

{No. 1.

SELMA, ALABAMA, THURSDAY, APRIL 15, 1880

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the command to avoid the appearance of evil.

business of transacting some business of importance with the proprietor, whom I had known well in London, came in. He is a mere wreck of what he was. He had come in for another drink. Some half dozen youths, sons of my neighbors, were with him. He insisted on each one's drinking with him until they all did so. How sad I felt when I remembered that a few short years ago he stood so high socially and politically that there was no man in London's society who could successfully compete with him for the Legislature from that county. And his voice was heard in debate. And

How strange it is that Christians are so prone to sin, when they are, at the same time, the subjects of Divine, renewing Grace; and no wonder that the world cannot understand it.

new-born child of God—a spiritual generation—being—an heir of eternal glory—and an expectant of an habitation in Heaven—for such an one is to be a sinner—a *willing* and *habitual* sinner—oh, what an inconsistency! And, yet, dear weeping, sorrowing child of the blessed one, it is nevertheless so! You are all this, and more, as surely as you are now in the flesh. You sin; and you *love* to sin. You become amazed—do not be confounded!—and repeat; it is so. You *love* to sin; and you *love* to be vexed. But stop! let me explain this. It is not of your spiritual and renewed heart—it is of your *flesh*: it is your flesh that loves to sin; and this is a part of yourself; and hence we say in one sense, you sin, because you love to sin. But in *spirit* you do not love to sin—you are grieved for it; and hence it is with you as Paul said: "It is not I that I sin; but sin that dwelleth in me." It is often the case that God's dear children are troubled about this thing.

that the renewed mind does not will to sin; and, finding such doubt their spiritual and renewed birth; and, so doubting, to cry out, like the Apostle, "O wretched man that I am!" But, when they come to look deeply down into the heart, beneath the light of God's Word, they see, by and by, the evil of their feelings and motives; that they do not *not* that sin; but that sin that dwells in me. The Christian has two wills—one of the flesh and the other of the spirit—and it often happens that these are unfounded; and, hence, our griefs—our sorrows—our griefs and sorrows that cannot "keep from sin." Ah, he-

perplexed the great Apostle Paul, may well confound us; for he had grace, great grace; and yet he confessed, that with his flesh he served "law of sin and death." N

he yet exulted and said, "For the love of the spirit of life in Christ Jesus made me free from the law of sin and death!" Brethren, study Paul's writings—there you will get it and it all; and may God bless it that it shall comfort your hearts!

The new editor of the *Lutheran Missionary* has been beset by a host of telephonic messages from a growing army of readers and contributors. Here are a few samples of the

the views presented for his con-  
trast—First Voice. Why don't  
you print more sermons? Second  
Voice. Glad you don't print any sermons.  
Third Voice. Why do you give such long  
theological articles? Fourth Voice. Give  
more theology. Fifth Voice. For heav-  
en's sake don't give us sermons! Sixth  
Voice. You want me to write you must  
first write a serial, for that is the  
only way in which I can do justice  
to my subject and to your readers.  
Seventh Voice. Give us all the church news  
you can, full reports of conventions,  
addresses and the like. Eighth  
Voice. Give us news by all means, but who  
cares about what Tom, Dick and  
Harry did and did here, there and  
anywhere? Ninth Voice. Give news of  
the parts of the church. Tenth  
Voice. I don't want to know about the  
parts. Eleventh Voice. Delighted that you  
are so full of book notices.  
Twelfth Voice. devote too much space to books.  
Thirteenth Voice. I always read your  
selections with great interest. Omis-  
sions. I like the space with the  
rhymes. I like the space with the  
rhymes. Fifteenth Voice. Why didn't you  
publish my article? Sixteenth Voice.  
You entirely too good-natured. Be  
generous to your worst wishes.

centen. Have a column devoted to sciences. Eighteenth. Wife and very fond of good eating, and is always on the lookout for new. Nineteenth. Devote at least a column to secular news. Twentieth. Get more advertisements. Twenty-first. Get more advertisements, and income of the paper. Twenty-second. You ought to be more serene. Twenty-third. You devote too much space to doctrinal articles and are everlastingly holding forth on atheism. What the church is practical godliness. The editor now says that all he wants is to let alone.

ford Radstock, the English Noble-  
man, whose preaching has been so  
fully blessed of God, has been the  
first of the conversions of the Rus-  
sian General Pashkoff, who creat-  
(says a London society journal)  
mission on the banks of the Neva  
is preaching of the Gospel. The  
General is one of the wealthiest land-  
owners in Russia, and possesses vast  
estates in the Ural Mountains, which  
only seen his face once, and that  
several years ago, when he came into  
possession of the property. On that  
occasion the General was so moved  
by the peasants, that he had a thousand  
complaints made against  
himself, that he vowed he would  
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Radstock is doing much good among  
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which alone there are over 100,000

the value of church property in the United States is \$500,000,000.

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## Alabama Baptist.

SELMA, ALABAMA, APRIL 15, 1880.

JOHN L. WEST, PUBLISHER.

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Contributions to be sent to the Cor. Secretary, at Marion.

All Evangelists of the State Board are authorized agents for the ALABAMA BAPTIST.

## OUR FOREIGN MISSIONARY WORK.

The Foreign Missions of the Southern Baptist Convention. By H. A. Tupper. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. Richmond, Va.: Foreign Mission Board of the Southern Baptist Convention. Pp. 512.

Prior to our last Conventional session at Richmond, a series of instructive sketches had appeared in our Southern Baptist papers, giving a description of our Foreign Mission field, and a history of the evangelical laborers who had been sent to occupy them. We were so impressed with a sense of their value, that we presented a resolution, which the Convention cordially adopted, that Dr. Tupper be requested to publish his articles in a permanent form. To that action, the present elaborate and deeply interesting volume is Dr. Tupper's response. The missions of which he gives a detailed account are the following: Brazil, Italy, Canton, Shanghai, Shantung, Ceylon, Japan, Liberia, Sierra Leone, Yoruba. To these is added a brief history of the origin and growth of the Southern Baptist Convention, and some important statistical tables. The introduction of two letters written by Dr. Tupper to a Jewish Rabbi, although seemingly out of place in a historical work, is doubtless explicable by the fact that the zealous writer has at heart a mission to the Jews, and takes this method of awakening interest in that undertaking among the denomination at large.

The work prepared by Dr. Tupper is charged with valuable information, unattainable elsewhere, and cannot be read without awakening a livelier interest in the spread of the Gospel in heathen lands. He brings us into cordial relations with our devoted laborers, by allowing them, as far as possible, to speak for themselves in journals and letters. Thus we become familiar with their experiences of labor, peril and success, and know personally those whom heretofore we have known only by name. We learn how much the cause of Christ may cost in respect not to expenditures only, but to afflictions, reproaches and precious lives. And the missionary work is more easily realized, as we read the geographical descriptions here given and examine the accompanying maps which show our mission stations. The Baptists of the South owe a debt of gratitude to our hard-worked Secretary for this compendious volume, prepared as it has been amid all the distractions and toils of the great office he fills so efficiently.

The book ought to be widely circulated. Our people need to know the facts it contains. We ought to read them to our children and write them on our hearts. The more we have of the spirit of Christ, the more we will deplore the little we have done toward the conversion of the world. We are not unthankful that Southern Baptists have fourteen ordained missionaries, and seven hundred and fifty church members in heathen lands, but how small the number appears, when we remember that we are the largest body of Baptists on earth!

To those persons who claim that Foreign Missions are a failure, we commend the summary of missions given in this work, pp. 488, 489. The number of ministers employed by the evangelists is 45,123; the number of converts is 9,695; the number of churches gathered by them is 757,182; the number of pupils in the mission schools is 253,949. Does this show a failure?

E. T. W.

## WHAT IS THE BENEFIT OF AURICULAR CONFESSION AND PRIESTLY ABSOLUTION ACCORDING TO CATHOLIC AUTHORITIES?

The editor of the *Catholic Mirror* undertakes to show what good is effected by the Roman Catholic Priest when he declares that a man who truly repents for his sins is pardoned by God. In his article upon the subject, published some time ago, he admitted that "remission" or forgiveness of sin "is not and never can be unconditional, the one indispensable condition being true repentance." We then asked, What then does the priest's absolution amount to? The pardon of the sinner being conditioned upon his repentance, is not the priest's sentence of forgiveness the mere declaration of a fact which anybody else can make as truly as he?

A fact, we say, in case the man is a penitent; for if he is not, the *Mirror* confesses that no living man, priest, bishop or pope can break "the connection between sin and penalty," and the absolution is worthless. Take, for example, the case of David, when he repented and made confession. That our contemporary may find no unfairness in the reference, we quote from his own Bible, Ps. 51: 7, 8. "I have acknowledged my sin to thee and my iniquity I have not concealed. I said, I will confess against myself my iniquity to the Lord, and thou hast forgiven the wickedness of my sin. (The Psalm is the 32nd in our common Version.) David's forgiveness was conditioned upon his repentance. He penitently confessed his sins to God, and God pardoned him. This was the fact: now would it have been any more a fact if the confession had been made in the hearing of a priest, who assured him, in the name of God, of pardon. Would the pardon have been less a fact had he breathed the lamentable story in the ear of Jonathan, and received from him the like assurance? Or, to take the case just as it occurred, was his pardon any the less large and free, because he sought no human mediator, but poured his confessions directly into the ear of God? This is the point we want our neighbor to settle.

Instead of settling this difficulty our contemporary appeals to Scripture in vindication of the practice of auricular confession and priestly absolution. Unfortunately for his cause the two texts he quotes have nothing to do with the subject. The first is "confess ye your sins one to another and one to God." There is no trace of auricular confession [poured into the ear of a priest] in these mutual confidences of the Christian family; and no trace of priestly absolution in these fraternal intercessions. The interference of a priest in such a case would be a sheer impertinence.

The second proof text the *Mirror* quotes as follows: "Whoso sins you shall forgive, they are forgiven them; whoso sins ye shall retain, they are retained." This power he says was given to the Apostles, and is inherent in their successors. But he has already admitted that no human being can break the connection between sin and punishment, and that the pardon of sin is conditioned upon the repentance of the sinner. What then is the absolving or condemning power of which our Lord speaks? It is simply declarative. The Apostles received the Holy Ghost that they might publish the divinely appointed conditions of salvation. Those who accepted these terms were saved, those who rejected them were lost. Such was the Lord's will then; such is it now. And if any man, even an Apostle, yea, if an angel from Heaven, preach any other Gospel he is condemned. Gal. 1: 8. Where then does the priest with his absolution come in?

The *Mirror* advises us to read certain Catholic books for further information. But the said books leave the difficulty just where they find it. Take for example, Cardinal Wiseman's sermon on confession. This eminent Roman Catholic authority says: "You may recant your offences to the priest with all sincerity, with every appearance of humility, and he may pronounce over you in the most solemn manner the sentence of absolution; but if you are not really sorry for your sin as an offence against God, and if this sorrow is not so sincere that you are determined never more to offend him, cost what it may, your absolution is null and void of effect. But this is the slightest evil incurred; for the confession is a sacrifice—a prostration of a most holy rite, instituted by God for a most sacred purpose. Instead of retiring from the feet of God's minister, like Magdalen, cleansed from your stains, you have added to them another of the blackest dye and have plunged still deeper into the abyss of crime. What profit then is there in the priest's solemn sentence, 'Absolve te.' It is void of any effect, the man over whom it is pronounced is impenitent. It is superfluous if the man like David has already repented before God. In one case, the priest's pardon is a mistake; in the other, it is an act of supererogation—in both it is worthless."

E. T. W.

## TRAVELLING DOWNWARD.

A sensation was produced recently in New York by the apostasy of Dr. Francis Dillon Egan, late rector of St. James Protestant Episcopal church, San Francisco, who after having spent many years in the Protestant communion and ministry became a Roman Catholic. How the change was effected Dr. Egan explained to a congregation in St. Bernard's Hall, N. Y. The statement is a curious one, conveying lessons which the reverend lecturer had not at all in his mind.

The Word of God seems to have had no appreciable influence either upon the personal experiences or the ecclesiastical status of Dr. Egan. His early religious training was, he said, "warped and perverted" by Hogan's Work on Popery, and D'Aubigne's History of the Reformation, with other books of a similar sort which had thoroughly "prejudiced him and darkened the light that dawned upon his more mature years." At an early period he became a member, and soon afterwards a minister, of the Methodist Episcopal church at Philadelphia.

The successive steps of his descent, until at last he went down on his knees before the Roman Catholic Archbishop, are thus indicated by Dr. Egan. In his researches as a Methodist preacher he found it impossible to reconcile the theological teachings of John Wesley with the system of religion of which he is the reputed father. Mr. Wesley's works placed in his hands as text books, showed on perusal that Methodism had no validly ordained ministry, and therefore, no authority as a church; in fact, Wesley lived and died a clergyman of the established Church of England. Dr. E. turned, therefore, to that denomination, hoping to find the truth. But this church, also, was weighed in the balance, and found wanting. There was a direct antagonism between the Anglican Church and itself and also with all other Protestant denominations. Anglicanism was too much of an ecclesiastical mermaid, too elastic, at once severely ritualistic and too widely latitudinarian. He must seek a church where unity existed. Suddenly he awoke from his delusion, the occasion being a letter from the Roman Catholic Archbishop of San Francisco, who closed with the benediction and formula of "one only Catholic and undivided church." He sought authorities, exhausted every source of information and finally brought the answer humbly on his knees to the prelate.

The logic by which the humiliated convert conducted into the arms of the Roman Catholic church is not as coherent as it seems. He has evidently taken it for granted that the churches, in their progress during the last three centuries, have been deteriorating. To discover the genuine Church of Christ therefore, one had but to trace the line of church succession for three hundred years, and he would discover that majestic reality in the Latin communion of which modern Protestantism is an offshoot. This opinion of Dr. Egan is a grievous mistake. Imperfect as Protestantism is, it is an improvement upon the Romanism from which it sprang. It is a higher type of doctrine and morals. Methodism is purer than Episcopacy; and Episcopacy is purer than Romanism. He who abandons the first for the second and the second for the third is going downward at every step.

The principle no doubt is true that the most ancient Christian church presents to our view the organization which claims our allegiance as believers. But that church is not the church of the Middle Ages; but rather finds its examples in those obscure communities of disciples against whom Rome kindled the fire and drew the sword. What the Church of Christ is, we must decide by investigating not the history of three hundred years, but the history of the Christian era. Or rather we must investigate the beginning of that era, and observe what sort of churches was established by the inspired apostles of our Lord. We have their own writings in our possession. We can read for ourselves their acts and epistles. And, in the light of these genuine and authoritative records, it is clear that no such institution as the Roman Catholic church was known in apostolic days. The trouble with Dr. Egan was that he traced the history of religion to the age of corruption, and stopped there. He should have gone fifteen hundred years further back, and reached the age of Faith and Inspiration, and learned from Christ's official messengers what the will of the Lord is.

The formula which converted him, "one only Catholic and undivided church," is a mere assumption of Romanism. The Greek Catholic Church, embracing a third of the whole Christian population of the globe, is Rome's rival both in title and in numbers. Nor is Romanism "undivided." Different faiths are cherished beneath her boasted unity—the faith of Augustine, the faith of Loyola, Gallicanism, Ultramontanism. We are satisfied that

there is to-day more unity among the Regular Baptist churches of the country—a unity unconstrained and informal—the unity of doctrine and spirit—than fetters the membership swayed by the Papal See. Not the hands of a prelate, but a spiritual change creates the members of the church of Jesus Christ. And not drops of holy water designate the professor of the Christian religion, but "burial with Christ in baptism," the ordinance which the Apostolic Church of Rome maintained, but which the corrupt church of Rome has long since set aside. Dr. Egan had better read the Epistle to the Romans, and thus find his way to the true churches which are built upon the foundation of the Apostles and Prophets, Jesus Christ also being the chief cornerstone.

E. T. W.

## HELP TO THE STUDY OF GOD'S WORD.

Hitchcock's Analysis of the Holy Bible. New York: Alvin J. Johnson & Son. E. Black, agent, Montgomery, Ala. pp. 1160. Price \$9.75.

This elegant octavo is a most valuable contribution to the student of the Word of God, and especially to the preacher of the Gospel. In this volume the whole of the Old and New Testaments is arranged, according to subjects, in 27 books. The work is based upon that of Matthew Talbot, whose laborious compilations have served as the foundation for West's Analysis, Eadie's Analytical Concordance, Whowell's Analogy, and the present volume which is beyond comparison the best of them all. The indexes, tables and systematic cross-references give the reader an easy command of any subject or text with its parallels and connections. The student, in the use of this book, can at once discover what the Scriptures teach in regard to each specific subject, whether theological, moral or archaeological. And each general subject is carefully analyzed, so as to afford proof-texts and even outlines for exposition. Thus, to take the first book as an illustration: the subject is Scripture, which is unfolded in five chapters: 1. Books and Authors; 2. Promulgation of Scripture; 3. Characteristics of Scripture; 4. Duty to know and obey Scripture; 5. Advantages of Scripture. The minor divisions under these heads are 58 in number, affording all the specifications embraced by the general subject. The preacher can see, at a glance, how helpful such a manual must be, affording full and easy information in regard to every theme in the Bible, and exhibiting these themes in a classified form.

In addition to the analysis, we have Cruden's Concordance of the Holy Scriptures, as revised by Dr. John Eadie, professor of Biblical Literature in the United Presbyterian Church of Scotland. This gives a complete idea of the words of the Bible, with the chapters and verses where they are found. No one can consult the Scriptures with ease and accuracy except by the help of a concordance, and Eadie's Cruden is the best. The work also includes a pronouncing dictionary of Scripture Proper Names with their interpretation; Tables of measures, weights and coins; A Dictionary of Religious Denominations and Parties; A History of the Bible, and a Family Record. This entire library of references is of high authority, having been revised and edited by Dr. R. D. Hitchcock, Washburn Professor of Church History in the Union Theological Seminary, New York City. The volume is also illustrated with copper plate maps and with engravings from the original drawings of Nast and Carpenter. We wish that every minister and every Sunday-school teacher in our land could have a copy of this admirable and fruitful volume. As it is both a Bible and a concordance, the student need have no other book at hand, in investigating any topic or finding any text in Scripture. And the contents are so arranged as to make the work eminently instructive; the divisions and the grouped passages reflect light upon each other and suggest ideas which would not have been likely to occur in ordinary reading.

REV. M. T. SUMNER, D. D. It is to us a pleasing fact that Dr. Sumner has settled in North Alabama as pastor of our church in Athens. He is so well and so favorably known that it is scarcely necessary for us to say a word to our brethren of that part of the State in commendation of him. No man in the denomination has served more faithfully. He is emphatically a man of great power, of unsullied name, of deep piety, of courtly address, of rare culture, and withal a great worker. Our brethren who there may rest confident that he is a great accession to our denominational force in their part of the State.

May the Lord, our Savior, open a wide door of utterance to him in Athens and in all North Alabama, and may his pastorate and ministry and counsel be attended with the first order of success, is our heartfelt desire.

## WHO IS LEGALLY RESPONSIBLE?

Recently Dr. Wayland, the editor of the *National Baptist* at Philadelphia, said, in that paper, some things which Dr. J. Wm. Jones of Richmond pronounces a "libel" on himself, under which he "does not propose to sit quietly;" which is understood to be an intimation of resort to prosecution at law; whereupon Dr. Wayland with characteristic boldness and pomp comes forward and bravely declares that he—"one H. L. Wayland by name" is morally and legally responsible for whatever appears in the columns of that paper.

At this point Dr. Bright with his keen sight comes to the front, and informs the public that "the American Baptist Publication Society legally responsible for what is uttered in the *National Baptist*." This is certainly true in as much as the paper is published by that society; therefore a more prudent and offensive man than "one H. L. Wayland by name" should be placed in charge of the editorial management of the *National Baptist* paper, which belongs to and is supposed to be the organ of a National Baptist Publication Society. If "one H. L. Wayland by name" should slander individuals through that paper as he often does the South as a whole, the Society might find the bottom knocked out some day, and "one H. L. Wayland by name" would be no more "legally responsible" than "one Rev. Philetus, Dobbs D. D." by name, is "morally."

However, we bespeak charity for the Society. We beg that Dr. Jones will "rest as quietly" as possible. We have seen him fight the Yankees before, and no man ever did it more bravely or with more soul, but like the rest of us he always comes out "second best," and we opine that this will be the upshot of it again. Besides, we cannot get along without a Publication Society.

R. Our brother, the Rev. L. Law of Copwell, St. Clair county, was burnt out of house and home on the morning of the 1st of April. Accidental. Almost everything was destroyed. Sister L., who was very sick, was carried off in the arms of her son. Friends have been very kind to the family. We mentioned the misfortune at Harpersville on the 1st Sabbath, and that congregation raised fifteen dollars for him.

R.

Bro. Law suffered great loss in the loss of his books, notes of sermons, &c. The funeral notice of his favors which he would greatly feel, by sending him money or other articles, and by sending him good books. Bro. Law is a good, cultivated minister and a worthy brother of spotless name.

## CATHART'S ENCYCLOPEDIA.

It is now certain that Dr. Cathart will publish the *Baptist Encyclopedia*. He expects to get it before the public within the present year. It will not be so large as was at first intended; therefore our notices of men and institutions will have to be abridged. If any brother can call up the facts concerning any of our excellent ministers or laymen who have passed away we should be greatly assisted if they would send us some account of them. We have in hand all that was sent us a year or two ago, but this is not enough to enable us to do justice to the Baptists of Alabama. After the work is finished some of you are going to complain because this or that was not done, when in all probability the fault will be your own—in failing to furnish the data. We shall simply do the best we can with the matter furnished to our hand.

## MEETING OF THE STATE BOARD.

The State Mission Board had a very pleasant session in Talladega last week. We who were present regretted the absence of several members, and those who came so far as from Selma and Marion, do not know so well how to account for the absence of any who live nearer. Personally, however, we knew the reasons for absence with all who were not here, and know that it was not indifference. Just here we will mention that it is very desirable that all members of the Board will attend the next meeting, which will complete the year's work. It is believed that business or propositions of a very important character will come before that meeting. The reports from the Evangelists before the late meeting were encouraging. The Corresponding Secretary's report showed that after paying travelling expenses, he had received only a little over one third of his salary. This was not so encouraging. Yet we have confidence that before the Convention in Greenville most of the Birmingham pledges will be redeemed. Attend to this, brethren.

R. A terrible tornado passed over our community on the evening of March 25th, ranging from one-half to two miles wide, doing much damage to our citizens who were so unfortunate as to be in its track. Many houses and vast quantities of timber were blown down. Strange to say, no one, so far as I have heard, was hurt. It formed near Pineville on the East bank of the Bigbee River, and pursued an easterly course to the Alabama River. Have not heard from it beyond Hampton, Wilcox county. —P. E. KIRVEN, Marengo Co.

## FIELD NOTES.

—We have a large number of communications on hand. Be patient, brethren.

—The ALABAMA BAPTIST has become in my family a "household necessity." —J. T. S. Park, Merida, Texas.

—Rev. W. N. Huckabee has removed from Marion to Randolph, where he will engage in teaching. Correspondents are requested to address him at the latter place.

—I am glad to see Bro. Renfro's able defense of the Baptist churches of Alabama against the whiskey traffic. Write on, Bro. Renfro. —W. H. DeWitt, Nettlesboro, Ala.

—The paper, under the present arrangement, is, I think, steadily advancing in interest. It is cheap enough at \$2.50, and I pray that its success may be commensurate with its merits. —P. E. KIRVEN.

—H. J. No. W. Leslie, of Monroe county, renews his subscription, and says of our paper, "I have always thought it one of the best papers published. There has been great improvement for the better, and I am always anxious to get it."

—By a mistake for which we alone are responsible, more than half of Dr. Renfro's editorial matter is left out this week. We did not discover the mistake until it was too late to correct it. We know that Bro. Renfro will pardon us, and we beg that our readers will also. —PUBLISHER.

—Mississippi gave for Foreign Missions last month \$262.55, while Alabama with several thousand more Baptists, gave \$91.56. Will the brethren of the ALABAMA BAPTIST tell us what is the matter over there? —Bapt. Record.—We call upon the pastors of our churches to answer that question.

—The district meeting of Liberty Association will be held with Mt. Zion church, six miles west of Pushmataha, beginning on Friday before the fifth Sunday in May. We expect a full attendance of the brethren as it is an occasion of much importance. We would be glad to have Bro. W. H. DeWitt with us. —S. O. Y. Ray, Pushmataha.

R.

—Agents on the Alabama Central Railroad will sell round trip tickets to Selma to delegates and visitors to the Southern Baptist Convention, which meets at Lexington, Ky., May 6th, 1880, beginning sale May 3rd and ceasing May 5th. Tickets good to return until May 16th. —Jno. M. Bridges, Supt.

—I have nothing cheering from this section to write. Our churches seem to be in a depressed condition. Our ministers are groaning beneath a load of earthly cares and secular engagements. While such a state of things exists, no permanent prosperity need be looked for in the churches. —P. E. KIRVEN, Hoboken.

—Bro. John James, of Paris, writes us that the extract from the ALABAMA BAPTIST that Bro. Dill had been called to the pastorate at Paris is a mistake. He says that the church call. How did you get such information? Bro. West—*Texas Bapt. Herald*. From a correspondent, who, we thought, had a good reason for making the statement.

—Bro. Goodwin belonged to Alabama, and she simply reclaimed her own when she called him back. —*Ala. Baptist*. How did Alabama acquire a title to him? If we mistake not he is a Georgia born boy, and Texas had peaceable possession of him till you called him away. —*Texas Bapt. Herald*. We don't claim Bro. Goodwin as a native of Alabama, but we do claim him as an Alabama preacher.

—We all think that our paper is constantly improving, and of course is growing in interest. I hope you may have many hundreds, yes, thousands of new names added to your list during the year. I will continue to do what I can to increase your circulation. The Lord be with and bless you, my dear brother, is my prayer. —Jno. C. Foster.—That is the way Bro. Foster writes. What he does will appear when we state that the above was accompanied with \$25.70 for subscriptions.

—The Baptists of this part of Alabama are becoming more and more interested in the success of the paper, and I think you will be pleased at the number of new subscribers you will receive about the time of our next association. I want to speak in this year and get you to promise to attend the next session of the East Liberty, to be held here on Friday before the fourth Sabbath in September. I am quite sure you will find us all glad to see you, and ready to aid you; and I think a big list would be gained easily. Come. —W. C. Bleeker, *Brooklyn*. Book us for that meeting, Bro. B.

—I had the pleasure of organizing a Sunday school at Bethel, near Hartsell, the second Sunday in January last, that is now one of the most interesting Sunday schools in North Alabama. It was organized with about twelve members and has increased to about forty. Through the influence of Bro. J. J. Kent they sent for Baptist Sunday school papers with which they are much pleased. Elder W. B. Carter is the efficient pastor of Bethel church. He is pastor of four churches and preaches a great deal in destitute vicinities. Our cause is advancing in Morgan county. —J. J. Stockton, *Deaturin*, April 7th.

—Upon moving into my new residence at Snow Hill, I was visited by the members of my church and the community generally, all bringing valuable presents of some kind, amounting to so much that I scarcely had room to store them away. These donations consisted of groceries and dry goods of almost every kind for ordinary housekeeping, amounting in value to about one hundred dollars. This was a noble contribution from a noble people. This, together with many other substantial favors shown, fixes them very deeply in the affections of their pastor and his family. And now that I have a comfortable home with wardrobe and larger well supplied, I shall cheerfully apply myself to the Master's work. —W. G. Curry.

—Bro. Jno. D. Hendricks, of Blount county, sends us a new name, and says, "Oh, how I wish I could get every Baptist in this section to read the paper! I know they would love the writings of our editors Winkler and Renfro. Their articles alone are worth double the subscription price, to say nothing of the many good things that other brethren contribute. I will never forget Bro. Renfro. He was at our association (the Warrior River) in 1876 and preached for us. He and Bro. Musgrove were guests of myself and wife. How proud I was to have him in my house, although I felt unworthy! I suppose he has forgotten me. May God bless and strengthen him so that he may yet do much valuable service for the Master."

—I would be glad if you would renew your publication of expositions of the International Sunday-school lessons, if not too much trouble. Their publication is of great benefit, especially to schools in the country. Superintendents could derive both pleasure and profit from them, if they are like me. Country schools have no library and need all the information they can get. —W. W. Smith, *Ferrville*. We discontinued the publication of the lesson expositions because we found, after extensive inquiry, that an overwhelming majority of our readers preferred to have the space required for the expositions filled with other matter. We intend, as far as possible, to make the paper meet the wants of our people. If we find that a considerable number of our readers are willing to incur the expense necessary to furnish them, we shall leave the question open for a short time. Speak out, brethren. It is for you to say whether we shall have the lessons or not.

## LITERARY NOTICES.

BY E. T. W.

THE DOMESTIC MONTHLY is published by Blake & Co., corner Broadway and 14th Street, New York, at \$1.50 per year, inclusive of pattern premium. Specimen copies 15 cents.

The first number of the Southern Monthly Magazine will be issued in May. From the prospectus with list of contributors we draw favorable auguries as to the literary and popular character of the new venture. The subscription price is \$2.50 per year. Published at Nashville, Tenn.

THE ALABAMA FARM JOURNAL has become one of the best agricultural papers in the country. It is worthy of a place in the house of every farmer in the State. The subscription price is only \$1.50 a year. Each single number is worth the money. If you have not been a subscriber before, subscribe now, and you will thank us for advising you to do so. Address H. G. McCall, Montgomery, Alabama.

THE SIN BEARER. By Horatius Bonar, D. D. Philadelphia: Am. Bapt. Publ. Society, 1420 Chestnut St. Price 5cts.

A simple and impressive exhibition of the Plan of Salvation. The pious author magnifies and glorifies in the perfect redemption wrought by the Lord Jesus Christ in his own body on the tree. This will prove an excellent directory for inquirers. We cordially commend it.

J. B. Lippincott & Co., of Philadelphia, have just published a work of real value to every one interested in literature. We refer to "The Reader's Handbook," by Dr. E. C. Brewer, the author of several similar books. In reviewing the volume the *Philadelphia Evening Bulletin* says: "This surpasses all that we have seen in a book of reference for readers and writers, as it combines the best qualities of the encyclopedias, biographical dictionaries, and fiction books. Appended to it are a list of authors and dates of dramas and farces, numbering 2517, and a second appendix gives the dates of the poems, novels, etc., referred to in the book, which is quite as thorough and complete. Altogether 'The Reader's Handbook' would be a place in every well-ordered library, small or large, that belongs to a person fond of reading or occupied in writing as a profession."

## Fire!

Bro. L. Law, a good preacher and a worthy man, of St. Clair county, is burnt out of house and home. He is teaching school in Copwell for a support. He has a large family. His companion, an excellent Christian sister, has been confined to her room by affliction for a number of years. His loss is about one thousand dollars, embracing all his books. The community has moved up nobly to his aid. Are there not others who will assist a worthy family in this extremity? Bro. Law will be grateful for books with which to replenish his library, as well as for money. I am acquainted with the matter I write of, and ask the friends to help.

Address Rev. L. Law, Copwell, St. Clair county, Alabama.

FRATER.

Example is more forcible than precept. People look at my six days in the week to see what I mean, on the seventh.—*Cecil*.

## Southern Baptist Convention.

Alabama has contributed to the Home Mission Board Southern Baptist Convention, to date, \$928.46, and is entitled thereon to nine delegates. Wm. H. McIntosh, Cor. Sec. Marion, April 7th, 1880.

## Minutes Wanted.

To the Clerks of the different Associations in Alabama.

Dear Brethren: Having been appointed chairman of the Inter-Association Correspondence Committee of the Bigbee Association, let me earnestly request you to forward to my address a copy of the minutes of your associations, for 1879. In return I will send you a copy of the minutes of the Bigbee Association. I have received copies from the following: Alabama, Judson, Etowah, Central, Pine Barren, Tallapoosa, Bethel, Warrior River, Centennial, Tuscaloosa. I hope, at an early day, to receive a copy of the minutes from the other associations in the State. Brethren, please take notice of this request, and if possible comply with it. JOHN G. HARRIS, Livingston, Sumter Co., Ala.

## Convention at Greenville—Programme—Speakers.

The Committee appointed to arrange a programme, and to appoint speakers for the next meeting of the Convention, has given the matter most careful consideration. The result was published last week. The Committee has attempted to arrange a programme that will give ample time for the discussion of every subject, and to limit addresses so that brethren not appointed will have opportunity to speak as they may desire. It is so arranged that no two addresses on any subject will consume more than one hour.

In the appointment of speakers the purpose of the Committee is to draw representatives from every section of the State. In making selections, the limited number required renders it necessary to pass by many able and efficient brethren (ministers and laymen) who will answer the call of the Committee appointed at Greenville to arrange for the Convention following.

It is proper to say this much in calling attention to the result of our work as published.

W. C. CLEVELAND.

## Southern Baptist Convention, Lexington, Ky., May 6, 1880.

Hospitality will be freely tendered to members and visitors who forward their names and post-office address to the Committee before May 1. The crowded condition of the city at the time of the Convention—arising from another meeting at the same time—will make it undesirable to locate but a few at the hotels; but those who desire to stop at hotels and prefer to pay a reduced rate will be accommodated on conferring with the Committee; no reduction can be had but through this means.

Do not embarrass the Committee by sending word to your friends here that you are coming to their homes; write us at you are coming and that you desire to be assigned with such friends and we will conform to your wishes, or inform you if it is impracticable.

Cards of assignment will be sent out about April 20. The Local Committee have concluded arrangements for an excursion to Cincinnati at a figure within the means of all. Facilities for visiting the Zoological Gardens and other points of interest, and reduced hotel accommodation in the city over night will be included. This excursion will be under the control of the Local Committee.

TRANSPORTATION.—From Maryland, District of Columbia, Virginia, West Virginia and North Carolina: Richmond via Chesapeake and Ohio R. R., and Marysville to Lexington and return, \$22.70; from Gordonsville, \$20.35; from Washington via Gordonsville, \$25.60. Returning may go via Kentucky Central R. R. and Cincinnati for a trifle extra. Washington to Richmond and return, \$5.75; Carolina Central R. R., one fare round-trip.

From South Carolina, Georgia and Florida: Atlanta to Lexington and return, \$15.85; Western & Atlantic, Central R. R. of Georgia, and Atlanta & West Point R. R., full fare going, and return free on certificate. Charlotte, Columbia & Augusta R. R. and Georgia R. R., round-trip tickets 35 cents per mile each way, good only for ten days. S. C. R. R., return free.

From Alabama, Mississippi, Louisiana and Texas: New Orleans to Louisville (L. & N. G. S. R. R.) 1 1/2 fare for the round-trip; thence to Lexington and return, \$4.35. Selma, Rome & Dalton R. R., full fare, 60 cents per mile each way, full fare going, to permit returning on certificate. Western R. R. of Alabama on a certificate from Hon. Iona, Harrison, and Mobile & Ohio R. R., 30 cents per mile each way. C. N. O. & St. L. R. R., return at 1/2 fare.

From Missouri: St. Louis via Cincinnati to Lexington, \$14 round-trip. From Cincinnati, either







