





## Alabama Baptist.

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## SPECIAL OFFER.

We will send the ALABAMA BAPTIST to any one who is not now receiving it, until Jan. 1st, 1881, for \$1.00. We will send six copies until Jan. 1st for \$5.00. Will our readers do us the kindness to inform any Baptists of their acquaintance who are not taking the paper of this offer?

## "BID THE CHILDREN OF ISRAEL TO FORWARD."

Our State Missions will occupy a prominent place in the discussions of the Alabama Baptist Convention at Greenville; and we hope our brethren will carefully and prayerfully consider the subject. Heretofore the work, while not without the most encouraging results, has been largely one of exploration. The immense field has been canvassed. Through the indefatigable labors of Bro. Bailey, and the missionaries associated with him, we have learned its extent and its needs, and are enabled intelligently to devise measures looking to its more thorough culture.

What plan shall we adopt hereafter? The present one has made such exhaustive demands upon the laborers in the field, that already some half a dozen have withdrawn from it, in a condition of enfeebled health, and there have been grounds for the apprehension that the Secretary also might be compelled to withdraw. Some change must be made. What that shall be, we need all the wisdom of the brotherhood to decide.

We have before us the outlines of two methods of conducting State Missions,—that adopted in South Carolina, and that which has been made so effective in Georgia during the last year.

In South Carolina, the corresponding secretary, Bro. A. W. Lamar, did, as our secretary has done,—he visited association after association and church after church. In the former case, the endeavor was to secure the co-operation of the associations with the Board; in the latter to establish a regular system of contributions. The associations, if they desired, nominated the missionaries; all the funds passed through the hands of the Board. In each association, the Board had some influential representative. An estimate was made, each year, of the amount necessary for the prosecution of the work. This was apportioned among the churches, who were asked each to give its quota. By this means, a goodly number of missionaries were kept in the field. At the end of eight years Bro. Lamar was broken down, and found himself obliged to resign the secretaryship, which is now filled by Bro. W. H. Strickland, a man of kindred spirit.

In Georgia, Bro. J. H. DeVotie has labored, as secretary, treasurer and general evangelist, and has also had charge of the Bible Depository at Atlanta. The Board of Missions consists of ten influential Baptists, the most of them ministers. The secretary's salary is paid by the State, Home and Foreign Mission Boards, in proportion to the amounts collected for each of them in the State. The commissions are about ten per cent. of the collections. The missionaries are appointed and paid by the Board, with the understanding that, if the Board fails to raise the amount assigned them, the loss is divided pro rata, and the Board enters into the new year free from debt. This year, the whole amount needed was secured. All the monies for Home and Foreign Missions pass through the hands of this Board.

The success of the work in Georgia was largely due to the co-operation of the pastors, who, to the number of two hundred and fifty, pledged themselves to preach on missions to their churches, and to give them an opportunity, monthly, quarterly, semi-annually or annually, to contribute to this object. The number of churches contributing was about six hundred and fifty. Besides the labors of the pastors, a small but spirited monthly paper published by Bro. G. A. Nunally, called "Church and School," effectively contributed to the interest taken in the cause. The saving of money, in the prosecution of this work mainly through the voluntary agency of the pastors, was fully twenty per cent. The entire amount collected in this way in Georgia, independently of collections made for the Seminary by Dr. Wharton, was a little over \$18,000.

Cannot some plan like this be adopted in our State? If the pastors all acted as agents working zealously

in their own churches, the burdens weighing most heavily upon our Secretary and the missionaries would be lifted, and these devoted evangelists could labor with even greater than their present efficiency in their proper work. And the number of laborers could be doubled. Virginia has forty-four State missionaries; Alabama, which is at once larger and more destitute, has but seventeen. We ought to have double our present number, and we must make arrangements to have them. E. T. W.

## SPLINTERED SPEARS.

We are assured that "it is not the quantity of water that is essential to baptism," and the remark is true, in a sense. No more water is needed than will suffice to bury the candidate,—but that quantity is needed. It is said that in East India, convert came to a Presbyterian missionary for baptism; the latter producing a bowl with water in it, the astonished convert exclaimed: "Teacher I cannot get into that." The missionary replied: "No, water upon you." "Then," replied the novice, "teacher, you or I must have read the wrong book."

The editor of the Church Union "remembers what a fearful time was experienced in Charleston, South Carolina, upon the first fall of snow in that city." He declares that on that occasion "the thousands residing there had never seen flakes of snow, imagined that they came down from heaven. Men, women and children were seen upon their knees in the streets praying to God to have mercy upon them. They supposed that the world was coming to an end." Our neighbor has certainly fallen into a state of mental hallucination. The statement is simply absurd,—although the language is that of an eye witness. The people of Charleston are not idiots; nor is snow so rare in the State that any living man can "remember" having witnessed the surprise awakened by the "first snow fall."

The Anglican Bishop of Lincoln is very much concerned at the proposal to allow Dissenters to bury their dead in the national cemeteries without reading over them the childish burial service used by the establishment. He said lately that the Long Parliament opened two hundred and forty years ago resembled in some respects that which had been just elected. The churches and churchyards were then given up to Presbyterians, Independents, Baptists and Fifth Monarchy men, and that was precisely what was about to be attempted in England at the present time. If the churchyards were to be surrendered in this way it would open the floodgates of heresy and blasphemy. Perhaps the Bishop has not observed that every person buried according to his form is regarded as safe for heaven; and surely no heresy can be more pernicious than this!

One of the most remarkable cases is soon to go into the courts of Australia. A Roman Catholic merchant died some time ago, leaving the sum of \$7,000 to the church, "to deliver his soul from purgatory." Now the executor of the will refuses to pay the legacy until the proof is furnished that the soul of the dead has actually been delivered. The executor makes a nice point,—but he is clearly in the wrong. What the testator intended was that the priests should "say masses for the repose of his soul," and their performance of this condition, worthless as it is, suffices to fulfill the demands of the will. We question, however, in view of the tremendous abuses of this Purgatory doctrine, whether in some way the natural heirs of a man ought not to be protected by law against the exactions wrung from an uneasy conscience in the prospect of death, and especially in a dying hour.

The Edinburgh Review for April gives an account of Ritualism in England, which is encroaching more and more upon the articles and rubrics of the Established Church. The superstition is simply puerile. The bread and wine of the Supper is "adored." If a drop of the sacramental wine falls upon the table, it must be sucked up or scraped from it and burned. Should a mouse or other animal "devour the body of the Lord," a penance of forty days must be performed. The altar boys are directed when and where to put on their "sanctuary shoes," and instructed how to wash the tips of their fingers and pour a few drops over those of the priest, &c., &c. It seems to us monstrous that any Christians can consent to remain connected denominationally with such a system of manifest and pitiable idolatry. Modern Episcopacy drifts into something more puerile than Romanism,—and with less excuse.

To define Caesarism as imperial opposition to the church is simply to play with words. Gregory XVI. was a small Caesar, whose absolute power over his own people was maintained by Austrian arms. Pius IX. played the same role by the aid of the bayonets of France. These Italian Princes kept the soil of the Pontifical States,

one-third of it, uncultivated, and their subjects in ignorance and poverty. They opposed vaccination, gas, steam, railways, education of their people, of whom but one in a thousand could read. And they devoted their special cares not to the public welfare, but to "the prerogatives of the Mother of God," the name they give to that humble Jewish virgin, who "rejoiced in God her Savior," and who therefore must have herself been a sinner. To crown Mary as God's Vicegerent, and to crown the Pope as Mary's vicegerent,—see the whole statesmanship of the Vatican! What other Caesar ever claimed such lordship as the Pope does over the bodies and souls of men! Rome undertakes, as a modern historian caustically remarks, to "save religion and society from the calamity of liberty and progress." And yet in the light of such facts as these the Mirror makes Rome the antagonist of Caesarism! In the judgment of our contemporaries, temporal and spiritual absolutism when claimed by an elderly Italian in Rome is divine; but when asserted by an elderly Prussian at Berlin, or an elderly Russian at St. Petersburg, the very same thing is denounced as devilish. To our mind this is a distinction without a difference. If Caesarism is wrong,—what matter where it is enthroned or who it is that grasps the sceptre of imperial despotism!

E. T. W.

## THIS AND THAT.

What churches of our State will decline to send their pastors to Greenville?

We have not heard from Dr. Roby for a long time. He has many good things which would be welcomed by the readers of the ALABAMA BAPTIST.

We are glad to learn that Dr. Geo. A. Peltz, editor of the Baptist Teacher, has been fully exonerated from the charges which have been urged against him.

An association in our State, numbering over sixteen hundred members, gave last year the magnificent amount of fifty cents to missions. And its members call themselves "Missionary Baptists!"

The statement is made by Rev. Dr. Armitage, of New York, that Gen. Garfield is a Baptist, and that Gen. Arthur, the other candidate of the Republican party, is the son of one of the Baptist ministers who assisted at Dr. Armitage's ordination.

We hope that our brethren will seriously consider what policy is best for Home and Foreign evangelization, in our State Convention. Let the good of the cause be considered, without any regard whatever to personal and local considerations.

The ALABAMA BAPTIST ought to have five thousand subscribers, in this State, before the end of the year. We are striving to meet a great public demand and need,—but our labors are limited by the number of subscribers. Brethren, help us to the utmost of your power.

There are no denominational schools in this country that have higher claims upon the consideration of the Baptist denomination than those at Marion. The recent examinations and exhibitions were splendid successes. And the attendance from abroad was remarkable both in number and interest.

The report of our State Mission Board will show the immense progress that has been made since 1875, the year when our present plan of State Missions was inaugurated. Our paper also has been steadily increasing the number of its patrons. It is necessary to the promotion of every interest dear to the Baptists of Alabama.

On Sunday week the Marion church extended the right hand of fellowship to nearly fifty new members. All these gains were the results of a protracted prayer meeting and of the personal appeals of the pastor and the members. A live church has no need of professional revivalists,—and a dead church has less.

Dear reader, how much have you given for the spread of the Gospel and the salvation of the perishing, during the last year? How much will you give during the year to come? Are you willing to go into eternity, and say: "Lord I gave so much for my dress, or so much for my tobacco, that I had nothing left to give to thee?"

Mr. Talmage declares that he is afraid to say anything against revivals of religion. But after his last revival he baptized a whole cohort of babies,—and a more violent protest against revivals than is found in infant church membership cannot be uttered. "By what works ye shall know them." Of what use are revivals when you can make church members by water?

The Centennial in honor of Robert Raikes appears to us to be a mere ad captivum appeal to Christian people. There were church schools and Sunday schools before Robert Raikes was born. And the Sunday

schools Raikes established were utterly unlike those which now bear the name. We are sorry that the Publication Society has given its sanction to such a movement. What has a Baptist Society to do with Robert Raikes?

We shall be glad to see many of our representative laymen at the session of the Baptist Convention of Alabama—such men as Gov. Cobb, Hon. J. M. Stone, Gen. Lawler, Judges King, Henderson and Thornton, Maj. Thames and Capt. Cope and Ward, and Judge Inzer and Prof. Yancey, and ever so many others of kindred position, intelligence and public spirit.

Our people are wondering: What has become of the Sage of Red Law? They want to see the familiar initials, "E. B. T." in our columns. A pen so comprehensive in its scope and so fertile in its suggestions, ought not to be surrendered to the rust of inaction. Our brother can drive the plough through a wider field than can be found in his laborious acres, and can gather richer harvests than in his tomyrrow's yield.

We have had a pleasant commencement season in Marion. Gov. Watts delivered an admirable address to the students who were graduated at Howard College. Nothing could be nobler or more reasonable than the appeal of Dr. Chambliss of Charleston; which everybody praises. Mrs. Herbert read a charming essay to the alumnae of the Judson. And the exercises of the students of both institutions were far above the average. Indeed some of them were so fine that we hope they will be put into a permanent form as specimens of the good work done in the Howard and the Judson. Our people ought to know more than they do, of these excellent institutions. E. T. W.

## A FEW SUGGESTIONS.

We want a brief sketch of those grand old men of other days—Travis, Crow, Ryan, Gen. King, Sturgis; particularly, we want dates in their history. What are you going to do about it?

In sending your pastor to the Convention be sure to send a contribution for some of the objects of that body. Let us not all go empty handed. We trust we shall all have hearts full of love for the Savior and his work.

We suggest that every pastor of a Baptist church in Alabama preach an appropriate sermon on the 4th of July and raise a collection for the State Mission Board, the 4th of July on Sabbath this time. The glorious Gospel of the blessed God, was the harbinger of American liberty.

We have noticed some suggestions that friends and churches should pay the expenses of their pastors to the Convention in Greenville. There are many instances where this ought to be done, not only this year, but every year. It is a small matter for ten or twelve persons to pay such a sum, but for one man to have to do it, out of his small income, becomes quite a burden at this season of the year.

We wonder if any body ever thinks to send any money to the office of the ALABAMA BAPTIST in these times? Bro. West has a way of not saying much about it, and the writer is not posted in that matter, but we should not be surprised to learn that some money on these hot days would have a great tendency to keep him cool. Reader, you can think of some friend who ought to take the paper and who is able to pay for it. Go and try him.

The Alpine church has invited the State Mission Board to hold its next meeting with them, when they expect the presence of several other distinguished laymen and preachers. We have written to the other members of the Board to know their will in the premises. As it will be the last meeting for the Conventional year, and for other reasons, it will be an important occasion to the Board. It will meet Tuesday after the first Sabbath in July. We will give further notice next week.

While the subject of State Missions is undergoing an overhauling would it not be wise to spend some time inquiring into the duty of Alabama Baptists to the cause of Foreign and Indian Missions? We do not need plans nor boards nor changes, except the radical and essential change of pastors and churches taking hold of these great matters and raising money for them. This is what we need; and without this any mission plan will drag like Pharaoh's chariots with the wheels off. Certainly every right-hearted Baptist in Alabama, feels that we must do more for the cause of missions than we have for the last few years. In order to this the pastors will have to preach it and discuss it before their people.

R.

Heaven is interested whenever a preacher preaches the gospel.—Dr. P. H. Mell.

## WHAT USE HAVE BAPTISTS FOR SCHOLARS.

Mr. Spurgeon tells of a Pedo-baptist minister who said to him, "The Baptist position is easily understood even by the uneducated,—though it is only apparent truth, yet it is not difficult to see it; but it takes learning and penetrating thought to see the Pedo baptist position, though it is real truth." If this were true then one of two things is inevitable, neither of which is pleasant to contemplate; either the religion of Christ was intended for the learned few, or the multitude—the vast body of our race, is left to the necessity of seeking the law at the mouth of the priest. Nor is it very complimentary to the doctrine of Christ to assume that its real truth is concealed behind a false guise, which may be discovered by learned investigation, but may meanwhile deceive the millions. This reminds us of a passage at arms some years ago between a quiet English lady, who was under our pastorate, and an influential merchant belonging to another denomination. He twitted her with the remark, "Your religion seems to suit the negroes;—most of them are Baptists." She replied, "That shows that they are at least capable of understanding the simplicity of the gospel, for you know, Major, 'not many wise men are called;' the common people heard the Lord Jesus gladly."

Dr. Broadus, in his little work on baptism, mentions that "a Virginia gentleman of high position and culture, and not a Baptist," once said to him, "Anybody can see that immersion is baptism, and I grant that it takes a good deal of argument and explanation to show that something else is baptism too." This view of the subject is a very happy one for us Baptists, that is, provided we are as ignorant as we are sometimes thought to be. Several times within the last quarter of a century we have met with insinuations to the effect that the Baptists are not capable of handling the philological questions connected with the baptismal controversy. We met with something of that sort very recently. It has occurred to us that it might be appropriate to raise the question which we place at the head of this editorial, namely: "What use have we for scholars?" Of course in bearing our part in the education and elevation of the people, in preparing our youth to take their station on the higher planes of society, and to prepare our ministers to bring out things new and old from the Word of God, it is important that we educate up to the first order, and that we strive to have some necessary scholars; but as touching the subject of baptism in all its phases, and as touching all matters that relate to our peculiar views, we only have to say, "For their rock is not as our Rock, even our enemies themselves being judges." And to make this appear we need only to show, "as certain also of your own poets have said," that "the very word baptize signifies to immerse, and it is certain that immersion was the practice of the first church." We are not accustomed to appeal to Baptist scholars to prove anything. Here is a most striking and significant difference between Baptists and other denominations;—they always appeal to the scholarship of other denominations. And we hold not one single distinctive principle that they have not already decided in our favor. Suppose we consider the action or "mode," of baptism. The learning of all christendom, wherever there is true learning, has decided that baptizo means immerse, that immersion was the primitive baptism. Suppose we consider the question, Who are the Scriptural subjects of baptism? While all agree with us that believers are Scriptural subjects, very many of the greatest biblical and ecclesiastical scholars affirm that infant baptism is not in the Word of God. Dr. Wall, of the Episcopal church, who wrote the largest and most able history of infant baptism that has ever appeared, says in his "Preface," "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant;" and the great church historian Neander, of the Lutheran church, gives it as his opinion that infant baptism was unknown in the apostolic age; and Dr. Wood, of Andover, in his "Lectures on Infant Baptism," p. 11, says, "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution, must be made out in some other way."

If we consider the subject of church independence, it is easy to show that such Pedo-baptist authors as Mosheim, Whately and Neander, affirm that the primitive churches were so many independent bodies where each managed its own affairs. As for instance, Archbishop Whately says, "They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection and respect, but not having any one recognized Head on earth, or acknowledging any sovereignty of one of these societies over

## A WORD WITH THE SINNER—IMMORTALITY.

There is another life. There is another mode of being. We are hastening on to immortality. And, oh, how rapidly we are going! Already very many of our best friends and kindred are over there. We realize that all things visible around us are fading,—that nothing on which we look continues. The fashion of this world, and this world itself, passeth away, and all our temporal privileges perish with their using. The spring time with nature and with man is soon followed by the sere and yellow leaf. The strength of manhood and the charms of beauty decay and fade after a few years. Our most loved objects slip out of our grasp and from our sight, and we hardly know what we have lost and we too, shall disappear.

Yet, with all this mortal tendency, we are possessed of immortality and made capable of eternal life. "The things which are seen are temporal, but the things which are not seen are eternal." Still, for the soul there is something called death. It is not annihilation, not extinction, not ceasing to exist; but the loss of all that makes life desirable, the loss of peace and happiness, the loss of the capacity to enjoy; and instead thereof a state of consciousness that one is forever under the condemnation of the law and under the sentence of death, and therefore put under endless punishment. Oh, sinner, it grieves our very heart of hearts to say this!

"There is a heart whose pang Outlasts the fleeting breath: O what eternal terrors hang Around the second death!"

Let us admit, believe the truth of God's word, and then we may turn away from this dark picture of the death that never dies, and fix our anxious souls on that higher order of immortal being, where in God's presence there is fullness of joy, and at his right hand there are pleasures forevermore." The true nobility of our nature cannot be comprehended except in the light of an immortality of bliss. We must be able to look away from these scenes of sorrow and tears to a state where life never ends and is never alloyed. Is there such a life?

"Beyond this vale of tears, There is a life above, Unmeasured by the digit of years, And all that life is love."

Now, dear friend, this life can only be found in "the King eternal, immortal, invisible, the only wise God." "Life and immortality are brought to light in the Gospel." "Whoever liveth and believeth in me (Christ) shall never die. Believest thou this?" "Though he were dead, yet shall he live again."

## NO ATTENTION TO THE DESTITUTE.

Our correspondent R. & B., whose article we publish on the first page of this paper, makes the statement, that the evangelists of our State Board visit the town and city churches and the most prominent churches of the country, while they pay but little attention to the poor, destitute sections. Our correspondent has been misinformed. The evangelists of our State Mission Board have done more to meet the destitution in Alabama than has ever been done before. Some of them are taxing themselves beyond their strength in their efforts

others." See Kingdom of Christ, p. 36. If we consider the Baptist position that baptism must precede the right to the communion table, it is not difficult to show from the highest Pedo-baptist authority, such as Lord Chancellor King, of England, and many others, that baptism (in primitive times and the early ages) was always precedent to the communion; that none were admitted "to receive the eucharist till they were baptized." If we consider the claims of the Baptists to great antiquity, we find such historians as Mosheim declaring that "the origin of the Baptists is hid in the remote depths of antiquity," and such as Drs. Ypeij and Dermont declaring: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles; and as a Christian society which has preserved pure the doctrines of the gospel through all ages."

Now, if we were to say these things wholly on our own account, and by our own claims to knowledge of the matters involved, however correct we might be, yet we would seem quite bold and exclusive; but observe you, reader, we show that the very greatest scholars and historians of other denominations say these things for us; and shall our quotations be complained of? We are not responsible for them except as we believe that they are the truth, and that we could fill a vast volume with such

Now, we close with the question with which we began, "What use have we for scholars?" The true scholarship of the ages has spoken in our behalf. We do not need that a single Baptist shall utter a word as regards his own learning on any single thing that we believe. Yet be it understood that we have not a few of the best scholars living.

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to carry the Gospel to sections where it will be carried in no other way. Some of them have preached to people this year who have not before heard a Gospel sermon since the war. One of them has preached to people who never heard a Gospel sermon in their lives before. In all sections of the State, through the instrumentality of our evangelists, churches, Sabbath-schools, and prayer meetings have sprung up by scores and hundreds, while the poor have had the Gospel preached to them.

All our evangelists, Bro. R. & B., are doing all they can, and some of them more than their physical strength will permit without injury, to proclaim the Gospel in the waste places.

## FIELD NOTES.

—The Alabama Baptists seem to support Dr. Winkler in his answer to Dr. Toy. Dr. Toy would find Dr. Winkler a hard man to handle.—Central Baptist.

—Hon. Lewis M. Stone, a prominent Baptist of Carrollton, Pickens county, is announced to deliver the oration before the alumni of the State University, on Wednesday, June 30.

—We regret to learn that Bro. J. M. Fortune, of Fort Deposit, has been quite sick with fever. He has had two severe attacks. He was still in bed last Saturday, but was convalescent.

—Please do me the favor to correct an error I made in stating that the next district meeting in the Bigbee Association will be held in July. It will meet in August.—J. B. Marshall, Mt. Sterling.

—Delegates to the Alabama Convention will take notice, that the Rail Roads will require them to produce certificates of their appointment before selling them tickets. President Haralson has requested us to call special attention to this matter.

—Rev. Dr. S. A. Goodwin, of Union Springs, Ala., preached the commencement sermon before the young ladies of the South Alabama Female Institute at Greenville, on Sunday, the 13th inst. The Greenville Advocate speaks in the highest terms of Bro. Goodwin's sermon.

—Mrs. N. Ellis, mother of Bro. B. F. Ellis, of Orville, who is well known to many of our readers, died at her home near Orville, Dallas county, on the 11th inst., aged 67 years. The publisher of this paper will always retain a kindly remembrance of Mrs. Ellis, having often enjoyed the hospitalities of her home while he was her pastor.

—The Mississippi Baptist Record, in speaking of Bro. "John's" article, says: "John remembers his brethren to follow the example of Mississippi and Georgia. We can say to our Alabama brethren, the thing is working beautifully, over here. But, if they begin on our plan, they must see to it that somebody opposes them, so that will be a great help in the way of keeping everybody awake."

—There is no duty more delicate than that performed by the editor when he declines an article from a correspondent whom he highly esteems.—Texas Christian Advocate. And there is no duty more likely to call down upon his head the wrath of the author. The interest of his readers, and not his affection for the writers, should always influence an editor in the choice of articles.—Texas Baptist Herald.

—The Tuscaloosa Times of June 16th says: "The Rev. Mr. Phillips, formerly of Chattanooga, now pastor of the Baptist church in this city, arrived here with his family, on last Saturday. He preached on Sabbath morning and his congregation were solidly with him. Phillips is a daughter of A. C. Dayton, author of 'Theodosia Ernest,' and is a lady of much culture and refinement. She brings three little children to her new home. Mr. Phillips is gentleman of thorough education and genial manners. We trust the family will find long life and happiness in our city."

—Dr. Winkler:—In behalf of old Bro. Dawson, of Pendleton, I write to thank you for the kindness you have shown him. You have sent him something personally, and have caused others in your State to think of him. I, his pastor, and all the brethren of his church feel grateful to you. We are waiting on him like a child. He lingers on the "border land." His language is: How long! how long! We are helping all we can, but he is very poor, and therefore have been cheered now and then by the helping hand of our brethren in my State and in Alabama.—I. W. Wingo, Pendleton, S. C.

—We have never heard of a Baptist minister's teaching, that "by money are ye saved through words; and that of yourselves it is not the gift of God." If R. and B. knows such preachers, he ought to use his influence to have them deposed from the ministry. They ought not to be permitted to preach in Baptist churches. Those "young men who draw off a few sermons from Spurgeon or some other man," and "palm themselves off on the world as ministers of the Gospel," should be drummed out of the denomination,—if, as R. and B. says, they claim to be called to preach, and "this is the only way they can preach."

—On the second Sabbath it was my pleasure to baptize four persons into the fellowship of the Cahaba Valley church, in the presence of a large assemblage of people. Our congregations here are large, and the interest, increasing. If my memory serves me correctly, I have baptized in his history of the Baptists of Alabama, that this is the oldest church in the State, having been organized May 31st, 1817,—making it sixty-three years old—with twelve members. There is quite a large burying ground here, with five Baptist ministers "resting in their beds." The

church is located immediately on the bluff of the little Cahaba River, because, as I suppose, there is "much water there." The brethren have recently enlarged the building by the addition of ten feet, making it quite a handsome and comfortable house of worship.—I. O. Wilkes, Montgomery, June 22th.

## A Weeping Church.

Dear Bro. Renfro: Bro. J. M. Phillips left our city yesterday to take charge of the Baptist church in Tuscaloosa. He leaves many admiring friends in Tennessee, and a weeping church in this city. His pastorate here the past four years, has been a splendid success,—just such an one as only arduous labor, backed by unswerving fidelity to truth and earnest piety, can attain. We have spared no efforts to induce him to remain. Our loss is irreparable; but your State has made a fine acquisition to her ministry, and Tuscaloosa is blessed. You will find in him an excellent preacher, a pious man, and a working pastor. His wife is just such a Christian lady as the daughter of Dr. A. C. Dayton should be. I bespeak for Bro. Phillips, a hearty reception by the brethren of our native State. We have only known him to love him, and so much the better. But how shall I gloom that pervades our hearts be dispelled? We do not deserve such a pastor as we have lost; but having had the good things of the Gospel delightfully served, we cannot be satisfied with common service. Join us, my brother, in prayer, that the Lord will provide a tender and faithful shepherd for his flock here.

Yours,

J. M. ROBERTSON.

Chattanooga, Tenn.

## Sunday School Institute.

The Sunday School Institute of Canaan Association will meet at Springfield, at 10 a. m., on Saturday before the second Sunday in July, 1880.

Subject for forenoon Saturday: True Piety, Elder E. B. Waldron, R. H. Steeter, Robt. Tims and Elder M. M. Wood.

Saturday afternoon: The Progress of Sunday schools, Elder J. H. Hendon, R. W. Beck, R. Y. Robertson, F. G. Godsey.

Pending this discussion the delegates from all churches in the Association will report the length of time each school has run, the attendance and general condition of the schools, and also the difficulties encountered.

Sabbath forenoon: Regular Sabbath school exercises (in which all are requested to participate); and discussion of the topics of the lesson in short speeches.

Sabbath afternoon: The Holy Sabbath, Elder J. H. Weatherly, B. Y. Carlisle, A. J. Nunnally, and William Franklin.

Every church in the association ought to be represented.

T. V. B. MOON, Ch. Com.

## Baptist News.

The meeting of the Northern Anniversary next year, will be held in Indianapolis.

Baptist preachers are not allowed, by law, to solemnize the rites of matrimony in Sweden.

The East Texas Baptist Convention will meet in Tyler on Friday before the third Sunday in July.

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## LITERARY NOTICES.

**FORD'S REPOSITORY.** S. H. Ford, St. Louis, is full of interesting articles and ought to be in general demand.

**ELECTRIC MAGAZINE OF FOREIGN LITERATURE.** New York: E. R. Linton, 45 Bond St. Price, single number, 45 cents; per year, \$5.

The present number of this popular magazine contains eighteen articles, of which the last four contain literary and scientific miscellanies. The most important themes discussed are, the deep sea and its contents, by Dr. Carpenter; Metempsychosis, by Karl Hillebrand; and Illusions of Memory. Among the lighter reading may be indicated, Days in the Woods, by the Earl of Dunraven; Slum Administration in Literature, by Jas. Payne; a pretty poem, by Kingsley; and a sketch (with portrait) of Anthony Trollope. We are pleased to put the Electric on our list, and to commend it to our readers.

**PREACHING: ITS IDEAL AND INNER LIFE.** By Thos. Armitage, D. D. Philadelphia: Am. Bapt. Publ. Soc., 1880.

The contents of this fresh volume are eight lectures, relating to the Origin of Preaching; Jesus as Preacher; the Model; the Apostles as Preachers; the Holy Spirit in Preaching; The Preaching for our Times; Public Preparation; Pastoral Work; and Personal Experience in Preaching. As the topics indicate, the lectures spring out of the experiences and studies of the rare preacher, who delivered them to the students of Hamilton, Rochester and Crozer, and who now, in deference to a general and urgent request, has committed them to the press. No extracts would do justice to a work so rich in its suggestions. It is not by accident that Dr. Armitage has won and retained the position of a great pulpit orator. He has devoted himself to the study of his profession, and has cultivated its spirit. The practical suggestions he makes, relate rather to the preparation of the preacher than of the sermons. The lectures are eminently devout. The closing one, exhibiting the author's own experiences in preaching, is full of tender interest. In this fine work Dr. Armitage preaches to preachers with dignity, power and pathos.

**DICTIONARY OF CHRISTIAN ANTIQUITIES.** Edited by Dr. Wm. Smith and Samuel Cheetham, Professor of Pastoral Theology, King's College, London. In two volumes. Vol. 2. Illustrated by engravings in wood. Hartford, Conn., The J. B. Burr Publishing Co. Price \$3.50 a volume.

We have had the first volume of this learned work for several years, and now receive with lively satisfaction the second and concluding volume. It embodies the antiquities of the first eight Christian centuries compiled by the most eminent scholars in that department of literature, which the church of England has to show. The scope of the work is wide enough to make it a hand book in regard to the subjects to which it relates, while the reputation of the authors entitles their opinions, upon all themes which are not controversially denominational, to consideration and deference. As is easily explicable, however, the High Church element largely prevails in the exposition of usages, government and forms of worship and social life which the participants of ecclesiastical antiquity are apt to regard as precedents binding upon the churches of all ages. The learning of the authors is simply immense. The articles are by experts, and give the gist of their life studies. No previous treatise upon early Christian Archaeology will compare with this in value. The two volumes contain 2,066 pages which exhibit everywhere the result of patient and exhaustive researches. We find in some of the sketches, as "Social Life," "Paganism," "Catacombs," &c., and a volume in miniature. And the work is cheap as well as excellent.

**OLD LANDMARKS: WHAT IS IT?** By J. R. Graves, LL. D. Memphis, Tenn.: Baptist Book House. Price, \$1.00.

No person can answer the question propounded by this volume, better than Dr. Graves. The discussion of this matter, at least in its present form, originated in the "Cotton Grove Resolutions" of 1851, in which the Scriptural character of the government, the officers, the members, the ordinances, the doctrines and the practices of those "societies not organized after the pattern of the Jerusalem church" was called in question, as well as the propriety of recognizing their ministers as having an official character, and their members as brethren. Extreme as the views of Dr. Graves have by many been regarded as being, there is no question that they have powerfully contributed to the correction of a false liberalism that was current in many quarters thirty years ago. To those who desire to know what Old Landmarks is and what it is not, this volume will give ample information. We do not agree with Dr. Graves in the opinion that the Kingdom of God is confined to the visible churches, nor do we believe that a spiritual fraternity with Christian men of any name, or an invitation to Baptists to commune with a Baptist church, nor their own, when they happen to be present at a communion service, is liable to the objections so vigorously urged by the author. Yet their is need of caution lest the fraternal interchanges of regenerate men, and the mutual courtesies of Baptist churches should insensibly modify the constitution of the Scriptural Ecclesia. In the gospel scheme, the Spirit is of more value than the form. Yet forms also have a powerful influence over human nature, and when they are monumental, and when they are sanctioned by Divine authority, they must by no means be compromised or neglected as non-essentials. To those who are familiar with the writings of Dr. Graves it is unnecessary that we add that this little volume is an example of consistent and uncompromising

## State Missions.

I have been looking for something from Bro. Cleveland, respecting the raising of the salary of the Corresponding Secretary of the Baptist State Board, by the meeting of the State Convention. All seem to be quiet. I do not think we should be. Certainly fourteen hundred Baptist churches can support one secretary, and pay the money in advance. Our little church bore its part last July, in cash, and will do something again, in cash. Brethren, if some one would only bring the matter before your churches, the salary would be raised. I would suggest that an appeal be made, through the A. L. A. BAPTIST, asking each church in the State to contribute. Let this appeal, with a list of all the churches giving, also their respective amounts, be kept in the paper every week until the meeting of the Baptist State Convention. By this course every one could see what and how many churches were assisting in the great work. It will cost but little to make the effort, and, if it should succeed, what an advantage our Convention would have over several years past. This, I think, seems sufficient to encourage every church to help a little, and it will take but little from each. The Convention would feel better, the Board would feel encouraged, and our secretary would be on a solid footing, which would give him a greater ambition to do the Master's work. Would you not, brethren? I know I should.

JESSE H. DICKSON.  
Pine Level, Ala.

## Baptist Meetings at Saratoga.

We shall write only a brief and general letter in regard to these anniversaries, thinking that such a letter might be interesting to some of our readers at least.

First in order, was the Missionary Union, which held its 66th Annual Meeting. From the annual report which was presented by Dr. J. W. Murdock, Corresponding Secretary, we gather the following interesting and important facts:

Missionaries sent forth since the last annual meeting, Rev. B. J. Nix and wife, to the Shan Mission, Toun-goo; Rev. W. R. Manley and wife, to the Burman mission, Rangoon; Rev. C. A. Nichols and wife, to the Karen Mission, Barre; Rev. P. H. Moore and wife, to the Assam Mission; Rev. W. J. Price, to the Telogoo Mission, Ongole; Rev. E. E. Morgan and wife to the Telogoo Mission, Kurnool; Rev. W. Ashmore, Jr., and wife, to the Chinese Mission, Swatow; Rev. A. Bennette and wife, to the Japanese Mission, Yokohama; Miss F. B. Lightfoot and Miss Emma Inven, to the Chinese Mission, Ningpo; Miss Eva J. Munson, to the Japanese Mission, Tokio; Miss Ellen E. Mitchell and Miss Anna Barkley, to the Burman Mission, Yaulmain; Miss A. L. Bagel, to the same mission, at Kankandine; which makes a new missionary since the last annual report.

The total amount received into the treasury during the past year was \$314,860.88. Of this amount churches and individuals contributed \$209,129.19; legacies, \$12,552.23; Woman's Baptist Missionary Society, \$38,006.36; Woman's Baptist Mission Society of the West, \$15,522.29; Woman's Society of the Pacific Coast, \$410.50; miscellaneous sources, \$15,231.06.

At night very able addresses were delivered by E. J. Haynes, of Brooklyn, Rev. J. McLaurin, connected with the Canadian Telogoo Mission, and Rev. Edward Judson, of Orange, New Jersey. The latter, who is a son of the great missionary, made a most excellent address, which was received with great approbation by the audience.

Dr. Geo. Dana Broadman, of Philadelphia, was elected President of the Missionary Union.

On Wednesday afternoon the 48th annual meeting of the Home Mission Society was opened by Hon. Wm. Stickney, President of the Society. Rev. W. L. Morehouse, corresponding secretary, read the annual report, which showed the total receipts of the year to be \$213,821.81, and the expenditures, \$182,998.72. This Society is doing a good work among the Freedmen of the South. It has also expended a large sum in building up churches in the West. Not only are missionaries being supported in the great West, but houses of worship are being built through the aid of the Society.

On Thursday morning the order of business was suspended, and the delegates from the Southern Baptist Convention were received. Brethren from J. W. Williams, of Md., J. O. Lowry, of New Orleans, John Polard, of Va., G. A. Lott, of St. Louis, spoke in behalf of the Southern delegates. Rev. R. S. McArthur, of New York, responded for the Society.

Then came the meeting of the Baptist Publication Society, presided over by Geo. T. Hope, Esq., of N. Y. Dr. Benjamin Griffith, secretary, read the annual report. The total receipts in the business and missionary departments for the year were \$349,564.49. The total issues of the year are equal to 364,635,025 18 mo. pages. The total issues of the Society since its organization in 1824, amount to 128,543,365 copies of books, tracts and periodicals.

Dr. P. S. Hegson, of Philadelphia, delivered a most able address upon "The two Departments of the American Publication Society—Business and Missionary, and the claims of both upon denominational patronage." There is some pretty strong opposition to the Society, even in the North.

The meetings at Saratoga were among the best and most harmonious that it has ever been our privilege to attend, and we have great reason to thank God for what has been accomplished through the Baptist denomination. May we North and South take courage and go forward to the accomplishment of still greater things for our Divine Lord.

Z. A. OWENS.

## State Missions.

As the subject of State Missions is under discussion I cannot refrain from giving expression to some thoughts on the subject.

The idea that a change should be made in our methods of conducting State Missions seems to have taken hold upon the minds of some of our brethren. Indeed, some seem to think that a change is an absolute necessity. Thus far the present plan has been a grand success. Through its agency, and through that of the ALABAMA BAPTIST, the Baptists of Alabama have become better acquainted with each other; they have in a measure been brought into sympathy with each other, and our benevolent enterprises and the true spirit and strength of the denomination in the State have, in part, been developed. "The things that remain have been strengthened. Churches and Sunday schools have been established where there were none before. Hundreds of souls have been converted to God. I cannot tell all that has been done. Externally alone can tell the story of what has been accomplished by our State Board under its present plans. Yet all must admit that the great destination has not been fully supplied.

Now, what we need is one grand advance movement along the whole line of the great Baptist hosts of Alabama. We do not so much need a change of plan as we need the earnest, heart-felt sympathy and united co-operation of all the pastors and stronger churches. I mean active, substantial co-operation. This secured, and we could put an evangelist in every association in the State.

But if a change must be made, let it not be done too hastily; and let us not urge the matter upon the Board prematurely. A change should not be made without much prayerful consideration. Brethren, this is an important matter. And now let me suggest, whether you go to Greenville or not, that from this time until the Convention adjourns we pray fervently every day for the blessing of God upon our State Board and upon our Convention, that the Holy Spirit may guide them in this matter. God knows what is best, and if our brethren are guided by the Holy Spirit the very best plans will be inaugurated.

J. M. FORTUNE.  
Fort Deposit, June 19th.

## Sabbath School Convention.

Programme for Sunday-school convention to be held with the Baptist church at Antioch, Bibb county, Ala., commencing Friday, July 23rd, 1880.

Introductory sermon, Friday, July 23rd, 11 a. m., by Rev. Wm. N. Huckabee, 1 p. m., an essay, by Bro. Wm. T. Cochran. Subject: What are the needs of the Sunday-school? 2 p. m., a discussion on the subject, What connection has the Sabbath-school with the church? to be opened by Bro. Samuel H. Logan.

Saturday morning, 9 o'clock, an essay, by Bro. A. E. Burns. Subject: The rise and progress of the Sunday-school in America. 11 a. m., a discussion on the subject, Who are the proper persons for teachers in the Sabbath-school? to be opened by Bro. W. V. Arnold. 1 p. m., an essay, by James M. Langston. Subject: What are the benefits to be derived from Sabbath-schools? 2 p. m., a discussion on the subject, What are the best means for promoting an interest in Sabbath-schools? to be opened by Bro. Wm. Logan.

All lovers of the great Sunday-school cause are cordially invited to the present, and to take an active part in the discussion of the subjects that will be brought before the body for its consideration.

JAS. M. LANGSTON,  
Chm'n Arranging Committee.

## ALABAMA NEWS.

The oat crop in Randolph county was very poor.

The oat crop did not turn out well in Jackson county.

There are 6,411 school children, all told, in Butler county.

Crops are looking well in the vicinity of Huntsville and Decatur.

In Conecuh county a negro found a guinea nest which contained 112 eggs.

Crop prospects are not flattering in the vicinity of Jamison, Shelby county.

Rockford Enterprise: Crops are small, but as a general thing they are doing well.

The Marengo county jail at Liden, has only two inmates—Cockrell and a negro.

The cotton is looking well in portions of Jackson county, and farmers are hopeful of a good crop.

Wetumpka Alabama: From all parts of the county we get the cheering news, that the crops never looked better.

The Proprietor of the Shelby Sentinel says: Old farmers say that they never saw crops as grassy as they are this year.

\$310,000, for the improvement of the Muscle Shoals, has passed the Senate and is awaiting the signature of the President.

Greenville Advocate: Young Tillman, the murderer of Hane son, was sentenced last week by the circuit court to the penitentiary for life.

Moulton Advertiser: Rev. L. M. Parkhill lost his residence and contents, by fire, on Wednesday night of last week. Accidental—no insurance.

Dadeville Democrat: Farmers are feeling high, and are about the present datterling prospect for corn and cotton crops. Oats and wheat are a failure.

Shelby Sentinel: A Sunday-school was organized at Spring Hill school house, near Leeper's mill, on Sunday, the 6th inst., with about 25 or 30 pupils.

William Oden, Esq., of Wetumpka, was on the 14th, nominated for State Senator for the district composed of the counties of Coosa, Elmore and Chilton.

Wetumpka Alabama: A negro woman in this place who was bit by a dog on last Tuesday morning died last Thursday morning from the effects of it.

Montgomery Advertiser: Reports continue to reach us of worms in the cotton fields in this county. Planters are actively at work to prevent the pest from spreading.

Linden Reporter: Wm. McCloud, recently employed in the store of T. J. Booser, near Nixon's store, in this county, has become deranged from the bite of a cat.

Z. A. OWENS.

Evergreen News: Miss Emma Sonnerall, daughter of C. W. Sonnerall, has a remarkable head of hair. It is four and a half feet long, and when she is on her feet it almost touches the ground.

Wetumpka Alabama: There is a gentleman living in this place—of wealth and intelligence—who has never yet ridden on a railroad. During the last year he has been a mile out of town.

The farmers of Shelby are about through harvesting their wheat and oats. The wheat yield is said to be a half crop, while the oats generally are good. Especially is this the case where the Butts out was sown.

Marion Commonwealth: We are sorry to learn that the corn crop in several sections of our county, in the prairie especially, is very poor, and the prospect of a satisfactory crop is not at all promising.

Greenville Democrat: The crop prospect in this section is not at all promising. Grass and weeds are prevailing on many farms, while as a consequence, cotton chopping is not finished and is progressing slowly.

Opelika Times: J. N. Cole, Esq., has, at his place, "Jasmine Grove," four miles south of town, a very large and fine apple tree. It is three feet high, looking in the middle, and is almost white with blossoms.

Etowah Mirror: On Friday last Mr. G. B. Croshy's mill, two miles above Union, exploded, wounding him severely in the head. Engineer Casskin in the log, and Mr. A. M. Reynolds in the breast—some dangerously.

Tuskegee News: A large portion of the cotton crop in this section is still in the grass, and some farmers are already predicting a short crop. That part of the crop that has been well cultivated is, however, in a highly promising condition.

Recently, in Scotchport, the stores of Judge Brown and Mr. C. W. Brown, were broken into by thieves at night. Judge Brown's safe was robbed of \$5,000 belonging to the public school fund and \$340 of private money. Mr. Parks' safe was robbed of \$120.

A terrible tragedy occurred last Thursday night at Newberry, Hale county. Mr. Tucker, the depot agent, was murdered, and the house burned over him. There is thus far no clue to the perpetrators of the deed. Mr. Tucker leaves a wife and several children.

Shelby Sentinel: The crop prospect in this section is said to be very promising at this time. Cotton bolls are becoming numerous. The weed is of good size and appears to be fruiting well. The corn is also growing finely, and the farmers generally are well up with their work.

Carrollton Alabama: In the central and southern parts of the county and on the west side of the river, the crops are represented as being of a tolerably good average. Corn is little backward, and in some localities the crops are grassy. Corn although of good height, is putting forth shoots prematurely on small tender stalks. Where cotton has been well worked it is growing and doing well. The seasons have been propitious.

Hayneville, Lowndes county, Examiner: Crops have been sadly in the grass in all parts of the county, and some planters are yet fighting their enemy. There are some serious complaints as to the condition of the cotton, which is not generally as promising as last year. A Lowndesboro planter said he saw last week as many as four worms on one stalk of cotton, but we hope apprehensions of the ravages of this little beast are ill founded.

Greensboro Watchman: Reports from the crops although still gloomy, are less discouraging than last week. In the lower portion of the county the crops have been in a measure reclaimed from the grass; cotton is doing well, but several planters with whom we have conversed are positive that not more than half a corn crop can, under the most favorable circumstances, be made. North and west of Greensboro, the crops of both corn and cotton are considered "good."

The Harpersville correspondent of the Shelby Sentinel says: The wheat and oat crops in this neighborhood were complete failures. Some farmers did not pretend to cut their wheat, and fully one-half of the oat crop fell down with the rust. The only variety of wheat which proved to be a success, was the "Butt," which yielded an average crop. Most of the other so-called rust proof varieties failed badly. While nearly every farmer in this neighborhood is in a wretched crop this season, Mr. J. B. Fiquet made one hundred bushels on five acres. Mr. Fiquet never fails to make a good crop of anything he plants, for the simple reason that he never plants till his land has been properly prepared and fertilized.

## Appointments.

REV. G. M. LYLES

Will fill the following appointments in the Union Association:

Ebenezer, Sunday, June 20
Antioch, Monday, " 21
Fellowship, Tuesday, " 22
McPherson, Wednesday, " 23
Corinth, Thursday, " 24
Zion, Friday, " 25
Chalcedony, Saturday, " 26
New Hope, Sunday, " 27
Grant's Creek, Tuesday, " 29
Bethel, Wednesday, " 30
Shiloh, Thursday, July 1
Beulah, Friday, " 2
Cobb's Schoolhouse Saturday, " 3
Prairie, Sunday, " 4
Pleasant Ridge, Tuesday, " 6
Mt. Zion, Wednesday, " 7
Forest, Thursday, " 8
Enon, Friday, " 9
Pickensville, Friday night, " 9
Spring Hill, Saturday, " 10
Cross Roads, Sabbath, " 11

I hope the brethren and friends will bear in mind the above appointments, and make their arrangements to attend at the appointed time. I want to see all the brethren.

Geo. M. LYLES, Miss. Union Ass'n.

REV. W. B. CRUMPTON

Will fill the following appointments in the Alabama Association:

Silver Springs, Sun. June 13
Jean, Sun. night, " 14
" Mon. and Tues. " 14, 15
Elm (Autauga Co.) Wed. " 16
Autaugaville, Thursday and Fri. " 17, 18
Prattville, Sunday and Monday " 20, 21
Lowndes, Tuesday, " 22
Hayneville, Fri., Sat., and Sun. " 25, 26, 27
Sleep Creek, Monday " 28
Mt. Willing, Wednesday, " 30
New Smyrna, Thursday, July 1
Antioch, Sunday, " 4
Greenville, Sunday night, " 4
Good Hope, Tuesday, " 6
Damascus, Thursday, " 8
Union, Friday, " 9
Macedonia, Saturday and Sun. " 10, 11

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## HOME MISSION BOARD

OF THE  
Southern Baptist Convention.

Marion, Alabama.

E. T. WINKLER, President.  
W. C. CLEVELAND, Vice President.  
W. H. MCINTOSH, Cor. Secretary.  
J. B. LOVELESS, Treasurer.

## State Mission Board.

J. J. D. RENFROE, Talladega, Pres't.  
T. M. BAILEY, Marion, Cor. Sec'y.

EVANGELISTS OF THE BOARD.

A. T. Sims, B. F. Hendon,  
W. B. Crumpton, J. E. Cox,  
G. M. Lyles, W. H. Dewitt,  
J. Logan, H. C. Mason,  
J. I. Stockton, A. B. Couch,  
P. M. Callaway, James Fields,  
W. H. Daniel, W. M. Howell,  
F. C. David.

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

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

Alabama Convention.

The following railroads will sell accommodations to delegates:

Ala. Gt. Southern 6 cents per mile round trip.

Mont. and Etowah Regular round trip rates.

Louisville and Nashville (Mobile to Athens) 6 cents per mile round trip.

Selma and Ocean Springs Regular round trip 6 cents.

Alabama Central Reg. round trip tickets, S. R. and P. R.

Mobile and Grand Bay Regular round trip tickets, S. R. and P. R.

Memphis and Charleston Regular fare going, and 15 regular fare returning, on certificate in the amount.

Western R. R. Regular fare going, 15 cents per mile returning, on certificate at Mobile going.

J. R. R. (Selma branch) Reg. round trip tickets, S. R. and P. R.

Selma and Ocean Springs Regular round trip 6 cents.

Delegates must have certificate of appointment to entitle them to tickets.

JON. HARALSON, Pres't.

Walking made very easy with Lyon's Heel Stiffeners; they keep your boots and shoes straight.

Agents wanted to sell our Elegant Family Bibles, and 100 illustrations, and embracing Bible Dictionary, Concordance, Bible Text-Book, and 150 other interesting features. Liberal commission. Send for Prospectus of Bibles, Sunday-school requisites; Aids to Scripture study, Religious Tracts, &c.

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