of settling there, and some of them have already purchased, and some of them are looking out for homes. Several other families are expected shortly. The Gadsden Times says: The sorghum crop of the mountain is good this year. Mr. L. Devine, of Fairview, has made up about eight hundred gallons in the last two weeks and lost some of the time by rain.

Phil Walker (col.) of Conecuh county, by the use of guano, made this year, 11 bales of cotton on land that made but 7 bales of cotton last year. Four hundred and forty-five lbs. of lint cotton paid for the guano used.

The Huntsville Advocate says: We are informed that the work on the canal near Brown's Island, under Maj. S. Whinoz is progressing finely. We hope Congress will continue the work by making prompt and ample appropriations.

Hon. J. E. Cobb, Judge of the Ninth Judicial Circuit Court, has entered suit against the Tuskegee Railroad for \$40,000 damages. Judge Cobb had his foot badly mashed by the hand car on the road last fall, hence the suit. —Advertiser.

The Asheville Argus says: Mr. J. C. Anderson, near Caldwell station, this county, has four sons, who with himself picked in one day 917 pounds of cotton. John, aged 17, picked 315 pounds; William, aged 18, 212; Jimmy, aged 11, 177; George, aged 9, 134. Pretty good for boys.

The Wetumpka Times states that about a month ago Mr. Thomas Johnson went down into the well at his father's steam gin, to fix the curb, a hand-axfell from the top of the well, a distance of thirty-seven feet, striking him on the head and inflicting a gash from the brow to the neck. Strange to say, he is now up and well, except that he suffers some from physical debility. His recovery is deemed certain.

The Northport Era says: On Thursday, the 9th inst., Mr. Wilson Shepherd, while feeding his cotton gin, met with a painful accident, which resulted in his death on the Sunday morning following. His forehead was caught among the teeth of the gin and completely severed from his body. Medical aid was called in immediately, and everything done for the relief of the sufferer, but was of no avail, and death soon relieved the old gentleman of his agony.

Says the Opelika Observer: The farmers of this section now dread the early frost, as the cotton crop is not half gathered yet, and an early frost would entirely destroy the remaining half. A farmer from near Salem informed us last Saturday that from forty acres of cotton he had only gathered about half a bale. The bolls were, it seemed, fully matured, but would not open, and a frost within the next two or three weeks would ruin him.

The Eufaula Times says: Mr. Marion J. Garner, of Dale county, has brought suit against Barbour county for several thousand dollars, in the way of damages for injuries received some months since by the falling in of a bridge across the east prong of the Choctawhatchee river. It is said that Mr. Garner received permanent injuries, and his physical health will never be able again to do any physical labor. We know nothing of the merits of the case. Mr. Cassidy, of Dale, and Oates, of Henry, are the prosecuting attorneys.

BANANA TREE.—Mr. H. A. Sanborn, of this place, has a banana tree, six years old, that has been blooming within the last two weeks, and has now four clusters of fruit on it, the larger containing ten bananas. As the tree is now unprotected, and the fruit nothing like grown, it is not likely to mature before frost. The tree is quite a curiosity in this latitude. It has leaves on it fully five feet in length. The tree is about ten feet high, and probably four inches in diameter. The blooms, when they first open, are very pretty. —Greensboro Beacon.

ALABAMA NEWS. There are twenty-five prisoners in the Bullock county jail. Mr. Andrew Jackson, of Jackson county, has made 400 gallons of good molasses. Mrs. J. E. Spoon of Evergreen has a quilt, which she made when a young lady, which has 6,820 pieces. Competition runs high in Midway. The consequences are, high prices for country produce and low prices for merchandise, and a brisk trade. —W. S. R.

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MARRIED.

At the residence of the bride's mother's, Coffeeville, Clarke Co., Ala., Oct. 5th, by Rev. P. C. Drew, Mr. J. F. Granade, of Washington county, to Miss Sue M. Dawson, of Clarke county.

At the residence of the bride, Oct. 14, by Eld. J. Gunn, Mr. W. Hardy Burt and Mrs. Mary J. Wise. All of Morgan county.

At the residence of the bride's father, in Greenwood, Bullock county, by Rev. W. S. Rogers, Mr. Randal Padgett and Miss Julia Yates.

OBITUARIES of subscribers or members of families inserted free of charge when they contain not more than two words. A charge of ONE CENT for each word is made for all over two 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 two words when they are not accompanied with the money.

Little Virgie Whitfield. Died, at Spring Hill, Alabama, on the 1st of October, 1879, of diphtheria, little Virgie, daughter of Dr. George and Mrs. Virginia Whitfield, aged about ten years.

"When those we love are snatched away, Our hearts the mournful tribute pay That friendship must demand. Let this vain world allure no more; Behold the opening tomb! To-morrow death may come. O let us to that Savior fly, Whose arm alone can save; Then shall our hopes ascend on high, And triumph o'er the grave." A FRIEND.

OBITUARY. Mrs. Tabitha Randal died at the residence of her son, Mr. John Randal, near Guntersville, Marshall county, Ala., on the 23rd of September, 1879, aged 67 years 4 months and 8 days. She had been suffering several years with dyspepsia. She leaves an only son and daughter to mourn her loss. We say to them, weep not, for your loss is her eternal gain. Precious mother, God hath called thee. To himself in heaven above, And our aching hearts are yearning, For we miss our mother's love. There she waits to bid us welcome, On that bright celestial strand, When our Savior gently calls us To meet her in that happy land. M. A. R.

OBITUARY. Little Major, son of J. T. and Caroline Vincent, was born November 18, 1876, and died of membranous croup, Oct. 1st, 1879.

Little Major was a beautiful, intelligent, lovely child. He was a pet of all that knew him. "We know that he is now singing with the angels around God's throne. While he was sick he would beg his mamma to sing some pretty songs, and he that doeth all things well took him to join in the praises of the angels above. Weep not, dear parents, but think of meeting your little one in heaven. Think of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." J. H. JONES.

Sulphur Springs, Calhoun Co., Ala. Rev. E. P. Mitchell. Died, near this place, 12th inst., Rev. E. P. Mitchell, of consumption. Bro. Mitchell was born November 7, 1840, in Union District, S. C. He joined the church when a youth, and was licensed to preach in 1870. Although he was sick several months, he never murmured, but submitted with calmness to the will of God. He only desired to live, as he often said, to warn sinners to flee the wrath to come, and to devote his whole time to the ministry. He died in the full triumphs of a Christian faith, giving evidence to the last of his acceptance with God, repeating, just before his death the beautiful hymn, "Jesus, lover of my soul." Then, after telling his relatives and friends good by, he calmly and peacefully fell asleep in the arms of Jesus. S. J. ROBINETT, Murphree's Valley, Ala., Oct. 14th.

In Memoriam. Died, October, 10th, 1879, Miss Ellen H., youngest daughter of Mrs. E. J. Hines, near Cambridge, Dallas county, Alabama.

The deceased was baptized by Rev. W. B. Crumpton in 1875, and remained a consistent Christian until her death. Her illness continued two weeks. Had she been conscious she would no doubt have assured relatives and friends that Jesus was with her through the valley and shadow of death. Then sorrow not, loving mother, brother and sisters, though one of earth's tenderest ties is severed; for your loss is Heaven's gain. We miss her now, and shall miss her long. In anticipation of the blissful hereafter, the vision of her will oft arise, for we hope to meet her there. When earth's last "Sweet Bye and Bye" shall have been sung and the soft cadence has been exchanged for the loud hallelujahs of the blest, we shall expect to sit with Ellen in the kingdom of God. A FRIEND.

Though Shaking Like an Aspen Leaf. With the chills and fever, the victim of malaria may still recover by using the celebrated specific, Hostetter's Stomach Bitter, which not only breaks up the most aggravated attacks, but prevents their recurrence. It is infinitely preferable to quinine, not only because it does the business far more thoroughly, but also on account of its perfect wholesomeness and invigorating action upon the entire system. Testimony is abundant, positive and ample showing the decisive nature of this medicine, and its long and successful use by the most eminent physicians, and there is a constant influx of communications from persons in every class of society, endorsing its merits, and bearing witness to its superiority over other remedies for malarial disease. It is especially popular throughout the West, wherever fever and ague prevail, as it does in many of the latest and most fertile portions of that vast region.

Lyon's Hair Dressers keep new boots and shoes straight. Sold by shoe and hat ware dealers. For children, convalescents, and invalids of weak constitutions, the use of Golden's Liebig's Liquid Extract of Beef and Tonic Inguisor will be found invaluable.

THE BULL THAT BUTTED THE MAN OFF THE BRIDGE.—U. S. Circuit Court, Eastern District of Va., Judge Bond and Hughes presiding. THE COURT BORTH-ORDEN AND DUNCAN, PLAINTIFFS, vs. THE SKEIN, DEFENDANT. The case was heard by the court, and the verdict was in favor of the plaintiff. The case was heard by the court, and the verdict was in favor of the plaintiff.

AN excellent opportunity is now offered to those who wish to subscribe for an excellent paper published at our State capital. The Weekly Montgomery Advertiser will be sent to subscribers until Jan. 1st, 1884 for \$2.00.

Our brother, W. P. Rice, of Ft. Deposit, advertises pure blood and graded Angora goats for sale in this paper. "We have in our office a sample of the wool from one of his pure bloods which is 10 inches long and very fine. We can recommend Bro. Rice to the entire confidence of our readers."

When you come to Selma call and examine Alex. Rice's large and varied stock of dry goods. You will find Mr. Rice, genial and accommodating, and his clerks polite and obliging. Don't forget, the "Granger's Store," corner of Broad and Alabama Streets, is not to be missed. See Mr. Rice, write to him for samples of goods which you may order shipped to you at any point.

HEALTH is often impaired by the excessive use of tea or coffee. The strengthening qualities of Bromo or Cocoa are known to the student, the invalid, and to the hard worker, the world over. To secure such in its greatest purity, ask your grocer for Walter Baker & Co.'s. This house has the highest reputation for its goods, dating back to 1780.

More Valuable Than Gold.

On receipt of one dollar, I will send to any address, a box containing 30 of my Vegetable Liver Pills, with directions for use, and formula for making them. The Pills have given universal satisfaction wherever used. Ingredients can be bought at any drug store. Address: —Dr. J. L. LANCASTER, York Station, Ala.

ADVERTISEMENTS.

Angora Goats. PURE BLOOD ANGORA BUCKS For Sale. ALSO, Several Pairs of HIGH GRADES AT LOW FIGURES. W. P. RICE, Ft. Deposit, Lowndes Co., Ala.

Furs Wanted! From and after the 1st of November, until April 1st, 1880, I desire to buy all the Fur Skins I can get. Also Wax, Hides, Rags, &c. I will pay as high prices as any in the South after November 1st. I will post you on prices. —BECKMAN ZACHRY, Opelika, Ala.

SOUTHERN TEACHERS' BUREAU. G. M. Peek, Manager, Hampton, Va. THIS AGENCY supplies Colleges, Academies, Schools and Families with competent Professors, Teachers and Tutors. Do you wish to employ a competent teacher, or do you wish to secure a position as teacher? Address: SOUTHERN TEACHERS' BUREAU, Hampton, Virginia, July 27th.

JUDSON FEMALE INSTITUTE Marion, Alabama. THE FORTY SECOND ANNUAL SESSION will begin Monday, 29th of September, 1879. THIS INSTITUTION has maintained its merited reputation during THE PAST FORTY YEARS. PARENTS who desire to give their daughters the best educational advantages, ON REASONABLE TERMS, are invited to apply for catalogues to L. R. GALTNEY, Presdt., August 21st. MARION, ALA.

CHOICE SEED GRAIN For Fall Sowing. NOW IS THE TIME TO SOW. When you insure a good crop, it is as sure 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 are much heavier than Spring Oats. If sown in this month they escape the early frosts. We have genuine Red Rust-Proof Oats. If you wish a good patch for your calves, chickens, and swine, BARLEY or RYE now. If you want until before the season it will afford you an 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.

Do We Believe in Witchcraft? "Take the position that we do not, in its broad sense, and a gentleman of years and experience, and yet we find many of the present day carrying a Buckeye in their pocket, though a kind of superstition, when they might be rid of a few applications of Tabler's Buckeye 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. juncty

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, Sister Jones, is Tabler's Portingale, or Vegetable Liver Food, the only remedy I have ever found for the many troubles arising from a disordered liver. I can recommend it." Price 50 cents. For sale by all druggists. juncty

FOR PLEASURE, COMFORT, HEALTH, SMOKE THE OLD. W. T. BLACKWELL & CO. DURHAM, N. C. MANUFACTURED ONLY BY W. T. BLACKWELL & CO. DURHAM, N. C. GENUINE DURHAM SMOKING TOBACCO. TRADE MARK. THE BULL. TAKE NO OTHER. POPULAR BECAUSE RELIABLE.

THE FANBLIND SEPARATOR. The Fanblind Separator is a new and improved machine for separating cotton from the seed. It is made of iron and steel, and is of a simple and durable construction. It is of a compact size, and is easy to operate. It is of a simple and durable construction. It is of a compact size, and is easy to operate. It is of a simple and durable construction. It is of a compact size, and is easy to operate.

SOUTH ALABAMA FEMALE INSTITUTE, GREENVILLE, BUTLER CO., ALABAMA. Announcement: The Seventh Annual Session will begin September 15, 1879, and close June 17, 1880. FACULTY: J. M. THIGPEN and REV. B. H. CRUMPTON, PRINCIPALS. MISS E. M. RICE, Presiding Teacher. MISS T. G. GARRETT, MISS N. E. OTIS, Primary Department. MISS E. L. T. WEBB, Music Department. MISS M. L. POOLE, Art Department. RATES OF TUITION PER SCHOLARSHIP MONTH: Primary Department, \$2.00; Preparatory Department, \$4.00; College Department, \$4.00; Music (Vocal), \$2.00; Art, \$2.00; Incidentals, \$1.00. Tuition payable in monthly installments and will be charged from date of entrance to close of Session. No deduction for absence, except from Providential cause. For further particulars address the Principals, Greenville, Ala. aug 28-3m.

THE PEOPLE'S MUTUAL RELIEF ASSOCIATION! Mobile, Alabama. NATIONAL COMMERCIAL BANK, Mobile, Ala., Depository. FURNISHES PROTECTION TO THE BENEFICIARIES OF ITS MEMBERS AT ACTUAL COST, or about one-third of the amount usually charged by Life Insurance Companies. Membership fees and annual dues paid by members are as follows: Certificate of \$1,000, Membership Fee \$8.00, Annual Dues \$4.00; Certificate of 2,000, Membership Fee 10.00, Annual Dues 5.00; Certificate of 3,000, Membership Fee 12.00, Annual Dues 6.00; Certificate of 4,000, Membership Fee 14.00, Annual Dues 7.00; Certificate of 5,000, Membership Fee 16.00, Annual Dues 8.00. (The mortuary assessments are based on the "American Experience Table," and slightly increase each year up to the age of 60. TO PAY DEATH CLAIMS, assessments will be made on every \$1,000 of each certificate issued by the Association according to the following table. One assessment must accompany each application; no others will be made until the payment of death claims reduces the fund in bank to less than \$500.)

AND NOW IT IS NOT ONLY THE SHIP BUT THE Grangers' Fleet. Largest Cargoes of Merchandise EVER RECEIVED BY ONE HOUSE. In the Spring of this year we inaugurated an Enterprise which proved to be so SUCCESSFUL, and in which all our Friends, Customers, and the Public Generally manifested such a Lively Interest as to give it almost a NATIONAL REPUTATION. That we now feel called upon at the opening of the FALL SEASON To repeat the same, only on a more GRAND AND MAGNIFICENT SCALE, thus giving our Customers the following Splendid Inducements: The Prizes to be Distributed are the Following: One Two-Horse Improved Tennessee Wagon, One and one-half inch iron axle, price \$55; from DeM. R. Vickers, who is sole agent in Selma. Said Wagons are now on exhibition at R. Moore & Co.'s Stables, also at corner of Alabama and Franklin Streets. One Sewing Machine, Two Drawers and Drop Leaf, either Singer, Wheeler & Wilson, Remington, or Wilson, cash price \$40; purchased from R. W. B. Merritt & Co., and on exhibition at their Machine Depot, Corner Broad and Selma Streets. One Set Fine Nickel Plated Harness, Worth \$35.50, from Rosenberg & Co., and on exhibition at their Saddlery Store. One Black Gros Grain Silk Dress Pattern (20 yards) our own, worth \$50. With EVERY FIVE DOLLAR PURCHASE we will give a ticket which will entitle the holder to a chance in the above prizes. The DRAWING TO TAKE PLACE ON THE 30TH OF DECEMBER NEXT, and to be conducted in the same manner as the last drawing for the Piano. While we admit that our house will be GREATLY BENEFITTED by this doubling and trebling our sales, we, at the same time, give the assurance that besides all these INDUCEMENTS, our customers will find the prices of our Goods to be BELOW ANY OTHER HOUSE IN THIS CITY.

Our Dress Goods Department. Cannot be Surpassed, in Beautiful Styles and Patterns. Black Cashmeres and Alpaca in Endless Variety. Ladies' and Misses' Cloaks and Dolmans. Waterproofs and Flannels of all Descriptions. House Furnishing Goods, such as Towels, Napkins and Table Linens. We have on hand a full line of CARPET SAMPLES. From the great house of J. & J. DOBSON, and can fill orders at short notice. BLANKETS, COMFORTS, AND SPREADS. OUR STOCK OF READY-MADE CLOTHING For Gentlemen, Youths, Boys and Children IS COMPLETE TO ITS FULLEST EXTENT. For want of space we cannot enumerate the thousands of different articles. HIGHEST MARKET PRICE IN CASH PAID FOR COTTON. 10,000 YARDS OF CALICO AT SIX CENTS. Orders for Samples solicited. ALEX. RICE, Grangers' Store, Selma, Ala.

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