

One copy, 3 months, ..... \$ .50  
One copy, 6 months, ..... 1.00  
One copy, 12 months, ..... 2.00

One price for all. No Club Rates.

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

Write for specimen copies.

## A Loving Heart.

Sunny eyes may be their brightness;  
Nimble feet long may be their lightness;  
Pearly teeth may be their decay;  
Raven tresses may be their gray;  
Cheeks be pale as a dim light;  
Faint the voice, as a weak limb;  
But, though youth's strength depart,  
Fidelity is a loving heart.

Like that charming little flower,  
Peeping forth in a sunny hour,  
When the summer's breath is fled,  
Gaudier flowers faded, dead;  
So when outward charms are gone,  
Brighter still doth blossom on,  
In spite of time's destroying dart,  
The gentle, kindly, loving heart.

Yes in worldly wisdom's light,  
Ye, who bow the knee to gold,  
Dish this earth as loveliness seem  
As it did in life's young dream,  
Ere the world had craved o'er  
The best years of the heart.

Grant me, Heaven, my earnest prayer,  
Whether life of ease or care,  
Be the one to me assigned,  
That each coming year may find  
Loving thoughts and gentle words  
Twined within my bosom's chords,  
And that age may but impart  
Ripe freshness to my heart.

## COMMUNICATIONS.

## State Missions.

Dear Baptist:—In forming an opinion on almost any subject it depends somewhat upon the standpoint from which it is viewed, whether that opinion be favorable or unfavorable. Nearly every subject has a bright side, and then a side that is not so bright. Any enterprise in which the whole denomination is expected to co-operate has its merits and its demerits. It should be thoroughly discussed and understood, in order that we may form an intelligent opinion and act accordingly.

[The subject of State Missions has been, and is so very popular, and so warmly advocated, both by the press and ministry of the State, that but few have been found bold enough to publicly express dissent from the prevailing public opinion upon the subject. The few that have are considered opposed to the cause of missions. Consequently there are but few of us who have examined the other side. Notwithstanding all this, I respectfully ask space in your paper to state a few facts upon the dark side of our present movement and future prospects as a denomination in this portion of the State. In doing so my motives may be misconstrued by some, but my brethren who know me, will know that this has not been prompted by a spirit of opposition to Missions.]

I shall confine myself in my remarks to the bounds of Pine Barren Association and a few churches in the Alabama and Bethlehem Associations. At the last meeting of the Pine Barren Association, there were five or six churches reported as having no pastors. Among them are some of our strongest and best churches. And in addition to the above named churches, there are four other churches, two in the Pine Barren and I believe the other two are in the Alabama, that have been almost entirely destitute of preaching during the latter part of the present year. They were served by our beloved Bro. J. F. Brainer as pastor. But from a severe attack of hemorrhage of the lungs and by the advice of his physician, he had to stop preaching. He informed me that if his health did not greatly improve he could, for some time yet to come, do but very little preaching. In addition to the above state of things, one of our most popular and efficient preachers, who has labored pretty much in his present field ever since, he entered the ministry ten or eleven years ago, who is serving three churches in the Pine Barren and one in the Bethlehem Association, who is greatly beloved not only by the membership of the churches, but by all the people, and under whose ministry there is growing up a generation of youths who love him, and over whom he has an unbounded influence for good, than whom I do not believe there is a living man who can do more good among them and whose place cannot be filled, has been very strongly urged by some two or three of our most eloquent ministers to leave his present field of labor and accept an appointment under the State Board as an evangelist. I fear he will accept, as I learn he is already out on a prospecting tour of two or three weeks. If he does his four churches will be destitute of a pastor. If all this destitution is supplied they must draw upon other communities, which perhaps will leave other churches in a similar condition. The membership of our association is gradually on the decrease. It must be obvious to every thinking man, that if the present state of things continues to exist, the result must be disaster and ruin to our Zion in this field. I do not wish to be understood as charging all

the destitution alluded to above to the workings of the State Missions, under the present plan of operations, but I do say if the ten or twelve popular and efficient ministers who have been engaged by the Board, were in condition to accept the care of churches they could supply several that are now destitute. NATHAN WRIGHT.

Forest Home, Oct. 21st, 1879.

REMARKS ON THE ABOVE.

We feel that our excellent Bro. Wright has a perfect right to be heard on the subject of State Missions. We indicated in a former editorial that it does not strike us as a strange thing that State Missions should meet opposition. Nor do we believe that the friends of State Missions will charge those who oppose this work with being opposed to the cause of Missions. We suppose their opposition to grow out of a difference of opinion as to the best plan for doing the great work, which the Head of the church may have committed to the Baptists of Alabama. And this is a worthy motive. To be entirely candid, we have thought that we discovered some opposition that was founded in unworthy motives, but possibly we were mistaken in this. In this remark we do not allude to anything in Bro. Wright's letter. We have the utmost respect for his candor.

We are not acquainted with the present state of things in the Pine Barren Association as to destitution except what we learn from the above letter. But surely the State Mission Board has not produced the mentioned destitution. We have been in a position to know something of the results that have followed the work of the Board, and we do not now remember any instances of churches rendered pastorless by our appointments. They have found pastors to take the places made vacant by the appointments of the Board. And if there have been any that did fail to procure good pastors we suppose that it resulted from a failure to make diligent effort. Would not the destitute churches to which our brother alludes have been destitute even if there had been no State Mission Board? And where there are churches without pastors is it not the habit of our evangelists to visit them and labor for them? If not, they are surely remiss in their duty. Allow us to remark further that we think there are other ministers of usefulness and ability, who would be as easily obtained as pastors for these destitute churches as any of the ten or twelve who are now laboring under appointment of the Board, though they should now retire from this work.

We deeply sympathize with Bro. Wright and the churches in regard to the possibility of their losing their gifted and most useful pastor. Is it not likely that such a man will do greater good as an evangelist? If other churches in other parts of the State, or in some other State, were to call him to be their pastor would he not be at liberty to accept, and is it not possible that it would be right for him to do so? So if the State Mission work be the Lord's work, and any appointee, after proper and prayerful consideration, shall decide that he can be more useful to the Master's cause in that work, would it not be right for him to accept?

We concede to our brother that it has been the policy of the Board to appoint the best ministers that could be procured; such as the brother whom he describes. We were compelled to appoint pastors to this work for we knew no others who could be had. We have that to do yet or disband. Which shall we do? We know that the pastors work is a New Testament work, and we are also satisfied that such work as the State Mission Board is trying to do can be supported by the New Testament. R.

## The Old and the New.

I imagine that every Baptist who attended the Eufaula Association last week has gone home with "the old and the new" ringing in his ears as did Mark Twain's famous "punch, brother punch," in the ears of his preacher friend. Some of us happen to know that there is much more behind and that we have only had the introduction, only a grand marshaling of forces on the battle field, for an assault upon many of the doctrines and practices dear to the hearts of Baptists. If the predicate so fully laid is accepted or approved by the association they should not flinch from the conclusion which will be forced upon them from admitted premises. The introductory sermon was the finest specimen of ambiguity with which I ever met. One cannot approve without approving a predicate the conclusion from which would subvert many of the cardinal doc-

trines of the Bible; nor can he disapprove without disapproving much that has ever been dear to the hearts of Baptists as to him who would make us believe it to be peculiarly his own.

But my purpose in taking up my pen was more specifically to call attention to some fallacies which were imposed upon us in such an eloquent way that some may have failed to see them.

1. Whilst we were exhorted to hold to the old and embrace the new, the old was represented as having filled its mission and been outgrown by the new, and the new was represented as the great need of the age. This idea was enforced by the fact that both the political and the scientific world had outgrown their old principles and got up new and more correct ones suited to the age. Now who cannot see that there is a vast difference between legislating for society and interpreting a code handed down from Heaven? Is there any analogy between theorizing on the phenomena of nature and discovering her laws and comparing conclusions with those of others, by fallible man, and a statement of facts by inspired men? There is analogy between men's theorizing on the known facts of nature and coming to conclusions and theorizing on the fact of religion and coming to conclusions, erroneous or correct as the case may be. But there is a vast difference between the conclusion of a scientist and an inspired man.

The same thought was illustrated by the growth of a tree. The trunk was made to represent the old truths, the boughs and foliage the new, which have grown out of the trunk or the old. The teaching here is certainly that new truths are evolved out of old truths. Truth is an immortal, inflexible thing. A truth which fell from the lips of Jesus or was penned by an Apostle must ever remain the same. It does not grow as does the tree. It cannot evolve from itself something different from itself and yet be its same old self. Truth is as immutable as Deity. Men may promulgate as scientific fact an absurdity, and some scientist in the future may correct the error by bringing out the truth idea here—no trunk with boughs and foliage evolved from it—but simply truth and error and a correction of error by truth. The scientific fact was ever the same. So men may have taught as religious truth the grossest errors and perverted the Scriptures to sustain their conclusions, and future theologians may have corrected such errors by bringing out the truth—and I will go further and say that Baptists may now hold error for truth and that this may some day be shown up satisfactorily;—but there is no old and new truth idea here, but simply that of truth and error—no trunk truth which has evolved out of itself new truth. True progress in divine truth consists in finding out precisely what divine writ does teach and applying it to life. This is quite a different thing from finding new truth, or evolving new truth out of old truth, to suit the different ages of the world in its progress. Baptists are not made of the stuff to be carried about by every wind of doctrine. I do not believe that there is a people on earth more ready to forsake an error when it is proven to be such, or more ready to embrace truth when they see it; but they are in the habit of trying new-fangled notions by the Scriptures, and if they do not square they will denounce them.

2. Much was said about Christianity purifying itself. Christianity is purifying in its influence on society and on the character of the subjects of grace. The leaven leavens the lump of dough, and so does the divine principle of Christianity go on leavening and purifying the world. To speak of that purifying principle as purifying itself is to argue that there is something impure about it.

3. This sanctifying influence was represented by one speaker as being more powerful as the ages advanced, or that the religion of Christ made purer, broader, higher characters in every successive age than in the previous age. That it may make more useful characters I doubt not, but I doubt whether the brother who brought out this thought so flippantly is any better developed a character than the Apostle Paul, or has any clearer views of divine things than Paul. He may see a little more Epicureanism than Paul saw in the Gospel, which says, "If any man will be my disciple, let him deny himself, take up his cross and follow me;" he may know better how to preach to itching ears than the Apostle did, but for all this I am not prepared to say that he is any better developed a character than was the Apostle. Indeed, I believe that the religion of

Christ was just as pure and just as purifying in its influences a thousand, or fifteen hundred, or eighteen hundred years ago as it is to-day. The persecutions which were practiced in the name of Christianity were no fault of its own, but grew out, most generally, of that terrible error of union of Church and State, and always out of the depravity of human nature, not out of so pure a thing as the Christian principle.

4. Church discipline was held up as a terrible monster to the ridicule of men. With Catholics who contend that they have the power to excommunicate and thereby prevent the soul from going to Heaven it is a monster, but with Baptists who claim that church relationships are not essential to salvation, it is no such monster. Every individual has the right to interpret divine truth for himself, but this does not give the individual the right to antagonize the faith of his denomination and still claim to be an exponent of the faith of a large denomination. A denomination or a church has as much right to protect its faith and purity as has the individual. Individual Christians and churches are expected by the Author of their salvation to "content earnestly for the faith once delivered to the saints," and some of the seven churches of Asia are highly commended for this very thing. For a church to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution. How absurd for a man to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution. How absurd for a man to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution.

5. Family worship was held up as a terrible monster to the ridicule of men. With Catholics who contend that they have the power to excommunicate and thereby prevent the soul from going to Heaven it is a monster, but with Baptists who claim that church relationships are not essential to salvation, it is no such monster. Every individual has the right to interpret divine truth for himself, but this does not give the individual the right to antagonize the faith of his denomination and still claim to be an exponent of the faith of a large denomination. A denomination or a church has as much right to protect its faith and purity as has the individual. Individual Christians and churches are expected by the Author of their salvation to "content earnestly for the faith once delivered to the saints," and some of the seven churches of Asia are highly commended for this very thing. For a church to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution. How absurd for a man to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution.

6. In conclusion, I have to say, that Baptists, like all other unimpaired men, are fallible and may entertain erroneous sentiments and hold articles of faith which are erroneous, or have a mingling of error with truth, and we should ever search the Scriptures with a consciousness of this possibility, but we should remember, too, that whoever proposes to show us our errors and lead us into what he regards as truth is also fallible. Every work on our line of breast works has withstood the shock of battering rams and the crash of heavy ordnance, and I for one am persuaded that they will stand, at least so long as men appeal "to the law and to the testimony."

LEGATUS.

## Zion Association.

The Zion Association has met and done its work. We had a pleasant session, though it rained every day. The weather was so inclement that very few were present Saturday. But on Sunday morning at the appointed hour our beloved evangelist, Rev. W. G. Curry, was greeted with a large congregation. We think we never enjoyed a sermon more, it was so instructive and so edifying. His text was 1 Cor. 13:12, "For now we see through a glass darkly," &c.

Eld. A. T. Sims, who was present, won his way to the hearts of all by his short, pointed speeches. Rev. P. L. Moseley was re-elected moderator, Jas. F. Jones, clerk, and M. A. George treasurer. Business was dispatched somewhat in a hurry, but State Missions were not forgotten. The brethren seemed to be enthusiastic, especially after our brother, Dr. A. J. Robinson, made one of his best speeches. We think he is not far behind Bro. Bailey, if any, on this subject. The brethren soon showed what they thought of the Doctor's speech by their liberal pledges to this cause. The churches were not all represented, on account of high waters.

The next meeting will be held at Zion church, Leon, Crenshaw county. We are waking up down here. Come to see us. You won't regret it.

SAMUEL W. JONES.

Fairfield, Oct. 29.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.—Chicago Journal.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.

SELMA, ALABAMA, THURSDAY, NOVEMBER 13, 1879.

[No. 31.]

## Family Worship—The Advantages.

Family worship is attended with great benefits. It does good to all who participate in it. Think of its influence upon the head of the family. It intensifies his sense of responsibility. He who daily leads his family to "the throne of grace," cannot but feel deep conviction of duty to the souls of his loved ones. Prayer of the family will make him a better Christian. It will more fully commit him on the side of the Lord. Nature's affection demands that his conduct and his prayers before the members of his family shall be in harmony. Family worship will make him a better man, but with Baptists who claim that church relationships are not essential to salvation, it is no such monster. Every individual has the right to interpret divine truth for himself, but this does not give the individual the right to antagonize the faith of his denomination and still claim to be an exponent of the faith of a large denomination. A denomination or a church has as much right to protect its faith and purity as has the individual. Individual Christians and churches are expected by the Author of their salvation to "content earnestly for the faith once delivered to the saints," and some of the seven churches of Asia are highly commended for this very thing. For a church to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution. How absurd for a man to refuse to endorse a man who antagonizes their faith is not persecution; but for an individual to antagonize his church or denominational faith and deny their right to refuse to endorse him, shows a domineering spirit which savors of that of persecution.

John Howard would never under any circumstances neglect family prayer. He used to say: "Where I have a tent, God shall have an altar." But the head of the family is not the only one who is benefited by family worship. It is a great blessing to the other members of the household. It teaches them to honor God supremely and impresses them with their dependence upon him. The simple lessons read from the Scriptures day after day become as good seed sown in good ground. The children and servants of Philip Henry were accustomed to take notes of his expositions at family worship and these notes were the foundation of Matthew Henry's Commentary.

Family worship teaches the children a proper decorum during religious service. I pity that poor child who is brought to church and required to sit up straight and keep quiet who has never been taught anything of the kind at home. Family worship overcomes the reluctance to religious conversation so fully toward each other. If together we talk to God of each other, we shall be less slow to talk to each other of God.

The admonitions given indirectly at the home altar have often been greatly benefited. Hard must be the heart of that child who can resist the tearful supplications, in his behalf, by a pious parent. Many a son or daughter who has grown up and gone away from the old home, has years afterwards amid the rolling billows of the sea or in the busy bustle of life of the great city, heard the echoes of forgotten family prayers and been thus brought to Christ. Two brothers who were infidels returned after years of foreign travel to the old farm house where they were raised. Only the chimneys were standing. Said one to the other, "Here, brother, father always prayed for us. Shall his prayers be answered?" They were convicted of sin and ere they left the spot had given themselves to Jesus.

Worship in the family produces harmony among its members. A praying family is not apt to be discordant. The child who daily hears his father or mother pray for him will reverence and love his parents. The influence of true piety emanating from the family altar, will produce mutual patience, sympathy and love.

And yet further, family religion brings comfort in family affliction. I have seen some smitten homes in which the bewilderment of grief prevailed, because there was not one in the house to lead the sorrowing ones to the Fountain of consolation. One of the most beautiful and touching descriptions of a family in sorrow, comforted by going in prayer to God, is given in the biography of Jas. B. Taylor, Sr., pp. 300-1. The father was near his end. Says his biographer: "The room was at the same time a Bethel and a Bochim. Our dear brothers, by turns engaged in prayer for an easy departure of the dear one and support and grace for the survivors; passages of Scripture were read and repeated, hymns sung and read, so appropriate. O, we felt in those days lifted up above earth and earthly things." After the death of the dear one, the narrator says: "Then we all knelt around our precious one, and thanked God for dying grace and his holy life, and begged the same blessing on his survivors. All next day we spent in a similar manner, talking, reading, praying and singing. The weather was stormy without, but a holy calm reigned within, and frequently we looked at the dear form, so long cherished object of our love, so

beautiful in death, and tried to picture to ourselves the joy of the glorified spirit."

I cannot dwell longer on the benefits derived from domestic religious service. Suffice it to say, that a decline in family worship has generally marked a languishing condition of the church. Praying families make a praying church; and only a praying church can convert the world.

It remains to consider some objections and difficulties which are brought forward when this duty is urged.

W. H. WILLIAMS.

Charlotteville, Va.

From East Alabama.

A Prosperous Church.—Mission Work.

Dear Baptist:—It has been in our mind often during the past summer to drop you a line giving an account of the work doing for the Master in this part of his vineyard. If I were competent I have not time to tell of half the good things we have feasted on during the present year, but must in a great measure confine myself to results.

The Rev. C. S. Johnson has been preaching to our little church for the past two years and has accepted the pastorate for next year. As an evidence of his work being blessed, I will state that last year twenty-two were received into the church by experience and baptism, restoration and letter. The present year, thirty-two persons have been received by baptism, one by restoration, two by letter, in all thirty-five. Total fifty-seven in the last two years.

Our membership has been wonderfully revived. Our hearts have been made to rejoice with a measure of love heaped up, pressed down, and running over. We have been enjoying this gracious feast from the good Lord's bountiful hand for the past two years; and it still continues, whereof we are glad. Many are inquiring the way of salvation, and the community at large have been greatly benefited. The church is conducting a weekly prayer meeting, which is about as well attended as such meetings usually are in the country; but somehow, for some reason, there is a "not take much interest" in the prayer meeting. Talk to them about it and they tell you it is a good thing, yet you can't get them out; at very trivial matter will keep them at home. And, O, what do these stay-aways-from-prayer-meeting members miss! The glorious presence of the blessed Savior, which is all in all, and above all. I wish that every Baptist church in Alabama would have a weekly prayer meeting, if not at the church, in some brother's house, or if more convenient, at some school house. Dear Baptist, what would be the result!

Bro. Johnson, our pastor, is a man full of love to Christ, full of love, as a consequence, to his fellow man. The whole community love him, and we believe he will be the instrument, in the hands of God, to accomplish great good.

Rev. F. C. David, the evangelist employed by the State Mission Board, lives close by us. He has done a great and arduous work within the bounds of three associations, viz: Liberty, Tuskegee and Tallapoosa River, during the year. His design is to move to Opelika, which will locate his family near the centre of his field of labor. The East Liberty Association did more to support this evangelical work than they ever did before, at least since the war, and next year stand pledged for a much more liberal sum. In fact Baptists are more alive to the importance of Mission work generally than heretofore. The truth is, we have been a little untuned with Hardshellism, and hardshellism is right hard to get clear of when it gets into the pocket. But we have promised better things for next year. We have been professing to be soldiers, marching under a missionary banner. Hereafter let it be said of us, that we are soldiers of the cross, laboring to have the Gospel preached from house to house throughout our own loved land, and the glad tidings of a Savior's love sent to the remotest regions of the earth. May the prayers of God's people everywhere be offered for the consummation of this glorious result.

J. M. L.

Beulah, Lee Co., Ala., Oct. 21st, 1879.

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—Jeremy Taylor.

A critic in noticing a discourse on "The Sayings and Doings of Great Men," remarked, "It is sad to observe how much they said and how little they did."

## Revival Notes.

MT. GILEAD.

Dear Baptist:—At Mt. Gilead we held a few days meeting, commencing on Saturday before the second Sunday in September. The results were good. The church was greatly revived. Sinners were convicted, mourners converted, and backsliders reclaimed. I had no one to assist me in the labor, though the word preached was greatly blessed. Two were received by baptism, one by letter. The church is alive to her work. We have a very fine Sabbath school here. We use *Kind Words*. The church also pays her pastor and helps to support the State Board. May the work begun go on unmolested. The church is mostly composed of young men and women. God bless young people.

MEDLINE.

I then went to Medline on Saturday before the third Sabbath in September. I commenced a meeting here, which was protracted four days and nights. I have never seen a more attentive congregation in my life. The house is very large, but did not hold all that came. The congregation continued to increase. The word preached seemed to affect all who heard. The church was aroused to her whole duty, both old and young. The brethren began praying for a revival of religion, and their petitions were granted. The whole house was filled with prayers. When the offer was given for seekers to come forward they came in large numbers. Mourners were converted to the love of God. The number added to the church by baptism was eleven, one seventy-two years of age, by letter two, by voucher one. Additions to this church in three years, by baptism eighty-one, by letter twenty-three, by voucher two. We have had good Sabbath schools here most of the time. There are yet others inquiring.

HEARD'S SCHOOL HOUSE.

After leaving Medline I went to Heard's School House and held a three days meeting there, for the benefit of some of the members that were old and helpless. We had a good meeting, had a great many seekers to come forward, and several pleasure of "running" at the beautiful waters of Big Ocmulgee, two of whom were Methodists, one a lady forty-five or fifty years of age, the other a gentleman twenty-six years old. I have been preaching to those people about three years. The good work continues to go on. May God be praised, for his mercy endureth forever.

EPHESUS.

I now close my round at Ephesus church, which brings me to my appointment on the first Saturday and Sabbath in October. We held a four days meeting at this church. Bro. W. O. Stevens did the most of the preaching here, as the writer had been laboring so excessively that he was worn out and had taken a violent cold. This meeting was blessed with the very best of consequences. We had a large congregation, and they all seemed to give heed to the word preached. This was what I call a big shouting meeting, some of the mourners would fall prostrate. We had twelve accessions to the church, nine by immersion, one a Cumberland Presbyterian. We have a good Sabbath school here. Bless God, O my soul! Help me to praise His holy name! A. M. PERRY.

Pinebluff, Ala., Oct. 28th 1879.

## A New Church.

Dear Bro. West:—A presbytery consisting of Rev. Jno. Trotter and the writer assisted in organizing a church on Saturday, the 18th inst. "White's Chapel," the new organization, is situated about six miles from Gadsden, in a fine belt of river land,—has a membership of twenty-five—with a prospect of doubling itself at no distant day—and worships in one of the best houses to be met with in the country sections of the State. The membership, for the most part, is composed of substantial property holders, and in spiritual gifts are above the average of our churches. It is made up almost entirely of members from "Liberty Coosa" church. On account of distance from their church, and the inconvenience and danger of crossing the river, especially when swollen by the rains, they thought it best to organize a new body. It was with mutual sorrow that the church gave them up and that they left the mother, made dear to them on account of the pleasant ecclesiastical associations of years. But both parties felt it to be for the interest of Zion that the separation should occur. One of them, in speaking

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch...	\$ 2.00	\$ 4.00	\$ 7.00	\$13.00
2 "	3.00	6.00	10.50	19.50
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.50	32.50
5 "	6.00	12.00	21.00	39.00
6 "	7.00	14.00	24.50	45.50
7 "	8.00	16.00	28.00	52.00
8 "	9.00	18.00	31.50	58.50
9 "	10.00	20.00	35.00	65.00
10 "	11.00	22.00	38.50	71.50
11 "	12.00	24.00	42.00	78.00
12 "	13.00	26.00	45.50	84.50

Publisher's Notices 25 percent additional.

ing of the separation to the writer, happily put it thus: "Liberty Coosa" church is not injured by it. By means of it she but lengthens her cords and strengthens her stakes." This is the better appreciated when we consider that she has still a membership of about one hundred and thirty.

The newly constructed house of worship was dedicated on Sunday the 19th inst, the writer preaching the sermon of the occasion. Bro. Culbertson, the pastor elect, who was to have preached the sermon, was dangerously ill, at the time, with typhoid fever, and could not be with us. It will rejoice the hearts of brethren to know, that though at the time in the very jaws of death, this dear brother is slowly recovering.

"White's Chapel" starts out under auspices most favorable to growth and usefulness. May she not disappoint the fond expectations of those who will watch her history with prayerful interest. N. B. WILLIAMS.

Gadsden, Ala., Oct. 29th, 1879.

## Dancing—What Bro. Cleveland Thinks of It.

Bro. West: Within the few weeks just past I have heard from different directions that members of Baptist churches who are in the habit of dancing, when reproved for it, have referred to myself as approving it. It is contrary to my habit to explain when misunderstood or to deny when misrepresented. A discreet brother, whose advice I never disregard, suggests that it would be well for me to express myself in regard to this subject. I want to do so emphatically and in few words.

I am most decidedly and fixedly opposed to dancing, and have ever to expressed myself when approached on the subject.

I disapprove of dancing when the sexes are not brought in contact. It is confessed on all hands that when men dance with men the exercise is foolish, ridiculous, absurd. When ladies dance with ladies, it is tame, tiresome and devoid of pleasurable excitement.

I am most decidedly opposed to dancing when the sexes commingle. The personal contact necessary to give the dance its fascination is dangerous, sinful, full of temptation to church members dancing. It is a reflection upon Christianity when professors of religion seek enjoyment in questionable amusements, and in amusements not questionable, but certainly sinful.

I disapprove of dancing by persons who are not members of churches. The tendency is bad and only bad.

If any member of the church in Selma dances he or she does it knowing that the pastor most heartily disapproves of it, and that he is keenly grieved when he hears of it.

I wish every young woman who dances or wants to dance (whether in or out of the church) would read "Hermion's Dance of Death." When they have read this little book carefully, they will know fully and exactly what I think of the dance there described.

I dislike to trouble you with the above, but will be glad if you will publish it. W. C. CLEVELAND.

P. S.—I am sure it is a misrepresentation when it is said that the church in Selma approves of dancing in its membership. W. C. C.

## Easier to "Run Down" than "Run."

It is not so easy to "run" as it is to "run down" a Sabbath school. The first takes brains, heart, culture, piety, perseverance, tact, and a host of other qualities—the last takes nothing but spleen. Any one can "run down" a school simply by persistently hinting that the superintendent is not the man for the place, the teachers not what they ought to be, the chorister too much given to the world, the library an ill-chosen lot of books made up principally of sensational stories, the school dull and poky, the singing too slow, etc., etc. It is wonderful how many faults a splenetic nature can pick out to feast on when once it sets itself about it. It only takes a few persons of that sort to make a superintendent feel like resigning. (And they are largely in excess, in numbers, of those who hold up the hands of the superintendent, who speak an encouraging word to the chorister, and earnestly pray for the teachers. It takes a good many bees to fill a hive with honey, but one lively hornet can make a whole camp-meeting—unhappy—National Sunday School Teacher.

"When a man comes to a Baptist church, relates his Christian experience and receives baptism by a duly authorized administrator, there are no divisions—all are satisfied; but just so long as you keep dragging in to our churches those who have none but a spurious baptism we shall have trouble."—

## Alabama Baptist.

SELMA, ALABAMA, NOV. 13, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. T. WINKLER, Editor, Marion, Ala.  
J. J. D. RENFROE, Editor, Talladega, Ala.

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

MR. CHAS. FRANCIS ADAMS  
AS AN EDUCATIONAL  
REFORMER.

The Public Library and the Common Schools. Three papers on Educational Topics. By Charles Francis Adams, Jr. Boston: Estes &amp; Lauriat, 301 Washington St. 1879.

These lectures by a distinguished statesman would be of service, if even they had made no suggestions looking to an improvement in the system of public school instruction. They indicate defects which need to be corrected. The author, who is a native of the State of Massachusetts, is a publicist of the highest order. His views are sound, his arguments are strong, and his style is clear and forcible. The lectures are well adapted for the use of the public schools, and will be of great value to the teachers and the students.

The first lecture deals with the singular fact that the prevalent school education does not aid the pupil in self-education, which must follow it, if he is to be a thoroughly educated man. The pupil is not made acquainted with general literature; but, after having studied his text books, is abruptly dropped, and must make his way through the wide and tangled fields of reading without guide or guardian. Mr. Adams shows how the text books may be supplemented by histories, biographies, fiction, poetry and travel. Thus the student after having passed through the school will have formed a taste for literary pleasures, and will have the ability and the leisure to gather new stores of information for himself.

The second lecture treats of the use of fiction in the public libraries and with the best methods of arranging educational catalogues—topics of no very general importance, and therefore here passed by.

The third lecture describes the new departure in the common schools of Quincy. After a period of ten years, the schools have been re-organized, and the new system is now in operation. The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

ger, that a very trifling outlay will transport each emigrant to this favored spot and endow him with a home when he reaches it. He says: "Every emigrant costs the Society one hundred dollars, of which \$50 is for passage and support, and \$50 for rations and shelter during the first six months after arrival, including ten acres of land to each unmarried adult and twenty-five acres to every family."

Now we have no desire to interpose any obstacles in the way of the Society or of the Freedmen who are ambitious of higher privileges than they enjoy in the United States. On the contrary we believe that suitable colonists of African descent would be of the greatest service to the barbarous populations of their fatherland.

But we are impressed with the idea that men of a missionary spirit are the people to be sent. Those who are seeking to recline in an earthly paradise on the African coast will be bitterly disappointed. Just after the war we were informed that there was not a road five miles long in the whole State of Liberia, and the statement came from a respectable returned colonist, a native of Charleston. And those who expect to enjoy the same measure of health which they enjoy here, will find that there is a coast fever through which they and their families must pass before they can become acclimated. These and other drawbacks are in the way of the general Exodus proposed by the Colonization Society. Missionary Colonies are what we need in Africa, settlements of pious men who go there mainly for the love of Christ and the love of souls.

It may be questioned whether the class of persons whom the Secretary proposes to send—persons who are unable to raise a hundred dollars for transportation, a half year's support and a farm into the bargain, will add materially to the development of the African continent. Such persons can very well be spared by America, but it may well be doubted whether they would accomplish much, as independent laborers beyond the ocean. In- provident and shiftless laborers here, will not find their loins braced up and their foresight sharpened by the sultry and sluggish air of a tropical Eden.

No part of the earth was ever regenerated by a pauper colonization. A different style of men from those helpless dependents whom the Society now proposes to send out must undertake by the blessing of Providence to realize the glowing anticipations of Secretary Coppinger—"to tread, in rightful possession, the wide and magnificent territory of their fatherland."

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

The new system is based on the principle of self-education, and is designed to give the pupil a thorough knowledge of the principles of self-education, and to enable him to apply these principles to his own education.

mission. It would seem unfair to bring a member under the discipline of the church he belonged to, only when he had left the community, and wished to put his letter into another church. The desire of the brother to unite with the professed people of God in the place to which he has removed is, under ordinary circumstances, a point in his favor, and its expression should not be made the occasion for an attack upon him. These are in our judgment the general principles applying to the case.

A moment's reflection will show how awkward any other rule would be, than the submission of the case to the decision of the majority. For suppose the letter is refused. Then the brother remains a member of the church which refuses to dismiss him to join another. The majority will not allow him to be excluded; the minority will not allow him to be dismissed. Thus his name is kept on the list of a church where he can be of no service, and is withheld from the list of a church where he can be useful, or where, if he should fall into disorder, he would become a liability to Gospel discipline. No church should be willing to hold a member in such an anomalous relation. It is better in every way to give him his letter and let him go.

E. T. W.

A case is mentioned of a professor of religion owing a debt to a teacher and evading payment by pleading the exemption law, and the question is asked: "What ought the church to do with such a man?"

We don't know. A man who won't pay his just debts ought not to be tolerated in a church. But if he can't pay—his misfortune calls for pity and forgiveness rather than punishment. The church must act according to the circumstances.

E. T. W.

DUTIES OF DEACONS.

REQUEST.

"Please give us a short article on the Duties of Deacons."

REPLY.

The Deacons are "to serve tables," and thus enable their pastors "to give themselves to the Word of God and to prayer."

1. As officers of the church they are to be examples to the flock.

2. As the table-servers they are to take charge of what is laid upon the table of the church—the sacramental elements and the contributions to the poor, and to the cause of Christ. The office as having regard to the spiritual needs of men, cares for the support of the pastor and the maintenance of missions by the church. The table of the church is the altar of the church.

3. As the table-servers they are to be examples to the flock.

4. As the table-servers they are to be examples to the flock.

5. As the table-servers they are to be examples to the flock.

6. As the table-servers they are to be examples to the flock.

7. As the table-servers they are to be examples to the flock.

8. As the table-servers they are to be examples to the flock.

9. As the table-servers they are to be examples to the flock.

10. As the table-servers they are to be examples to the flock.

11. As the table-servers they are to be examples to the flock.

12. As the table-servers they are to be examples to the flock.

13. As the table-servers they are to be examples to the flock.

14. As the table-servers they are to be examples to the flock.

15. As the table-servers they are to be examples to the flock.

16. As the table-servers they are to be examples to the flock.

17. As the table-servers they are to be examples to the flock.

18. As the table-servers they are to be examples to the flock.

19. As the table-servers they are to be examples to the flock.

20. As the table-servers they are to be examples to the flock.

21. As the table-servers they are to be examples to the flock.

22. As the table-servers they are to be examples to the flock.

23. As the table-servers they are to be examples to the flock.

24. As the table-servers they are to be examples to the flock.

25. As the table-servers they are to be examples to the flock.

26. As the table-servers they are to be examples to the flock.

27. As the table-servers they are to be examples to the flock.

28. As the table-servers they are to be examples to the flock.

29. As the table-servers they are to be examples to the flock.

30. As the table-servers they are to be examples to the flock.

31. As the table-servers they are to be examples to the flock.

32. As the table-servers they are to be examples to the flock.

33. As the table-servers they are to be examples to the flock.

34. As the table-servers they are to be examples to the flock.

35. As the table-servers they are to be examples to the flock.

36. As the table-servers they are to be examples to the flock.

37. As the table-servers they are to be examples to the flock.

38. As the table-servers they are to be examples to the flock.

39. As the table-servers they are to be examples to the flock.

40. As the table-servers they are to be examples to the flock.

41. As the table-servers they are to be examples to the flock.

42. As the table-servers they are to be examples to the flock.

43. As the table-servers they are to be examples to the flock.

44. As the table-servers they are to be examples to the flock.

45. As the table-servers they are to be examples to the flock.

46. As the table-servers they are to be examples to the flock.

47. As the table-servers they are to be examples to the flock.

48. As the table-servers they are to be examples to the flock.

49. As the table-servers they are to be examples to the flock.

50. As the table-servers they are to be examples to the flock.

51. As the table-servers they are to be examples to the flock.

52. As the table-servers they are to be examples to the flock.

53. As the table-servers they are to be examples to the flock.

54. As the table-servers they are to be examples to the flock.

55. As the table-servers they are to be examples to the flock.

56. As the table-servers they are to be examples to the flock.

57. As the table-servers they are to be examples to the flock.

58. As the table-servers they are to be examples to the flock.

59. As the table-servers they are to be examples to the flock.

60. As the table-servers they are to be examples to the flock.

61. As the table-servers they are to be examples to the flock.

62. As the table-servers they are to be examples to the flock.

63. As the table-servers they are to be examples to the flock.

64. As the table-servers they are to be examples to the flock.

65. As the table-servers they are to be examples to the flock.

66. As the table-servers they are to be examples to the flock.

67. As the table-servers they are to be examples to the flock.

68. As the table-servers they are to be examples to the flock.

69. As the table-servers they are to be examples to the flock.

70. As the table-servers they are to be examples to the flock.

71. As the table-servers they are to be examples to the flock.

72. As the table-servers they are to be examples to the flock.

73. As the table-servers they are to be examples to the flock.

74. As the table-servers they are to be examples to the flock.

75. As the table-servers they are to be examples to the flock.

76. As the table-servers they are to be examples to the flock.

77. As the table-servers they are to be examples to the flock.

78. As the table-servers they are to be examples to the flock.

79. As the table-servers they are to be examples to the flock.

80. As the table-servers they are to be examples to the flock.

81. As the table-servers they are to be examples to the flock.

82. As the table-servers they are to be examples to the flock.

83. As the table-servers they are to be examples to the flock.

84. As the table-servers they are to be examples to the flock.

85. As the table-servers they are to be examples to the flock.

86. As the table-servers they are to be examples to the flock.

87. As the table-servers they are to be examples to the flock.

88. As the table-servers they are to be examples to the flock.

89. As the table-servers they are to be examples to the flock.

90. As the table-servers they are to be examples to the flock.

91. As the table-servers they are to be examples to the flock.

92. As the table-servers they are to be examples to the flock.

93. As the table-servers they are to be examples to the flock.

94. As the table-servers they are to be examples to the flock.

95. As the table-servers they are to be examples to the flock.

96. As the table-servers they are to be examples to the flock.

97. As the table-servers they are to be examples to the flock.

98. As the table-servers they are to be examples to the flock.

99. As the table-servers they are to be examples to the flock.

100. As the table-servers they are to be examples to the flock.

## ANOTHER WORD ABOUT IT.

The termination of the among Missouri Baptists over the error of the Second church in is, furnishes food for thought.

1. It demonstrates the the brethren who have composed the position of that were right in their opposition. Dr. Boyd would have led but for the stern opposition met outside of his own church not be judged, but certainly the right direction; nor has occurred to indicate that the would ever have opposed for the attack which was their conduct. To the contrary, showed a disposition to defend the whole matter.

2. When a pastor perpetuates a heretical act or puts forth a heretical doctrine, and his church submits to it she becomes as guilty as herself, because with our church government the pastor is responsible to the church and holds his membership. And it is impossible for a church to excuse itself by the assumption that it is the pastor alone who is responsible in such cases to public sentiment, to truth and to the head of the church.

3. The reaffirmation of the articles of faith in such a case is absurd. Suppose Dr. Boyd had gone round in his neighborhood and sprinkled water on some infants calling it baptism; or suppose he had called upon an adult believer in his congregation and sprinkled water on him in the name of the Trinity calling it baptism, would our brethren think that it would meet the demands of the faith? Would it be proper to retain him as pastor without an objection, and slur the matter over by repeating the faith? We suppose every one responds, "No, sir, that would not do." Very well; we have assumed all the time and we assume now that Dr. Boyd's conduct was infinitely worse than that would be. And then to defy public sentiment and the denomination too; after inviting Dr. Eliot, the Unitarian to his communion table, and expunging references to Christ from his worship to suit the Jews, and after his church had been rejected on this account, he invited that same Unitarian to pray after sermon. How is it possible for a man to pray who rejects the Godhead of Christ? How is it possible for such a man to lead a Baptist church in prayer? How? Will some of those who think Dr. Boyd's conduct a light matter explain how?

4. The conclusion of this other place the possible conclusion of the delegates of a church in the church's name, to make acknowledgments, "repudiate and disavow," and "disown" every part and portion of their pastor's conduct which may have been inconsistent with truth and offensive to the denomination for the brethren of the Second church of St. Louis did this at the General Association. It was just what they ought to have done; and universal peace and order as relating to the matter are restored. "Behold how good and how pleasant it is for brethren to dwell together in unity."

5. This case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

6. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

7. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

8. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

9. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

10. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

11. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

12. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

13. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

14. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

15. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

16. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

17. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

18. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

19. The case shows further, that there is a comity and fellowship under our simple form of church order, as powerful and effective to correct error as that of any ecclesiastical court. When the courtesy of intercourse and the demands of fellowship assert themselves, they will be followed by the manifestations of brotherly love and confidence which rejoiced all hearts among our brethren in Missouri, and alike sends a thrill of joy over the denomination in all the land.

the fact that he gave that work its true position in the history of Christian Missions. In a short speech Dr. Winkler or Dr. Curry would not have said more for Cary, except they would have mentioned that he was a Baptist. Friday morning Home Missions were discussed by Dr. McIlwain. This work embraces provision for orphaned and orphans, evangelization of the colored people, and evangelization in new States and the destitution in all the States of the South.

Female Missionary societies were earnestly urged as organizations that greatly help in obtaining funds for all Missionary work.

Dr. Hazen of Richmond, Virginia, presented the claims of his Board of Publication. When he went from our own State two years ago to take charge of this work it was in a very unhappy condition. He has reduced a debt of \$90,000 to about \$15,000, has vastly increased the circulation of their literature, and placed the work in a healthy condition. They were fortunate when they secured his services for that important trust. We were struck with how boldly and earnest he pleaded that Presbyterian Sabbath Schools should universally use their own denominational literature; and declared that "it is impossible for any organization to teach the truth which attempts to furnish a literature for all denominations."

And yet he said that he found many just that sort of publications, and in some instances using Methodist publications. None of these things, however, were said in an objectionable tone. It was all pleasantly said.

It was thought that the showing made for the Orphan's Home at Tuskegee was not very promising for the future, although it has done vast good in the past.

And the discussions on the Theological Seminary at Columbia, S. C., were thought to indicate anything but a promising condition. We earnestly wish that they may be able to relieve it of all its embarrassments.

The visit of Dr. Nall and of the Rev. A. B. McCorkle, both of whom have been citizens of our community in other days, afforded great pleasure to the people of Talladega. This is especially true as regards the visit of Mr. McCorkle who was for twenty seven years pastor of the Presbyterian church in this place, and who has now been absent in Virginia for the last eight years. During the first twelve or fourteen years of our connection with the people of Talladega, Mr. McCorkle was here, and while there was not a great deal of interest in the church, yet he was a high estimate of his character and have cherished him with sincere affection. He possessed some of the very first qualities of a successful minister.

Learned in Biblical criticism, devoutly pious, gifted in all social traits, a good preacher, a laborious pastor, every inch a Presbyterian, and yet not interfering with the work or rights of other pastors, and withal a first-rate gentleman, he kept around him a strong and efficient church. It has been very pleasant to us personally to see him and his accomplished wife once more. The Lord deal tenderly with them forever.

Our own congregation was unusually pleased with the preaching of the two brethren sent to our church, Dr. Palmer of Mobile, and the Rev. Mr. Moss of Gainesville.

THE HERALD'S QUESTIONS.

After publishing extracts from our remarks on the re-baptism of Dr. Weaver, of Louisville, the Religious Herald interrogates us as follows: "Do you think the absence of church action in this second baptism makes it invalid? Give us your views on that point, Bro. R."

And then in the next issue of the Herald we notice the following: "And yet Dr. Renfro does not believe that Dr. Weaver's first baptism was valid. We beg Bro. R. to explain to our readers why he objects to the second baptism, if the first was no account."

In reply we must say, that in our opinion that famous man whom we have heard of all our lives, called "a Philadelphia lawyer," though he may be lawyer, philosopher, theologian, Baptist and "Scriptorian," can not tell which one of Dr. Weaver's baptisms is valid, or whether either is valid, or whether both are valid. Putting all together, however, we have concluded that he is pretty thoroughly baptized. He has certainly had a valid baptism in criticisms,—so many administrators, modes, and experiences. Let us stop it.

If the Herald will take time to read our response to Bro. Rogers last week, it will find our "views" on the points which it raises.

I think when God makes his presence felt through us, we are like the burning bush; Moses never took any heed what sort of a bush it was—he only saw the brightness of the Lord.

God's presence in the trial is much better than exemption from the trial. The sympathy of his heart with us is sweeter far than the power of his hand for us.—Selected.

Several attempts have been made to build, but all have failed, so far. We now have some means and some material but not enough to commence building. By the kindness of the Presbyterian brethren, we are using their house, but it is uncertain how long we can have this privilege. If we could get our house under way—say get it up, we could finish it. Of this we are confident. If we do not commence building very soon, we shall lose money already subscribed and some paid-in, because the donors will ask that it be



