

Phological Summary

Alabama Baptist.

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The Alabama Baptist.

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The Harvest.

The time for toil is past, and night is come.
The last and saddest of the harvest eve;
Worn out with labor long and weary toils,
Drooping and faint the reapers hasten home,
Each laden with his sheaves.
Last of the laborers, they feel I gain.
—Lord of the harvest, and my spirit glows
That I am burdened not so much with grain
As with a heaviness of heart and brain;
Master, behold my sheaves.
Few, light and worthless, yet their trifling weight
Through all my frame a weary aching leave;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late,
Yet these are all my sheaves!
Full well I know I have more tares than wheat;
Brambles and flowers, dry sticks and withered leaves;
Whence I have wept, and wept, and at my feet
I kneel down reverently and repeat,
"Master, behold my sheaves."
I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value or utility;
Therefore shall fragrant and beauty be
The glory of my sheaves.
So I gather strength and hope anew,
For well I know Thy patient love perceives
Not what I did but what I strive to do;
And though the fall ripe ear be sadly few,
Thou wilt accept my sheaves.
—Atlantic.

COMMUNICATIONS.

God's Dealings with the Soul.

A Venerable Servant Relates His Christian Experience.

Dear Bro. West: I have been frequently requested to write some reminiscences of my Christian experience and ministerial labors; but hitherto I have declined, because I was not sure that I could glorify God thereby. Jesus says: "He that speaketh of himself seeketh his own glory." John 7:18.

I have either led, or labored in many very interesting revival meetings; yet I have never, except on one occasion, written a line for the religious press about any of them, lest I should appear vain. Neither have I kept a memorandum of the number baptized.

In reviewing my past life, I remember many things which I regret. But I also remember many things for which "I thank God and take courage." I am nearing the "dark river"; but I know not how many days journey to its banks, nor how dark its waters may look; but I can say: "Though he slay me, yet I will trust in him." Job 13:15.

Although I have been preaching Christ and him crucified, more than fifty years, I have nothing to glory in, save in "the cross of Christ." "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Here I rest my hope!

One thing which has influenced me to write these historical sketches, is the hope that some poor brother in Christ, may be encouraged to persevere in his labors, and thus, by the grace of God become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

MY BIRTH.

I was born in Johnson county, N. C., Feb. 4th, 1805. My father and mother were moral, but not religious, until the year 1821. During that year father and mother professed faith in Christ and were baptized. They raised seven sons and three daughters. Two of my brothers, Hanson Lee and George L. Lee became distinguished ministers of the Gospel. Both are asleep in Jesus.

I had serious reflections about my future destiny at about five years of age, which had restraining influence on my conduct and conversation. While other boys with whom I associated were profane and vulgar, I shunned their habits, and thought myself so much better than they that I believed that my prospects for Heaven were very good. But alas! how little I knew of the depravity of my heart and the deceitfulness of sin!

My father removed in 1817, and located near Burnt Corn, Alabama. Almost the whole territory was then a wilderness. There were no schools for several years, except for very short terms. The consequence was, I grew up without the advantages of an education, except to read, write and cipher. I grew up on the farm.

I believe that it was in June, 1821, that I heard the first sermon that in the least attracted my attention. It made no serious impression on my heart. The text was; "Believe on the Lord Jesus Christ, and thou shalt be saved."

MY CONVERSION.

Not long after this there was a meeting held about four miles from my father's residence. There were three persons baptized on Lord's day at that meeting. I had never seen any person baptized, and, prompted by curiosity, I was very anxious to be present on the occasion. There were two ladies and one gentleman. The

ladies were baptized first. When the man, whose name was Satter, was baptized there was a strange sensation came over me, which I cannot describe. I had never felt so before. I began to weep, I knew not why. I was ashamed of myself and tried to restrain my tears; but it seemed impossible. After baptism the people assembled at the house. There were three preachers present, D. Wimbom, the pastor, Alex. Travis and Wm. Jones. Travis and Jones preached in the order of their names. I remember very little of Travis' sermon. Jones' text was the parable of the sower. His sermon made a deep impression on my heart, so deep that it remains until this day. I felt that I was a lost sinner. All my self-righteousness departed from me, and all my sins came up before me. I was very much embarrassed because I could not control my feelings. I sometimes thought of retiring from the house, but I was unwilling to do so. I resolved from that day to work out my own salvation. My plan was to quit all sin, and pray daily for mercy. I had no doubt of success in due time. I was so much cast down that I did not want to be in company. In returning home that evening I walked alone.

MY FAILURE.

One week passed off and strange as it afterwards appeared to me I had not attempted to pray the first time. On the next Sunday morning a deep gloom came over my mind. I knew not what was the matter. Although fond of company, I now wanted to be alone. Reflecting on the cause of my despondency suddenly I remembered the resolution that I made the Sunday before, but had not kept. There appeared to be a perfect parallel in my case and the seed which fell by the wayside. "The wicked one had caught away that which was sown in his heart." My heart seemed to be as hard as a stone. One week before my heart was tender. I could not then refrain from tears; but now I could neither weep nor pray. I was fearful that I was given over to hardness of heart. Oh! that I had begun the work one week sooner. I thought: There would then have been a chance to be saved. But now I feared it was too late; forever too late; Oh! how guilty I felt before God! I knew now what was the matter. I knew that I was a guilty, condemned sinner, without defence or excuse. I retired in search of some hiding place where I could kneel before the Lord; but I could find none. At length, I leaned against a tree, thinking that if seen in that position, the observer would not suspect what I was doing. I attempted to repeat the Lord's prayer. It did not fit my case, so I only repeated a part. The publican's prayer suited my condition exactly, but then it seemed preposterous to presume that God would answer as short, simple a prayer as that.

My troubles continued and increased for about six months. Some times when trying to pray I could weep, and then I would feel encouraged. Again I could neither weep nor pray. I wanted to repent, but I could not cease from sin. I was willing to do, or to suffer anything that God would require in order that I might be saved.

MY FIRST DELIVERANCE FROM CONDEMNATION.
Reflecting on my condition, I saw very clearly that if I should be forever lost, my condemnation would be just with God. And I saw plainly that if I were saved it must be by grace. I gave up fully to God. Just at that time, the burden of sin was removed. I know not how! Ere I was aware, it was gone; and the fear of hell departed with it. And thank God, they have never returned. Oh! what a sweet peace possessed my soul! How I loved God, and my Savior Jesus Christ. But it did not strike me that I had passed from death unto life. I was greatly cheered up, and hoped that by the grace of God I would soon enter His Kingdom. The change was so different from what I had anticipated, I did not know what to think of it.

That peace of conscience continued uninterrupted for three days. On the fourth day, while at work on my father's farm, meditating about the change in my feelings, the text, "Believe in the Lord Jesus Christ and thou shalt be saved," suddenly flashed into my mind. I knew that I did believe that Jesus is the Christ the Son of God. The plan of salvation appeared as plain as the noonday sun. I had no more doubt of my acceptance with God than I had of my existence. I fell upon my knees and thanked God with all my heart. I wept; but they were tears of joy. The darkness passed away. And oh! how clear and pure did the Light of Life shine into my soul! I never expected to suffer

any more trouble. As to bodily affliction, I counted that nothing. I was free from sin, and hence I feared nothing else. I knew I loved God because he first loved me. This occurred in Nov., 1821. This was the beginning of my spiritual joys, but not the end. Fifty-eight years have passed since that time. I know that Christ's words are true, and I have perfect confidence in him. Some have said that experimental religion is all a delusion. If so, it is a glorious reality. It begins in time, but it never ends; no, not in eternity. DAVID LEE.

DEAR BAPTIST.

At a meeting of the St. Francis Street Baptist church, on Wednesday night, November, 12th, 1879, a committee was appointed to draw up a paper expressing the feelings and regrets of the church upon the loss of its pastor, the Rev. J. O. B. Lowry. That committee made its report after the morning's sermon on the following Sunday. It was unanimously adopted by the church; and the clerk was ordered to place the same upon the minutes, and to furnish copies to the pastor, to the Coliseum Place church of New Orleans, and to the ALABAMA BAPTIST and the RELIGIOUS HERALD with request for publication. In compliance with the above, I beg leave to furnish you the following report of the committee.

The church is filled with surprise and grief at the resignation of its pastor, the Rev. J. O. B. Lowry. Though his connection with us has extended over only a few years, we find that the strongest personal attachments have been formed toward him on every hand. He came to us as a very young minister, without pastoral experience and an utter stranger to our people. But having rare culture and mental acquirements, and being endowed with peculiar moderation and sound judgment, and being filled with zeal and consecration in the service of our blessed Lord and Master—he failed not from the first to act with the wise discretion and prudence of a minister of mature years and experience, and more than met the expectations and hopes of the church to which he came. His sermons have been uniformly the production of faithful labor, extensive learning, and unusual ability. We have been interested and at the same time animated and cheered on our Christian course by them.

During his ministry among us, breaches have been healed, animosities and excitements have subsided; and we believe that the church at large has maintained, under the Holy Spirit, a steadfast and zealous piety. We find that the church would be unwilling to accept his resignation, and would press upon him the duty of retaining the charge which, under the providence of God, he now has—were we not well assured from his statement that the subject has received his prayerful and earnest thought, and the decision had been reached after a careful consideration of all the duties and responsibilities involved; well knowing from the tenor of his life among us that his conclusions on such questions are not hurriedly or lightly assumed, and believing that any effort on our part to secure a reversal of his decision would be futile, and that he cannot be moved from the performance of what he believes to be his duty. We can but bow to the decision he has made, recognizing that there is a controlling power behind these influences; and that our Lord rules and provides for his people according to a great scheme which He formed before the existence of a church on earth. Human influences are only agencies which He employs. If it is the Lord's will that our brother Lowry should fight the great battle in New Orleans, the Lord's will be done. With confidence we commend him to the kind and loving care of our brethren in New Orleans. We pray that our precious Saviour will make him the instrument of saving a multitude of souls in the vast teeming population of that great city.

What shall we say of the condition of our church, unexpectedly bereaved of our able and beloved pastor? Let us look to the Lord with humble trust that he will provide for us.

J. A. CUTHBERT,
D. E. THAMES,
C. P. BESTOR,
R. F. MANLY, Com.

The above was done by order of the church, the 16th day of November, 1879. WYNDHAM E. BROWN, Church Clerk. Mobile, Ala., Nov. 17th, 1879.

Notes from the Metropolis.

Cooper Institute—The Art Students' League.

Dear Bro. West—I have been as busy as a bird on Valentine's day, getting settled to my old labors in a new field. Ergo, the delay of this sketch. You know the first week in a strange place is always a year long, with something more than the requisite number of days, and a great deal less than the requisite amount of results. But when once you get into harness and begin a regular push, each succeeding seven days fly with the rapidity of an express train.

"MONEY" is very true in regard to New York time. I find it the easiest thing in the world to see too much, and do too little. What is seen with half an eye might more than answer the purpose if our fancy should ever conclude to be fed by Reason or Reflection. But the sight seeing mania is always prevalent here, because the condition of things is so favorable, and I not being an exception to the general rule, immediately became victimized and with the most beautiful resignation submitted to my fate.

There comes a time, however, when "A THING OF BEAUTY IS NOT A JOY FOREVER." So fearing the morbid stage of the drama, I retired on common sense principles, well knowing that forced measures are good for neither soul nor body when a healthy development is desired.

The play being ended, I addressed myself to business. MY VISIT TO COOPER DID NOT impress me favorably. There seems to be a good deal of benevolence with equal quantities of red tape, and if it were the only place for art instruction, it would furnish a good drill code to a student with a large endowment of patient submission to fixed formulas. Of course the original intention of the founder of the institute, was indeed a benevolent one, and deserves high commendation and gratitude from all who receive its benefits. There are two distinct classes. The free class, whose members attend one half the day, and another which is not free, and whose members pay regular tuition. There is still another, that attends at night—designed for those whose engagements during the day, prevent them from receiving instruction. I was much surprised to find that the opinion of people here, concerning the institution, differs widely from the opinion that prevails with us. THE ART STUDENT'S LEAGUE is another Academic School of Art, for the purpose of furnishing a thorough course of instruction in Drawing, Painting, Sculpture, Artistic Anatomy, Perspective and Composition. Though founded so recently as 1875, it ranks in reputation with the best and oldest institutions. The Artists of the city from the corps of teachers and the opinion of the art critics of the city stands decidedly in favor of The League. The school is open for study from the life, or from the antique, every day in the week, morning, afternoon and evening, for eight months in the year.

The membership of the League is limited to artists, and students, ladies and gentlemen, who intend to make art a profession; but the classes are open to all who have attained the required standard in drawing. Students can enter any class immediately upon submitting specimens of work which show the necessary proficiency.

Applicants for admission to the Life Classes must submit a drawing of a full length nude figure from cast or life; to Portrait Classes, of a drawing of head from cast or life; to Antique Class, of a drawing from cast; to Composition Class, an original design; for Sketch Class, a good deal is required. I was in the Sketch room last evening, and the programme was after this fashion. Some one of the students occupies an elevated position in a large room, with suitable pose and agreeable surroundings, without complication of scenery. The class ranged around the room then proceed to sketch the object, whatever or whoever it may be. You will find old men, bald with age, side by side with those of young and tender years. And those beautiful little pencil sketches would do your eyes good and make your heart glad. It is wonderful, what dispatch and precision can be made by continued drill and careful study.

The lectures on Perspective are both instructive and enjoyable. It may seem a little overdone to say enjoyable, but it is even true, that so prosaic and mathematical a subject can be made highly enjoyable. These lectures occur twice during the month.

Every Saturday, the Composition Class receive instruction at 4 o'clock, p. m., and 9 o'clock p. m. We also

have lectures on Artistic Anatomy once a week.

The first Tuesday evening in each month, an Art Reception is given in the rooms of the League. The design is to bring the artists and students together and cultivate some social life among them. It is also together optional whether one attends or not. The rooms are decorated with specimens and made as attractive as possible.

It has become quite the rage in New York with the ladies of high social rank to devote themselves to Art. Many, of course, are of some degree of talent, and some of them I admire the spirit. It betokens better things. It certainly is a wiser investment of time and money than a useless round of fashionable dissipation, to kill time. Thus, you see, we have in our ranks, as earnest workers, at once elegance and refinement, combined with noble purpose, which renders the association pleasant and even delightful. I have never met more gentlemanly specimens of mankind than our professors, and everything moves on with perfect order and comfort.

I am delighted with my decision in favor of the League; although it may not seem the best.

REV. G. W. SAMSON, D. D., whom we all know to be a fine critic and a man of rare culture in art and science, advised in favor of the League.

I am boarding only a few blocks from Dr. Samson's church and home. He is a charming Christian gentleman and delightful preacher. He has in his small church a large and interesting Sunday school. Though lately called to this charge, he has united the church which was so terribly torn in pieces; so much so, that it resulted in the destruction of the church. His great gentleness seems to win men from evil intentions, and his earnest zeal for his Master inspires the laggard and arouses the indifferent. Having known him before coming to New York, I found him a valuable friend in many respects. New York promises to be very enjoyable during the winter, even for those who do not go to the clubs and resorts. We are very anxious to have Prof. Proctor, the great modern astronomer, who gives us a course of lectures, four in number, of which I will give you notice when I have heard him.

I must tell you an AMUSING INCIDENT in my own experience, emblemizing at once my greenness and how near I came falling into error, which however is no rare occurrence for your correspondent. Every Sunday evening a "so called" sacred concert is given in Booth's theatre, and being an enthusiastic lover of music, I thought this an excellent opportunity to hear Carotta Patti who would make her last appearance on the evening I designed going. At the ninth hour a friend kindly contributed the information, that it was a profane affair, which quite astonished and shocked me, for I had remained away from the evening Sunday school, holding myself in reserve for the coming fest. Of course I did not go.

MORAL—Never hold yourself in reserve when there is an opportunity for present duty.

Patti sang the "Aria" from "Samson" and the public denominated the affair a sacred concert. It shows how far a little good goes.

I get the BAPTIST regularly. I feel that I could not do without it. Like a faithful friend it fails not, and may it never fail! In due time you shall hear again from Your friend M. H. W. New York, Nov. 4th, 1879.

Absolute Consecration of the Ministry.

The following letter belongs to a private correspondence which we have had with Rev. Dr. A. W. Chambliss in reference to the manual labor of the Apostle Paul—a subject in regard to which our distinguished brother has been writing a series of articles, which he was kind enough to send to us, with a call for the expression of our opinion. While we do not entirely agree with Dr. Chambliss, (believing that a minister may legitimately find support, when necessary, in secular employments), we yet find so much truth in his letter, and so much importance in that truth, that we take the liberty of publishing the larger part of his communication. In this connection we would state that Dr. Chambliss will be obliged to any of his brethren in Alabama for a copy of the Catechetical Instructor, which is now out of print and is wanted for republication. E. T. W. LIBERTY, MO., OCT. 9, 1879.

REV. DR. WINKLER, Marion, Ala.

My Dear Bro.: Your letter of the 20th ult. came to hand some days ago, and I thank you very sincerely for the kind and favorable opinion you were pleased to express of my "examination of the manual labor of St. Paul," and of the legitimate bearing of that discussion. The absolute consecration of the ministry, and "the protest to their secularization," however it may derive additional support from the example of the apostles, is yet not wholly dependent on that example, one way or the other; but may be established so fully by altogether other lines of argument, that I am constantly surprised that the conscientious piety of our brethren should be so slow to perceive and adopt, as a rule of ministerial life; nor was my examination into the life and labors of St. Paul begun and prosecuted in the matter of my articles, so much for that purpose, as to ascertain the truth of God on that subject, and to determine the harmony there was believed to exist between the life and teachings of all the apostles in relation to it. As I wrote Dr. Manly a few days since—who, by the way, has never given in his adhesion to the doctrine of a wholly consecrated pulpit, as I teach it—"I needed no more than his very vocation to establish that doctrine: because it were a palpable fraud on the denomination, to ask and obtain their charities to the huge extent of thousands of thousands of dollars for the professed and ostensible purpose of educating men for the ministry, if after these men are so educated they are to go out without the slightest scruple as to whether they are to preach or to do something else, and that I had grown gray, almost blind, and sick at heart, in the contemplation of men who were loudly called of God to preach the Gospel, until they had finished their education, obtained their ordination papers, and got them a wife, and then forthwith they were more loudly called to teach school, to practice law, to farm it, or to sell goods!" I hesitate not to say, it is a reproach to every school where young men are educated for the ministry, and to every young man so educated, that thus it should be.

I regret that you were at the trouble to answer the paper; because if you had retained them, you might have satisfied yourself on two points, which you seem to me, to have misapprehended. The word "alleged" in the title of my articles did not relate to the fact of Paul's manual labor, a thing that I frankly conceded at Corinth—but to the object of that labor, and whether he ever did so elsewhere, as many insist. Had it been usual with him to encounter necessities of manual labor, and had it been his custom to supply such necessities by resorting to his craft, the fact would either have been passed over in utter silence, like his ordinary conversation and piety, or, as I must think, it would have been elsewhere mentioned, like his oft persecutions and preaching the Gospel. But as you will observe, it is neither one of these. It is expressly stated, and stated precisely as was the circumstance of Timothy, the burning of books in the streets of Ephesus, or his being stoned at Iconium,—as a thing which occurred never till at Corinth, and never afterwards. The reserved mention of the fact of his tent-making to his sojourn in Corinth,—nine years after his entrance on the missionary work, and more than twenty years after his entrance on the public ministry, obliges me to think two things,—that the occurrence had never taken place before; and that in no place had he ever found it necessary so to do. I say "necessary so to do," not as conceding that he there wrought for support, which he emphatically says was not the object contemplated, and says moreover that his wants of food and raiment were supplied, not from his craft, but from his brethren of Macedonia; but that he had nowhere else encountered a like embarrassment in his missionary work. The history of his affairs at Corinth, I fully explained in my fourth and fifth numbers, and corroborated the showing that his tent-making for support could not possibly have been true, by the concessions of Bloomfield, one of the strongest advocates of the manual labor theory of the apostle.

If you will kindly suffer the seeming indelicacy of another remark in reply to your highly esteemed letter, it would be to enquire whether you had not unwittingly allowed yourself to consider the apostle's relations to the churches of his time, from an impromptu stand point? What you say of his endeavors to bring the churches up to a full discharge of their duties towards the ministry, in the matter of support, is just and proper of you and me, but is hardly appropriate of him, who was dealing with the incipient structure of the churches, rather than with their reformation. You and I are trying to reform the

bad manners of already existing churches, that have lapsed away from the model of those which himself organized into that model. With him a church was nothing out of that model, which we are laboring to revive. The support of the ministry—the Gospel—entered as elementarily in the apostolic churches as did baptism, and their converts would as soon have thought to dispense baptism; as to neglect that benevolence which could alone prove their sincerity in faith. This is a fact conceded by every historian who has written on this subject, and if it is not true, we will seek to bring our churches up to such model. Not only were they scanty in the support of their ministry, but they were often abundant in their supplies of funds to feed the poor and redeem their brethren taken captives in the wars of the Empire. Not even was Corinth an exception to the rule of universal ministerial support, as Paul himself in more than one place; and Peter, writing to the five great divisions of Northern Asia, alludes to the amplitude of the custom as affording temptation to the eldership, and exhorts to beware that they do not hold it from consideration of filthy lucre. Whoever heard of a charge like this in our times? But begging you pardon for this, allow me to remain,

Very truly your brother,

A. W. CHAMBLISS.

What a Scholar Says About Baptism.

The learned author of Sinai, and Palestine, Stanley, Dean of Westminster, England, has given in the October No. of the Nineteenth Century his views on Baptism. Our brethren who hear would be scholars—assert that immersion was not the primitive baptism will read with pleasure the candid and truthful statements of the Dean. The best of it is, that no one dare dispute Stanley's scholarship, intellect or learning. Hear what the Very Rev. the Dean of Westminster says:

"What then was Baptism in the Apostolic age? It coincided with the greatest religious change which the world had yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. * * * Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as a symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of him into whose name they were by that solemn rite baptized. In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river as the Jordan, or some vast reservoir as at Jericho or Jerusalem, whither as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions so doubly significant of all that is pure and refreshing, closed over the heads of the converts, and they rose in the light of heaven new and altered beings."

Now if these were not Baptists immersed upon a profession of faith in Christ, what were they? And if they were imitating the example set by their Master, why should men be deterred now, for doing as they did?

A Church at Work.

Bro. West: I wish to lay before the readers of the ALA. BAPTIST the recent action of the Ft. Deposit Baptist church, and I wish to do so because I conceive that this action is a move in the right direction, and I hope that other churches may be influenced to a like action.

The membership of our church is scattered, some of our members being from five to seven miles distant from the church; and during the winter and spring months impassable roads intervene, so that it is impossible during these months at least, to attend upon and enjoy the various privileges of the church, such as the Sabbath-school, prayermeeting, preaching, &c. In view of this fact, our church has resolved to organize in three several neighborhoods, each from four to six miles distant from the church, branch Sunday-schools, called "Branch Sunday-schools," because organized in the midst of and for the special benefit of her own membership, and in connection therewith a prayermeeting, and has appointed from her membership a superintendent and assistant superintendent to organize and carry on this

work. We hope also to be able to give them the privilege of hearing a sermon occasionally in their own neighborhoods. Also, at the request of the pastor of a neighboring church, this church has delegated one of her members to organize and carry on a similar work in the sister church. A prayermeeting will also be held from house to house in a neighborhood from one to two miles distant. It will afford me much pleasure to inform the readers of the BAPTIST at the proper time as to the success which may attend our efforts.

Our churches in the State whose circumstances are similar to those of the Ft. Deposit church, and it is hoped that the mention of our plan of work may suggest to other churches a like or similar plans. Our plans are now but just entered upon, and are as yet experiments. But I doubt not that they will, in a measure, be successful, and prove a blessing not only to the communities for whose especial benefit they have been set on foot, but to the church itself. D. P. G.

Sunday School Institute.

Eds. Ala. Baptist: Pursuant to appointment made by the chairman of a committee appointed by the Canaan Association, to call a meeting within the bounds of this association for the purpose of organizing a Sunday School Institute, eight churches were represented in convention at Ruhama on Saturday, October 26th, 1879.

Bro. M. K. Vann was elected chairman, the writer, secretary, and Bro. J. M. Russell, assistant secretary. Churches of the association were then called in regular order. The delegates from the eight churches reported Sunday Schools. There were a great many churches in the association not represented; but we think when the objects of the Institute are more generally known, there will be a greater interest manifested in the work; and in this connection, we will add that there is no work more important than the Sabbath School cause, as it is an auxiliary to and a part of the church; and the brethren would do well to give it more active and interested in this part of God's work.

At 2 o'clock the subjects for discussion were taken up in regular order. 1. Subject: The worship of God in the Sabbath School. Several very interesting and impressive speeches were delivered, and all present seemed spiritually refreshed.

The second subject was also ably discussed, which was, "The Christian's allegiance to Christ." It was agreed that the next meeting of the Institute be held with the Birmingham church, on Saturday before the first Sabbath in December next.

We earnestly hope that all the churches within the bounds of the association will be represented. Brethren in adjoining associations are most cordially invited to meet with us, and take part in our deliberations. N. F. MINES.

To My People.

The following communication, handed us by Dr. McIntosh for publication, was written by an old Indian Missionary years ago. The spirit in which it is written is excellent and worthy of imitation.—J. L. W.

At an early age I was left an orphan, losing not only my father but my eldest brother. At that early age, I was wholly unprovided for, but my God took care of me. He looked after and provided for me in youth, and when I grew into manhood. He called me to testify of His goodness and greatness.

For twenty-five years I have labored in his service, and a kind and generous Master I would find Him. Had I served worldly masters as faithful my field might have been larger, my cattle more numerous, my house and larger better furnished; but all these comforts would be small when compared with the comforts and happiness which my Master holds in reserve for his faithful servants, when their labor is ended.

I am now growing old, waiting—and trying to wait patiently—for my Master's summons to that beautiful land of rest. Gladly will I answer that summons. Death has but one pain for me; and that is caused by knowing that I will leave so many of my people unconverted.

Oh, my people! Would to God that I could be the humble instrument of turning some more of you to God, before that last summons! Would to God I could die with the knowledge that you were awakening to Eternal Truth! that you were all seeking salvation. Then, how pleasant would be death! It would be a short sleep, with a glorious awakening! a removal to a country where care, sorrow, and death cannot dwell; yet scarcely a removal if all my people were with me. It would be as one delightful dream that never ended. If my Master cannot grant me such a death, my last prayer will be that he may grant it to some who follow me. LEWIS CASS.

Alabama Baptist

SELMA, ALABAMA, NOV. 27, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS: E. T. WINKLER, Marion, Ala.; J. D. RENO, Talladega, Ala.

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"OUT OF THE FRYING PAN INTO THE FIRE."

Since writing our notice of the happy adjustment of the St. Louis difficulty, we regret to learn that the present state is not encouraging. It is by no means certain that the Second church will ratify the concessions made by their delegates to the Missouri General Association and accept as satisfactory by that body. Yet it is hoped that the strict communion Baptists in the church, who are wealthy and influential, will be able to guard the interests of orthodoxy and church order, in their ecclesiastical household.

The great trouble, however, as we are informed by private advices of the highest authority, lies in the avowed design of the pastor to erect "a metropolitan church." In the pursuit of this ambitious project, Dr. Boyd no longer gets out of one difficulty than he is betrayed into another. On the next Sunday night after the adjustment which restored harmony between the church and the association, Dr. Boyd called upon Dr. Eliot, the Unitarian minister, to offer prayer, and in his discourse is reported as having spoken to the following effect: "These Baptists want me to preach you two or three dogmas from two or three texts and to tell you, you will be damned if you don't believe them." Then he paused and facetiously asked: "But you'll be damned before I'll do it." The language was apologized for with tears, at a subsequent prayer meeting. Such is the statement of our correspondent. We should be glad to be assured that there is some mistake here, but apprehend from the source of our information that there can be none. Conduct of this sort cannot be apologized away; for it shows an indifference to fundamental principles of evangelical doctrine, and it compromises not only the church of which Dr. Boyd is pastor, but the whole denomination.

We have been ready, as our readers know, to extend over the St. Louis difficulties the amplest judgment of charity. Of the pastor of the Second church we know nothing, except that he is a man of ingratiating manners and popular eloquence. And we have been the more careful in our estimates in his case, just because we have so little sympathy with the "Gospel of Sentiment," as it is called, and the Pulpit of "advanced ideas." We do not believe that any Baptist church can stand upon a creed embracing nothing but the Fatherhood of God and the Brotherhood of Man as its articles. We do not believe that any Christian church can stand upon a platform which has no theology and no church order in it. When therefore the pastor of a Baptist church who has been currently suspected of violations of both Gospel doctrine and order, and whose apologies have been accepted by his brethren, hastens home to invite a rector, of the Divinity of our Lord to lead the public worship of his people on the Sabbath day, the case appears to us to be aggravated beyond any possibility of explanation or apology. And that the act of contempt for Orthodoxy might not be misunderstood, Orthodoxy was caricatured in the sermon as nothing but "two or three dogmas on two or three texts." Dr. Boyd wishes to be made a martyr, and we suppose he will have to be gratified.

E. T. W.

LUCIFER MATCHES.

"Voltaire, and crew were the children of Catholic France, but unrecognized, disinherited, outlawed by their mother. Darwin, Tyndal, Huxley, and their crew are the children of Protestant England, but they are her petted, honored, flattered children." Thus the Morning Star fabricates history. Darwin never received such honors in Protestant England as Voltaire received in Catholic France. Nor was Darwin led astray from rectitude by a representative of the religion of his country, as Voltaire was. At the opening of Voltaire's career, "the Abbe de Chateaufort" introduced him to the brilliant and licentious society which his mistress Ninon frequented—"an assemblage of loose lords, libertine abbés, satirical rhymers and voluptuous women." Thus the secular priests of Rome gave Voltaire his first lessons in vice and infidelity. And there is good reason to believe that the French "author-king" was afterward opposed by the Catholic clergy, not on account of his irreligion, but because he denounced their crimes and their inhumanity. The mistress of the King and the priests

were allies in the war against him. Worthy comrades!

SECOND FLASH.

"Roman Catholicism converted the world to the Christian faith a thousand years before Protestantism was spawned." This elegant statement implies that the name of Protestantism was unknown before the year 1529, a historical fact which has no bearing upon the main questions in dispute between the rival systems. The principles of evangelical religion are as old as the Bible, and they were proclaimed by inspired men before the church of Rome, even in its purest state, had begun to be. And the church of Rome, as taught by Paul, was what the Morning Star would term a Protestant church. It was a Baptist church, holding to the same doctrines and ordinances which we maintain at this moment. In regard to the mode of baptism, the Rhemish Testament, published by the English Jesuit, renders Rom. 6:4, "For we are buried together with him by baptism into death;" and in its note upon the verse, admits immersion. Notwithstanding the shocking bad English, the admission is clear enough when the Jesuits say of baptism that "it resembleth us and applyeth to us Christ's death and resurrection."

As to "the conversion of the world to the Christian faith by Roman Catholicism," we have only to say this, that Rome could not give the world any more faith than she herself had. The stream cannot rise higher than its source. If the system has in any instance been overruled for good, it is because he that maketh the wrath of man to praise him, has given efficacy to the fragments of truth that survived in the system, and neutralized its sensuous forms and pagan superstitions. But the distinctive principles of Romanism never did convert the world and never can; for they are contrary to Scripture; they affront reason; they have no sanction from apostolic antiquity; they are adapted neither to develop the intellectual faculties nor to form the religious character; and they are condemned by their results in every society where they have the unquestioned supremacy. The common people of Catholic Spain, Portugal and Italy, are sunk in ignorance and barbarism. They show the result of the Roman Catholic teaching and training is, and what it makes of a people after it has gone on for a thousand years.

E. T. W.

POLITICAL PORTENTS.

The drift of political sentiment in our country is not encouraging to the friends of republican institutions. The method in which the canvass was conducted in the Republican States was scarcely complimentary to the intelligence of the people, and the readiness with which great majorities have allowed themselves to be misled by appeals to sectional prejudice is little to their credit.

In New York one of the best Governors the State has ever had, has been turned out of office—mainly because there have been, some time or other, two murderous affrays in Mississippi! And a federal official who had lost his office on account of corrupt practices, was elected in Gov. Robinson's place. The cabinet which deposed Mr. Corbitt, left Washington to urge that gentleman's claims, and the country saw with amazement the U. S. Secretary of State and the U. S. Secretary of the Treasury, busy as canvassers and speech-makers in so local, and as it proved so discreditable, an election. At the head of the movement appeared Senator Roscoe Conkling, whose unhappy relations with the Sprague family, instead of ruining him beyond recovery, seem only to have magnified his influence, and to have made him the Dictator of his party in the Empire State, and in the Republic at large.

In the State referred to, and in others in which elections were held, little attention was paid to those interests with which the candidates were to be entrusted. On the contrary the people

object that they had in hand was to put upon a malign and bloody spectre called "the South," but which in fact has no existence outside of the brains of scheming and shameless politicians. The real South has no desire to defeat the national treasury, or to disturb the public peace, but as the harvests of the year show, is successfully pursuing its industrial avocations, and is making the most important additions to the wealth of the Republic. Yet in the face of this significant and incontrovertible fact, elections in State after State have been determined by warnings against a "solid South" and not a few corrupt men, whose lives cannot bear scrutiny, and who ought never to be allowed to touch the public purse, have received high offices as the reward of sectional hatred and misrepresentation.

These State elections might in themselves produce only a transient irritation, did not the false issue on which they have been conducted,—that the South is in a state of revolt and of social disorganization,—encourage an idea, which we fear is

alarmingly prevalent, that our system of government must be modified. There is a desire to change the constitution by destroying all its safeguards. Many do not hesitate to affirm their belief that the States ought to be reduced to provinces, under the paternal superintendence of the General Government. And, as preparatory to this centralization, it is insisted that the Presidential power, although it is now more absolute than that of any European monarch, must be enlarged. As the phrase goes: "We must have a strong man at the head of the Government." What this means, everybody understands,—that the most distinguished soldier of our country shall be recalled, now for a third time, to the Presidency, to effect some radical change in the administration of public affairs, and to suppress the disaffection, thence arising, with iron hand.

In referring to this matter, the N. Y. Herald utters a seasonable admonition, to which all true patriots, whose love of country rises above partisan and sectional considerations would do well to take heed: "It is because the President has under the constitution, great and almost unlimited powers, because he is the possessor of such vast patronage, commander besides of the armies and navy of the country—it is precisely for this reason that his tenure of office is strictly limited, and for the same reason the patriot Presidents Washington, Jefferson and Jackson, refused to accept more than two terms of the office. They rightly held that such great powers ought not to be and could not safely be too long entrusted to one hand. They saw that these powers were liable to dangerous misuse, that the temptation of over long possession was very great, and that it was not wise to accustom the people, if they were to remain free, to see a permanent ruler in power over them."

The case would seem plain enough, but it is not likely that the warning will be heeded. The Northern voter is a sentimentalist who esteems "the Nation" and "the Results of the War" as more precious than Civil Liberty. He does not consider that, when Liberty perishes, every other public interest becomes as insecure as in Mexico or the Republics of South America. Nor does he think that the national courts, marshals and soldiers, if permitted to tyrannize over any one section of the country, will, sooner or later, claim a similar license in all. What the South wants is just what the North wants, and what the world wants, justice and peace, and the Gospel first of all.

E. T. W.

ESSENTIALS AND NON-ESSENTIALS.

Rev. Dr. Winkler: While I am what is generally termed of the world, I do not think it amiss to ask you a few questions. Neither of my parents were members of any church, and while they taught morality, they did not teach me the religion of Jesus Christ. They are both dead. I am 27 years of age and the head of a family, but not a Christian. I have attended the different churches regularly, but I must confess they have made me a little skeptical. Their preachers claim to be called of God and teach differently regarding his commands—that some are essential, others non-essential.

1. Does God command non-essentials?
2. If I consider baptism non-essential, may I not with equal propriety exclude faith and repentance?
3. If the Savior will have me without baptism, will he not without faith and repentance?
4. If any are non-essential, which are they, and why did God command them?
5. Are sprinkling and pouring baptism?

By giving me decided answers through the ALABAMA BAPTIST, you will confer a great favor on me and others, and probably persuade me to be a Christian. ENQUIRER.

ANSWER.

Thy above query sent to us long time ago, and was found in our papers a few days ago. We beg pardon of the writer for our long delay in replying to his questions.

1. God does not command non-essentials. He requires obedience to all his commands, and that so imperatively that if any one of them is wilfully and habitually broken it is impossible that the transgressor shall be saved. Jas. 2:10. For in such a case the transgressor rejects the authority of God upon which the whole law depends. Yet the commands of God are of various importance as the duties enjoined vary in character and in range; thus justice and mercy are among the weightier matters of the law. Mat. 23:23.

2. The answer to this question may be inferred from what has just been said. The right to refuse obedience to any of God's commands would involve the right to refuse obedience to all. But it must be remembered that a mistake as to the character of a duty is not a refusal to do that duty; and God who knoweth the heart will not regard an infirmity of judgment

as a wilful transgression. Again circumstances beyond one's control may prevent the reception of baptism, such as imprisonment, sickness unto death and the like. But repentance and faith are duties which are indispensable to the receiving of the Gospel, and which can be performed without respect to external circumstances.

3. One may have the Spirit of Christ without baptism, and indeed should have it before baptism. But he cannot be a child of God without faith and repentance.

4. This question is answered under 1.

5. Neither sprinkling nor pouring is "burial with Christ in baptism." The fact that some persons give them the name of baptism does not make them so. We do not see any justification for the misunderstanding of a subject so plainly revealed, nor for the neglect of a duty which our Lord honored in his first public act and commended as he was ascending to Heaven.

QUERY.

Dear Baptist: After a person has been converted, is there any chance for him to fall from grace and be lost? Please give us an article on that and much oblige, yours truly,

T. S. JOHNSTON.

Union Church, Washington Co., Ala.

ANSWER.

The case of Peter may serve as an answer to this question. A child of God may fall into gross sin as Peter did; but as in the case of that unhappy disciple, the promise and intercession of Christ follow him in his estrangement and bring him back to the fold. The Lord said unto Peter, "I have prayed for thee that thy faith fail not;" and the same condescending and pitying love, we may be sure, follows his disciples still. For they are all embraced in the same gracious assurance: "My sheep are mine and they shall never perish; neither shall any pluck them out of my hand." The final perseverance of the Saints does not depend upon their own strength, but upon the power and grace of their Savior.

But this cheering doctrine must not be used to encourage a professor of religion who has been the subject of religious impressions, and who has afterwards abandoned himself to a course of sinning. Such a person has little reason for believing that he ever has been a saint. Holy living is the only sure test we have to distinguish the real child of God from the Alabamian Christian. Neither of these can be relied upon. If a person has fallen into sin let him not rely upon his former experiences, but betake himself at once to a godly repentance.

E. T. W.

CORRECTION.

In our editorial last week on the doctrine of election we are made to say that Gill and Booth put the doctrine in its "sweetest form;" it should read, "Gill and Booth put it in its severest form."

In our reference to the council before which Dr. Manly preached his famous sermon in West Alabama, we are made to style it a "learned assembly." It should read, "It was delivered before a council assembled to settle doctrinal difficulties among the Baptists of West Alabama."

It is not our custom to correct such mistakes of the printer, and usually it does no good as information to the reader, but in these cases it seems to be important.

THE CHURCH—A FAMILY.

Recently a lady of another denomination who sometimes attends the worship of the Baptist church in her town, remarked that when she goes to that church, it does not so much impress her with the idea that it is a church as it does with the idea that "it is a great big family." We regard this as a high compliment. There is, as she thought, such a home like appearance, so much ease, social familiarity and affectionate confidence, so much mixing up with each other, that she felt as if she were in a family.

Many things in nature and human order, are introduced in the word of God to illustrate and impress the character and graces of the church on the mind, but no other figure is more beautiful and instructive than the use which the Holy Spirit makes of the family in that connection.

God is our Father, Jesus is our Elder Brother, and Christians as "the children of God by faith in Christ Jesus" are brothers and sisters. Heirs of God and joint heirs with Christ, they are joint heirs with each other. Theirs is a joint inheritance, a common interest. Having fellowship with God and with his Son, they have fellowship with one another. They have a community of interests; religiously the interest of one is the interest of all; they bear one another's burdens, rejoice in each other's prosperity and mourn over each other's sorrows. Why should they not love one another and be at ease with each other? The sanctuary of the house of God should be a family hearthstone where all will feel free and at home, and where they will delight to assemble.

THE APPEAL FOR DECATUR.

We do not know how to make Dr. Shackelford's appeal two weeks ago for Decatur more pointed or more likely to be successful. It is a worthy interest. Certainly we ought to have a respectable house of worship at the thriving central city of North Alabama. The main weakness of our cause in that beautiful section of our State consists in the fact that we have very feeble churches, in some cases none at all, in the towns and cities.

The Baptists of North Alabama have good strength in the country, but there is not a strong town church in all that division of the State. They have an organization at Decatur and Dr. Shackelford, one of the very best preachers in Alabama, for pastor, but they have no house. Let us come up to their help. Where are those liberal souls who responded so cheerfully to the call for Birmingham? Will they not repeat for Decatur? Report to Dr. Shackelford at Trinity, Alabama.

PUBLIC WORSHIP.

Public worship as well as Christian doctrine has a form; all public worship has some ritualism; though it may be only what the minister of that occasion may introduce, still, however simple and disjointed, it is the form or ritual for that hour. A criticism which ritualists make against our worship is that it is too formless, too informal, too uncertain, so much so that the worshippers do not know as they enter the house of God what they are going to do or say—in fact except what the preacher does and what a few singing people do they do not expect to do anything or say anything; all others expect simply to look on and say nothing. Now while we think our worship is not that bad, and while we could make a pretty successful reply by reminding our critics that even this is better than lengthy lifeless forms, unauthorized ceremonies, and heartless pieces of an old worn out ritual; yet may we not concede that there is force in the objections mentioned?

First, as touching the spirit, temper of mind, and habit of thought pervading our congregations in public worship: How often are we impressed that there has been no previous preparation for the hour except by the minister and too frequently but little by him! How frequently we apprehend that the church membership have no other idea than that they are merely assembled "to hear preaching,"—and seem to be indifferent about that. "God is a Spirit," and every one on entering the house of the Lord should be impressed with the conviction that the Lord is in his temple, that he is in the assembly of his saints; and that we are gathering for his worship, and that the true worshippers do worship him in spirit and in truth, and that he cannot be pleased with a worship of any other character. And though all should enter with this spirit, but one, and that one fail to comprehend the situation, he must also fail to receive spiritual profit; however many others have fed on the "royal dainties" of the sanctuary, this one must leave the house of God with a barren and unfeasted soul. Many a poor careless soul has been amazed to see others around him in the sanctuary enjoying the sweets of true spiritual worship, while to him all was a sounding brass and a tinkling cymbal. With that feeling, he would rather be in any other place just at that time. It is the duty as it is the exalted privilege of the whole church to join heartily in the worship of the Lord in his public sanctuary; and on all meeting occasions all should remember that they are assembled for that purpose. Therefore how ill-bred and profane it is for professing Christians to engage in whispering, laughing, and talking on all sorts of subjects up to the time that service begins, cases!

1. The reading of God's word from the pulpit—here is form, and beyond the shadow of doubt it is a Heaven appointed form.

Now in the public reading of the Holy Scriptures, there are three important features necessary to make it in the true sense a part of the worship of God. (1.) The minister should read it in private carefully and prayerfully before he reads it in public, so that his heart may be in it and that he may read it properly. (2.) The worshippers must attentively and prayerfully notice the reading of the public word, that they may "catch the spirit of it, understand it, and be prepared by it for all the other services." (3.) The chapter or passages selected should be in direct harmony with the subject which is to be discussed at that hour. And if all were to have a copy of the Bible in their hands and silently follow the public reading it would be appropriate and edifying.

2. The public prayers—it is almost a sacrilege for any to be indifferent while one leads in prayer. All should follow the public prayer in their silent supplications; and then we shall have the spirit of the blessing word: "O come and let us worship and bow down; let us kneel before the Lord our Maker."

3. The music—"Let all the people praise thee, O Lord, let all the people praise thee." The music should therefore be carefully selected by those who manage it: it should be for the worship of God and not to show off the choir or any person in it. And those in the congregation who can sing should sing whether it suits the choir or not, but it ought to suit the choir. There ought to be harmony and co-operation in this important part of divine service. Every church should have a choir or a selection of persons who are to arrange and lead the music, and then all the people should try to learn to follow them.

4. The preaching—this should be heard in the fear of God. He who stands in the pulpit is the ambassador of Christ in solemnity and godly fear, he should do his work wisely, and not less so should all follow his discourses.

5. Money—Christians should worship God with their money. Every dime given at all should be given for his glory. This was what constituted the preciousness of the widow's mite. The rich of their abundance gave carelessly and indifferently, but she of her penury gave all her living;—it was a sacrifice—a self-denial, and her heart and her prayers went with it, and it was an odor of a sweet smell well pleasing to the Lord.

6. And that last act of public worship—the Doxology and the Benediction—it should be most reverential and devout.

O what millions upon millions have rendered true spiritual worship to God with that grandest Doxology, "Praise God from whom all blessings flow, &c." sung in that grandest piece of sacred music known to the art—"Old Hundred!" And then the Apostolic Benediction—"And now may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." In all this there is form—there is a divinely appointed ritual, not from the Bishops but from God; and in it the whole people of God should offer up spiritual sacrifices acceptable to God through our Lord Jesus Christ. R.

Several things. The Philadelphia Association is the oldest Baptist Association in the United States. It was organized in 1702. It is one hundred and seventy three years old. During the past associational year it gave to the cause of benevolence fostered by it the sum of ten dollars for every member belonging to its churches. Cannot the Baptists of Alabama do better than they are doing? Certainly we can raise by the next associational season as much as fifty cents a head:—We can it we will. This would give us fifty thousand dollars. In this we do not include salaries of pastors.

The Alabama Baptist "Boom."—And why should we not have a "boom"? We are having it. The news has worked its way into these mountains that Howard College has a stronger and fuller collegiate department than for several years before; and that President Murfee is delighted with the "situation" now occupied by the college, and more than delighted with the new members of the faculty.

All the news that we receive from the Central Female College at Tuscaloosa, is of a very encouraging character: fuller than usual, and expecting to do far better yet as soon as Prof. Yancey becomes more thoroughly known in Alabama.

And we are fully posted about the Judson:—It is on a regular boom. Every hole and corner is full;—well, now we imagine that Dr. Gwaltney would find some place to put a few more. We once had a wag of a man to tell us at the door of a crowded hotel, "Bye, bye, in six weeks more."

The work of the State Mission Board is in a healthy condition, and constantly taking deeper hold on our people over the State.

The ALABAMA BAPTIST, so far as we know, is universally acceptable to the brotherhood, and in our opinion cannot fail of enlarged prosperity and usefulness.

Our pulpits are filled by true and tried men. We know of but few vacant pulpits. Our churches and Associations are in harmony in doctrinal sentiment and in sympathy with our denominational enterprises.

Our State Convention has become a body of great power in every moral and social sense.

Now let us have earnest, energetic and faithful work in support of all these interests. Now is the time to work.

And we may add that the Baptists hold an honorable position in the State schools—at least this is true as relates to the University and A. & M. College at Auburn. Let well enough alone and let us press on to the work.

Rev. W. Wilkes, who has retired from the work of an Evangelist, will fill his pulpit at Sylacauga two Sabbaths in each month, and will also preach for the Coosa Valley church and for a church in Coosa county.

Rev. J. C. Wright, we understand, will accept the call of the Broad Street church, Mobile.

A Roman Catholic gentleman from Atlanta whom we met to-day, spoke in the most complimentary terms of the high position and growing reputation of our brother Dr. D. W. Gwin of that city.

Rev. A. T. Sims succeeds Rev. W. G. Curry as evangelist of the State Board.

The Young Reaper is among the best illustrated Sunday school papers for children. See advertisement.

The Publishers say that the Gospel Hymn and Tune Book is having a grand success. See our advertising columns.

Rev. W. B. Crompton has accepted the appointment of the State Board to occupy the field made vacant by the resignation Rev. E. F. Baber.

The Baptist Publication Society at Philadelphia say it is the common verdict that the Bible Lesson Monthly has no superior among the many helps now offered to Sunday school teachers for advanced pupils.

Rev. Dr. S. Henderson requests that correspondents address him hereafter at Fayetteville, Talladega county, Alabama, instead of Alpine. He expects to move to his plantation near Fayetteville in a few days.

Every Sunday school teacher and every advanced Sunday school scholar ought to be provided with the Baptist Teacher, published by the American Baptist Publication Society, Philadelphia. For terms see our advertising columns.

Bro. Geo. E. Brewer, of Opelika, removes to his home in Chambers county, near Dudleyville, this week. Correspondents will address him hereafter at Dudleyville, Tallapoosa county, Alabama. He promises to try to get some subscribers for us. We shall be very glad to receive them.

The Midway church, Bullock county, has called Bro. W. S. Rogers for two Sundays in each month. He has large and attentive congregations at both day and night services, and the outlook is encouraging. Bro. Rogers will also serve Hurtville one Sunday and Mt. Zion one Sunday in each month during the coming year.

Our esteemed brother, Deacon C. R. Cross, of Talladega will please accept our thanks for a list of new names and for words of encouragement. He concludes his letter by saying, "I hope our paper, the ALABAMA BAPTIST, will continue to grow in interest and popularity until every Baptist family in our State shall have the benefit of reading it."

I need funds to enable me to prosecute the work entrusted to me. I want to visit the Tennessee valley before the winter sets in. I am ready to go as soon as I have the means. Will the brethren who made pledges at the convention please remit—T. M. Bailey, Cor. Sec'y. S. M. B. Marion, Nov. 20th.

Antioch Baptist church has not had regular preaching for years, and had only one member who held on wishing to see the cause of the Lord again revived: On the first Sunday in November, at 11 o'clock, a large congregation met at this church and listened attentively to a warm, heart-searching and instructive sermon, on the subject of faith, delivered by Rev. Jas. A. Arnold. With the consent of sister Thompson, the only member, the doors of the church were opened and several united by letter.

Bro. Arnold will preach for us again on the first Sunday in December. We desire the prayers of all Christians, that God may bless us abundantly and add to our number such as shall be saved, that we may "increase more and more." We shall meet every Sunday at 11 o'clock.

H. R. Schramm, Church Clerk.

FIELD NOTES.

—Rev. A. T. Sims succeeds Rev. W. G. Curry as evangelist of the State Board.

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Bro. Geo. E. Brewer, of Opelika, removes to his home in Chambers county, near Dudleyville, this week. Correspondents will address him hereafter at Dudleyville, Tallapoosa county, Alabama. He promises to try to get some subscribers for us. We shall be very glad to receive them.

The Midway church, Bullock county, has called Bro. W. S. Rogers for two Sundays in each month. He has large and attentive congregations at both day and night services, and the outlook is encouraging. Bro. Rogers will also serve Hurtville one Sunday and Mt. Zion one Sunday in each month during the coming year.

Our esteemed brother, Deacon C. R. Cross, of Talladega will please accept our thanks for a list of new names and for words of encouragement. He concludes his letter by saying, "I hope our paper, the ALABAMA BAPTIST, will continue to grow in interest and popularity until every Baptist family in our State shall have the benefit of reading it."

I need funds to enable me to prosecute the work entrusted to me. I want to visit the Tennessee valley before the winter sets in. I am ready to go as soon as I have the means. Will the brethren who made pledges at the convention please remit—T. M. Bailey, Cor. Sec'y. S. M. B. Marion, Nov. 20th.

Antioch Baptist church has not had regular preaching for years, and had only one member who held on wishing to see the cause of the Lord again revived: On the first Sunday in November, at 11 o'clock, a large congregation met at this church and listened attentively to a warm, heart-searching and instructive sermon, on the subject of faith, delivered by Rev. Jas. A. Arnold. With the consent of sister Thompson, the only member, the doors of the church were opened and several united by letter.

Bro. Arnold will preach for us again on the first Sunday in December. We desire the prayers of all Christians, that God may bless us abundantly and add to our number such as shall be saved, that we may "increase more and more." We shall meet every Sunday at 11 o'clock.

H. R. Schramm, Church Clerk.

Bro. Wilke's Sermon.

Dear Baptist: In the Baptist of October 23rd, is the sermon of Bro. W. Wilkes, based on 1. Thess. 5:1. I want to thank my fellow-laborer in the State Mission work and take his hand for one expression in that sermon. It is this: "The grand old Doctrine of Election according to that Election constitutes our identity with the exercise of faith by man. God is sure to elect those who first elect themselves." In the above quotation, he is striking at some men's views of the doctrine, not his own.

It occurs to me that I have read something like that in a pamphlet entitled "Why I am a Missionary Baptist," the doctrinal part of which sounded very much like Cumberland Presbyterianism. I wonder why it is that some brethren regard Election as such a bugbear. Does it stand in the way of any man's salvation? Can any man know that he is not elected until he has diligently, perseveringly, reverently, in a spirit of submission, sought the grace of God, and been rejected? Say what we will, the grandest success ever achieved by any minister of Christ on earth, was by those who shunned not to declare it. George Whitfield and Charles Spurgeon are worthy examples. We all know how Whitfield preached and how Spurgeon still preaches, and we know of their success.

T. M. BARBOUR, Tuscaloosa, Ala., Nov. 13th, 1879.

State Mission Board.

J. J. D. RENO, Talladega, Pres't.
T. M. BAILEY, Marion, Cor. Sec'y.
EVANGELISTS OF THE BOARD:

F. C. David, J. S. Yarbrough,
A. T. Sims, B. F. Hendon,
W. B. Crompton, J. E. Cox,
G. M. Lyles, W. H. DeWitt,

J. Hogan,
With three others just appointed but not yet heard from.
Contributions to be sent to the Cor. Secretary, at Marion.

State Mission Work.

During the past three months the evangelists of the State Board baptized 46 persons, constituted 4 churches, re-organized 1, organized 13 Sunday-schools and 17 prayer meetings, received by letter into pastorless churches 48. One hundred and sixty-two persons were baptized in connection with their labors.

T. M. BAILEY, Cor. Sec. S. M. B. Marion, Nov. 13th.

Birmingham Church Fund.

Bro. T

New River Association Again.

A CORRECTION.

Bro. G. W. Graves, in his account of the meeting of this association in your last issue, says, "The State-Mission work was a failure in this association last year. The district evangelist came among us but once, &c." I know Bro. Graves, and I think he is too good a brother to misrepresent anything knowingly. But in this instance he has made a mistake. I made two tours in this association last fall and winter, three from early spring to winter, and in December before I assayed to do so, and got badly frost bitten in going to them, from which I suffer until the present. I intended to visit them again last June, and wrote Bro. Graves and others of my intention, and I asked him to get the churches to send some means for my family. His reply was, that the churches would do nothing, upon the receipt of which, I abandoned the trip, from sheer necessity, in order to provide for my impoverished family. Any other right minded minister would have done the same.

As to Bro. Graves' assertion that the work was a failure, if he means a financial failure, I heartily agree with him; but if he means that the work done was a failure in other respects, then we differ. As I do not wish to speak of the good accomplished through my labors, under God, you will please insert here the following, from one of the foremost preachers in the bounds of the association, who has since moved west. This letter was written a few days after I had left the meeting where I had preached several days and nights. Some had professed and joined the church before I left.

Fayette C. H., Ala., Oct. 16th, 1879.
Dear Bro. Barbour: The meeting began with us closed last night, it was one of the best ever held at this place. While there has not been as many conversions as at other times, yet there seemed to be a deeper work of grace in the hearts of all, a revival of works, as Bro. Foster would say. Just what all sensible evangelists labor to accomplish. There were five or six conversions. I baptized four on Sunday. But best of all, my wife was happily and soundly converted to Christ. She wishes to see you that she may tell you what a dear Savior she has found. [She did see me, at the same place, in less than six weeks.] One man who was converted wants me to say to you, that when you preached on Wednesday night, you preached the devil out of him and preached Christ into him. May the Lord be with you and bless you.

Yours fraternally,
J. E. BELL.

More could be taken from this interesting letter, but I forbear. The brethren will remember that I have four associations in my field, and made one tour in the fifth one. They could not, therefore, reasonably expect me to visit them all very often. Nor to visit every church when I did come.

One word more. Bro. Nickols, in his account of the association said, "It was claimed as justification for non-payment of pledges made by the churches, that Bro. Barbour did not perform the work, in our bounds which was promised." That this objection is already answered in this communication all can see. I have no desire to place in contrast, the work done in the New River Association and the amount paid by them. If any brother is anxious to know how they compare, he can find out by addressing the Corresponding Secretary Rev. J. M. Bailey, at Marion, Alabama.

I have nothing but the kindest of feelings for every body in the New River Association, and only wish I was able to visit them often at my own charges and preach to them the "unsearchable riches of Christ."

T. M. BARBOUR.
Tuscaloosa, Ala., Nov. 17th, 1879.

The Danger to the Seminary.

I think it my duty to warn the brethren of the danger to the Seminary. The number of students in attendance has been annually increasing since our removal to Louisville, and the number this year is as great as at any previous session, our means of annual support are so utterly insufficient, that unless the brethren aid in this direction, this must be our last session for some years to come; until, indeed, we can get enough endowment raised, collected, and funded, to produce a sufficient income for its support. This fact was stated last May at the Southern Baptist Convention. One of our ablest agents, Dr. Wharton, was selected to secure such support. He and I have both done what we could. We have attempted not only annual collections from each church, but also to get bonds for five years to come of sufficient amount to give the needed annual income for that time. Our efforts in this direction have met with only limited success. I sent out circulars begging such bonds, and sent out blanks to about two thousand persons. I have not had over fifty responses. I also implored

pledges, as he has also done, for collections in each church. But only a few, not twenty in all, have thus far done so. The result is that the expenses since May, even not including the salaries of the professors, have been nothing to pay professors' salaries. To secure the payment of the latter, so that the professors might not suffer, I have borrowed from one of our banks here and advanced the salaries of July and October. Another quarterly payment falls due January 1st, and I have not the means of borrowing or advancing any of that.

I am therefore compelled to ask an immediate collection in each church in the South for this purpose. Will the pastors and brethren do this? The closing of the Seminary would be, not in my mind only, but that of almost all our brethren, a calamity which can not be measured. Yet unless it can be shown by the assistance from the churches that annual support can be obtained, I see no other prospect, and I feel it my duty to say, such a collection will only give present relief, but will be an earnest of what can be done in the future.

I state the case calmly, because I wish it to be acted upon from deliberate conviction of the danger we are in, and from an earnest purpose to avert it. Yet my calmness must not be mistaken for lack of conviction that we are pressing in need, and must have all the help in this direction which we can get from our churches.

I ask that all who owe money for annual support will at once send it. I ask that each brother and sister will send us what they can, individually. I ask especially that upon the first Sunday in December a special collection be taken up in each church. If that Sunday be not convenient, let it be done on any other Sunday in December, or on the first Sunday in January.

Let the money be sent by express or in postal orders, or in drafts upon any bank; it will be better, however, that the draft be on some bank in Louisville or New York. When this can not be done, let the money be sent in a registered letter.

If any brethren or churches are willing to give an equal amount for each of five years to come, I shall be glad if they will so state, and I will send blank bonds to that effect to be signed, or if they are unwilling to give bonds, which are best for convenience sake to us, I will keep a list of the pledges. Be careful to state the names and post-offices distinctly.

Address me at 310, Fourth avenue, Louisville, Ky.

JAMES P. BOYCE,
Treasurer Southern Baptist Theological Seminary.

Ordination.

Pursuant to a call of Shady Grove Baptist church, Cherokee county, a presbytery consisting of Elders M. A. Cornelius, pastor of the church, R. A. Pinkerton, N. F. Adams, William Moon, Dr. Jones and J. B. Appleton, convened Saturday before the second Sabbath in November, for the purpose of setting apart Rev. E. B. Hanna to the full work of the Gospel ministry. A sermon appropriate to the occasion was preached by Eld. Pinkerton; text, 1 Tim. 4:16.

The presbytery was organized by calling J. B. Appleton to the chair and appointing Bro. Adolphus Dickinson clerk. Adjourned till Sabbath morning.

At 10 o'clock a. m. Preaching by the candidate. After a short intermission the presbytery proceeded as follows: Examination of the church and candidate on qualifications, Christian experience and call to the ministry, by the Moderator; on doctrine and practice, by Eld. Pinkerton; all of which being satisfactory, the presbytery laid hands on him in the presence of a large and deeply interested congregation. Ordaining prayer by Eld. Moon, after which a solemn and impressive charge was delivered by Dr. Jones in presenting the Bible. The hand of welcome was then extended by the presbytery, joined by the whole church amid good feeling.

Bro. Hanna came to us a few years ago from the Methodists, was baptized by the writer, ordained a deacon the same year, and now goes forth to preach the Gospel under the sanction of a part of the ministry of three associations. May he long live to herald the glad tidings of salvation to a guilty world, a work for which he seems to be eminently qualified. At the same time and place Brethren John Livingston and Henry Roberts were ordained deacons.

J. B. APPLETON, Mod.
ADOLPHUS DICKINSON, Clerk.

Mr. Spurgeon is said thus to address every person seeking admission to membership in his church: "Well, if you are received what individual work are you going to take up and carry on for the Lord?" As a result he now has enrolled in his parish register 5,756 communicants who represent just so many willing workers under his leadership. He saves his own strength by doing nothing that his parishioners can do equally well.

A Request.

Will some brother in each association in the State, be kind enough to send me a copy of the minutes of his association for the present year? It will greatly aid me in my work.

T. M. BAILEY,
Cor. Sec'y S. M. B.
Marion, Nov. 20th.

ALABAMA NEWS.

A postoffice has been established at Pine Orchard.

Corn is selling in Rockford at 65 cents per bushel.

There are only six prisoners in the Macon county jail.

The Greensboro Beacon of last week contains nine marriage notices.

Sixteen prison birds are languishing behind the bars of Bullock county jail.

Charles Wallace had his hand cut severely while feeding a gin in Bibb county.

A negro, named Chas. Leonard, was shot and killed near Batesville on Friday night of last week.

The cotton seed law passed by the Legislature at the last term does not include Macon county.

An altercation between two parties near Randolph resulted in the cutting of both with knives—one seriously.

The Eufaula Times is preparing to get out a Sunday edition which will be devoted wholly to religious news.

For the week ending the 7th, there were mailed at the Selma postoffice 13,625 letters and 10,990 newspapers.

The Grand Jury held in session at Uniontown, returned 33 indictments, many of them of a very grave character.

The Medical Association of Perry county, held its semi-annual meeting in Uniontown on Tuesday night of last week.

The Evergreen News says: Mr. C. Smith's mule died under him, Sunday night, while he was coming to town for a doctor.

On last Tuesday week, near Cusseta, as the pay train was returning from West Point, a deaf woman was run over and killed.

A horse belonging to Mr. James Hooks, of Oldtown beat, Conecuh county, killed himself last week by eating too many peas.

The Iron Age says: We learn that our coal mines are having a boom just now. The low water in the Ohio river has forced Memphis, New Orleans and other points to seek coal in this region. Our mines are having a lively time filling orders for these points.

The Monroeville Journal says: Chas. Roberts, charged with the murder of D. W. Rankin some time since, succeeded in effecting his escape from the jail at this place, last Saturday, by means of a key which he had made out of a chicken bone or tooth brush handle, and a piece of wire.

Sandy Ridge, Monday of last week, Robert McQueen had one arm caught in a gin he was feeding, and much of the flesh torn off, and the arm severely lacerated.

A party of gentlemen from New Albany, Indiana, will be in Calera this week to consider the practicability of rearing the rolling mill from Briarfield to that place.

Charles Mims, colored, was convicted at the recent term of the circuit court for burglarizing a plug of tobacco, and sentenced to the penitentiary for five years.—Monroe Journal.

Hon. L. R. Smith had the misfortune to lose his steam grist mill and several bales of cotton by fire on the night of the 5th inst. The Choctaw News says the burning is supposed to have been accidental.

The Huntsville correspondent of the Nashville American says another new paper, for the colored people, will be established there soon, making three papers recently established in Huntsville in the interest of the colored race.

Also: We have been informed that the ladies of Evergreen are talking of petitioning the Legislature to pass a law to prohibit the sale of intoxicating liquors within the corporate limits of this place.

The Woodstock Iron Company contemplate having a railroad surveyed during the winter from Anniston to the coal beds in St. Clair county. The road will intersect Coosa river about the mouth of Broken Arrow creek.

The receipts of cotton at this port, for the week ending the 13th inst. up to 5,926 bales against 4,351 bales during same week in 1878, and making the 58,334 bales against 42,028 bales to same date last year.

Dr. A. C. Crymes, shot and killed his brother Geo. P. Crymes, at Batesville, on Tuesday night of last week. Thinking it was some one endeavoring to break into his house, he called him several times and receiving no answer shot and killed him.

A young negro tramp, stole about \$50 from the money drawer of Freeman & Bynum, while Mr. Freeman had stepped out, one day last week. The boy was captured at Stevenson, and is now in jail. About \$18 was recovered.—Scottsboro Citizen.

The Scottsboro Citizen says: Mr. William Sanders, commonly known as "Whacker," was found dead in his bed at the residence of Robert Estes near this place, Wednesday morning. He was a very old man, aged about 70 years and is supposed to have died of apoplexy.

Also: Our little town was thrown into quite an excitement early this morning by the intelligence of the mysterious death of Sam Mooney (col.) who was found dead in a well at the steam mill of Mr. Wm. T. Rutledge. A coroner's jury decided that he came to his death by falling in the well while having a fit.

A negro man on the DeYamper plantation, some few miles north of Uniontown, had a difficulty with his wife on Sunday last, when she stabbed him with a fork in the left breast, near the heart, causing instant death.

The Birmingham Iron Age says as follows: "At the last sitting of the Commissioners Court of Bullock county, that body refused to pay an account of Culver, Page & Hayne for Stationery, because the law requires that all such goods be bought in the State whenever they can be so purchased as cheaply as elsewhere.

The Russell Register says: Some time since some wood cutters on the plantation of W. S. Glenn found a leaden bullet imbedded near the heart of a pine tree, over two feet in diameter. The ball must have been fired many years ago, as no trail or mark of its entrance or passage to the heart of the tree could be found.

The Cherokee Advertiser says: There is a prominent citizen of Dadeville, Tallapoosa county, who has raised six sons and seven daughters, making in all thirteen children, the youngest of whom is twenty-four years of age. They are all living, and scattered from Tennessee to California. The most peculiar feature of the family is that they have never all been in the same place.

MARRIED.

In the Presbyterian church, Tusculum, Ala., Nov. 20th, 1879, Mr. Jos. E. Gilbert and Miss Margaret Warren.

In St. Louis, Mo., Nov. 19th, 1879, at the residence of J. N. Stegall, Esq., by Rev. W. W. Boyd, D.D., Mr. Geo. A. Pearce to Miss Mamie West, both of Mobile, Ala.

At the residence of Mr. Wm. Underwood, in Perry county, Nov. 20th, 1879, by Rev. Jno. L. West, Mr. Jno. D. Thompson and Miss Lula L. Andrews.

OBITUARIES of subscribers or members of their 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.

DIED, Nov. 2, 1879, at the residence of B. D. Crum, in Dallas Co., Dr. Henry T. Crumpton, father of Rev. Wash. B. Crumpton, in the 89th year of his age.

In Memory of Mrs. M. E. Lancaster, Wife of A. Lancaster, who died at the residence of her husband, near Coffeeville, Clarke county, Ala., about the first of Oct., 1879.

She joined the Baptist church of Christ at Ucanush, Oct. 6, 1847, and was baptized by Rev. John Tolbert. She was born June 10, 1818, and lived a Christian life thirty-two years, beloved and respected by all who knew her. In all the relations of life she was amiable, modest and retiring, a faithful wife, a loving mother, and a zealous Christian. Her faith abode with her to the last. Only a short time before her death she said to her physician, "I am willing to go," and called her daughter, Mrs. Caves, and gave her her last instructions. She leaves a husband and daughter and many friends to mourn her loss.

PASTOR,
Clarke Co. Democrat please copy.

DIED.

In Dallas county, Ala., November 3rd, (her fortieth birthday) Mrs. Lou Trayler Edwards, wife of Bro. D. B. Edwards.

After a lingering illness, in which Christian faith, patience and fortitude were most impressively exhibited, a good woman passed away. It would be a common place remark, but nevertheless a true one, to say that she will be missed by her family and friends, and it would be equally true, if not so common, to say that the church and the Missionary Society, of which she was a devoted and efficient member, will find it difficult to supply her place. She loved the Lord with all her heart, and with an earnestness and a prudence not often excelled she served him—not only in her own exemplary walk but also in activity in the advancement of his cause. And of course she enjoyed the religion which she professed. She loved to talk about the church, its interests, and its blessings. The home and the consolations of the Christian were hers, and neither grief, nor death itself, could take them from her. She was the preacher's friend—she was my friend; and although there are warm hearts still to greet me in the grief stricken home, yet when I go again she will not be there to meet me, as she has so often done in the past, with an unaffected cordiality that plainly said, "Welcome." Calmly, and with intelligent confidence, she met death and the grave, because she leaned on Jesus, and now

"The storm that wrecks the wintry sky
No more disturbs her sweet repose,
Than summer evening's latest sigh,
That stirs the rose."

NEUROUS PEOPLE should avoid the temporary relief of tea and coffee. A cup of pure Cocoa will be found nutritious as well as sedative. Insist upon your grocer's furnishing Walter Baker & Co.'s preparation.

"Professor, do you advocate the use of the rod?" asked a fond mother, whose children were making life in a seaside hotel unendurable. "Well, yes, in common cases," said he, "but in emergencies I prefer a revolver and BLACKWELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO."

Chew Jackson's Best Sweet Navy Tobacco.

Straighten your old boots and shoes with Lyon's Patent Heel stiffeners, and wear them again.

R. W. B. MERRITT,
JOBBER AND DEALER IN THE LATEST Improved Sewing Machines of all makes, also KIM, and other Sewing Machines, and BAZAR PAPER PATTERNS.
Broad Street, Selma, Ala.

Wherever "Cassens' Honey of Tar" has been introduced, in hamlet, city or country neighborhood, it has won its way to popular favor as a reliable remedy for Coughs, Colds, and diseases of the throat and lungs. It also affords relief when used for Croup, Hoarseness, Bronchitis, etc. Price 50 cents a package.

For sale by all druggists.

A DISORDERED heart never disturbs one's serenity, but just let digestion stop, or the stomach hold up for repairs, and the man or woman is sick all over—feeling cross and stingy, and would put a bone in the soap stone digestion, and keep the stomach and liver in working order, use Portline or Tabler's Vegetable Liver Powder. Price 50 cents a package.

For sale by all druggists.

Our Bro. Bertrand Zachry, of Opelika, has a new advertisement in our paper this week. It is now just 21 years since Bro. Zachry began to buy furs in Atlanta, Ga. He spent 12 years in Atlanta and 1 in Columbus. For the last 8 years he has been in Opelika. It is said that during all this time only one complaint has been made against him. In that instance he entrusted the money to another party for delivery. The citizens of each neighborhood will find it best, most convenient and cheapest to club together in shipping their furs. Let each party tie his into a separate parcel and label it, and then pack the whole into one bundle and ship it. It is a foolish waste to throw away furs of any kind. Ship them to a regular dealer and get the money for them. We recommend Bro. Zachry to the full confidence of our readers.—PUN. ALA. BAPTIST.

A Visage Rivaling in Yellowness

That of a "Heavenly Chinese," if belonging to one of our race, can scarcely be described as attractive. But worse than this, it is the index of a disordered liver, of a liver that needs arousing and regulating. The remedy is at hand, prompt, efficacious. A course of Hostetter's Stomach Bitters will expel the maddened bile from the blood and divert it into the proper channel, open the bowels, remove the dyspeptic symptoms which invariably accompany biliousness, and counteract the rapidly developing tendency to dangerous congestion of the liver, which must always exist when the skin and whites of the eyes are so yellow. The bile is thrown through the right lower ribs, side and shoulder blades, the nausea, furred state of the tongue, and unpleasant breath which indicate liver complaint, in short all its disagreeable concomitants are removed. To be sovereignly corrective, which in addition to its regulating properties is a superb invigorant, and a pure and agreeable medicinal stimulant, appetizer and nerve.

Chew Jackson's Best Sweet Navy Tobacco.

Straighten your old boots and shoes with Lyon's Patent Heel stiffeners, and wear them again.

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An Oriental Journal.

A Journal of Oriental and Biblical Archaeology is to be established by the editor of the American Antiquarian at Chicago, Ill. The design is to condense into it, results of the latest researches in Archaeology in Oriental lands such as Egypt, Syria, Assyria, India, and countries farther East. It will also contain brief accounts of the latest discoveries in Italy, Greece, Troy and other regions known to Classic History. A large number of distinguished scholars have already promised to contribute to its pages, and among them are Rev. Selah Merrill, D.D.; Rev. Howard Crosby, D.D.; Rev. Jas. Strong, D.D.; of Drew Seminary, New Jersey; Rev. J. O. Payne, the best Egyptologist in this country, and many others. The Journal will also embrace correspondence from missionaries and residents in various parts of Asia and Africa, Japan, Polynesia and Australia. Published by Jameson & Morse, 164 Clark St., Chicago, Ill. Quarterly. \$2 per year.

ADVERTISEMENTS.

Furs Wanted!

In making quotations, let all bear in mind that Furs generally fall into four classes. Early fall caught are classed as 2d, 3d, and 4th. Summer caught have no fur, and are considered worthless. Most furs caught south of 33 1/2 deg. are one worth from one-half to two-thirds as much as those caught further north. Good and well furred and well stretched bring best prices. Present quotations will continue until after December.

Mink.....\$0.10 to \$0.50
Raccoon.....0.05 to 0.30
Gray Fox.....0.10 to 0.30
Wild Cat.....0.20 to 0.50
Opussum.....0.05 to 0.15
Muskrat.....0.02 to 0.05
Beaver.....0.50 to 2.00
Otter.....1.00 to 3.50

Round or square skins are best when stretched with skin stretched. In all other cases the fur is lost, and the animal is removed from the trade. We will make prompt payments by Draft, Post Office Money Order or Registered Letter. I hope that I have secured a good trade from Alabama, Mississippi, Georgia, and Tennessee.

BERTRAND ZACHRY,
Opelika, Lee Co., Ala.
Furs and Skins, entirely worthy of confidence, and will do all he promises.—PUN. ALA. BAPTIST.

ALABAMA CENTRAL FEMALE COLLEGE.

A. K. YANCEY, Jr., Pres't.
Tuscaloosa, Ala.

THE TWENTY-SECOND SESSION of the Alabama Baptist Association will be held under most favorable auspices. There is still room for a limited number of boarders. Pupils received at any time and charged from time of entrance.

Parents sending their daughters to this college, may feel assured that their health, and every physical interest, as well as mental training, will receive the constant care of the President and his family.

For full information address the President.

CHEAP SEWING MACHINE.

A FIRST CLASS SEWING MACHINE for sale at a bargain. Apply at THIS OFFICE.

For the handsomest and CHEAPEST BIBLES, Bibles, and Tracts, Foreign & Domestic, CASH PREMIUMS.

For the handsomest and CHEAPEST BIBLES, Bibles, and Tracts, Foreign & Domestic, CASH PREMIUMS.

THE PEOPLE'S MUTUAL RELIEF ASSOCIATION!

Mobile, Alabama.

WM. L. BAKER, President. R. O. RANDALL, Secretary.
WM. W. SUBLETTE, Vice President. H. M. EUSTIS, Assistant Secretary.
W. D. BIZZELL, Medical Examiner.

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.....	Annual Dues \$4.....
Certificate of 2,000.....	Membership Fee 10.....	Annual Dues 5.....
Certificate of 3,000.....	Membership Fee 12.....	Annual Dues 6.....
Certificate of 4,000.....	Membership Fee 14.....	Annual Dues 7.....
Certificate of 5,000.....	Membership Fee 16.....	Annual Dues 8.....

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. An assessment of more than \$100 on any application; no others will be made until the payment of death claims reduces the fund in hand to less than \$5,000.

YOUNG & FRATT,
Cotton Factors & Commission Merchants

