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## MISSION DEPARTMENT.

## Minister's Pledge.

The following pledge was presented to the Convention in Greenville, and cheerfully adopted by every minister present.

"We whose names are hereto subscribed, as pastors of Baptist churches in Alabama, hereby agree to present the claims and take up collections periodically in our churches, or at such times as may be assigned most convenient for the various objects cherished by our State Convention, viz.: State Missions and ministerial education, and for the objects of the Southern Baptist Convention, viz.: Home and Foreign Missions, and to report results to the Board of State Missions."

S. Henderson, E. T. Winkler, T. H. Stout, J. S. Paulin, L. E. Sims, A. I. Martin, T. W. Tolson, W. H. Patterson, G. E. Eager, J. L. West, W. C. Cleveland, E. F. Baber, W. S. Rogers, E. J. Forrester, N. B. Williams, J. Shackelford, B. F. Riley, J. C. Wright, Joe Howard, J. G. McCaskey, Z. D. Roby, P. L. Mosley, W. B. Crompton, W. C. Vann, W. H. Upham, J. H. Fendley, J. U. Wilkes, J. M. Fortson, J. F. Bruner, J. H. Hendon, B. B. Williams, A. M. Cumble, S. Moore, Z. A. Owens, J. W. Dickinson, J. M. Langston, J. A. Mitchell, I. Spence, W. E. Lloyd, S. O. V. Ray, I. L. Taylor, J. L. Sampey, G. E. Mize, D. Rogers, A. B. Woodfin, J. H. Ray, N. B. Williams, W. G. Curry, W. H. DeWitt, J. T. Tichenor, J. S. Dill, J. D. Cook, J. M. Phillips, J. D. Renfro, A. T. Sims, B. H. Crampton, J. T. Stockton, W. F. Kone, M. T. Sumner, J. F. Beddoe, L. R. Gwaltney, W. H. McIntosh, J. Skinner.

This list will remain in the columns of our paper for several weeks, and I call upon all Baptist ministers in Alabama, who were not present at the Convention, and who are willing to sign this pledge and carry it out, to forward to me their names on a postal card, that they may be added to the list.

T. M. BAILEY, Cor. Sec'y.  
 Marion, Ala., July 20.

## State Mission Work.

Annual Report of the Corresponding Secretary of the State Mission Board.

The work of the Board has been continued during the year with evident tokens of divine approval.

## RESIGNATIONS.

A number of the first missionaries of the Board, after having rendered two years' faithful service, retired from the work at the close of the first quarter. These brethren were earnest and successful workers; they live in the affections of the people amongst whom they labored, and their works follow them. These places with no exception have been filled by others.

## EXTENSION.

Five additional laborers have been put to work during the year: Rev. A. B. Couch in Mobile and Baldwin counties; Rev. James Fields in the Warrior River, Cherokee and Cedar Bluff Associations; Rev. W. H. Daniel in Rock Mills and Cary Associations; Rev. W. M. Howell in the Judson Association, and Rev. J. I. Stockton in Muscle Shoals Association. A tour made by the Corresponding Secretary in the Tennessee Valley last December opened up the way for locating two pastors at important points in that valley: Rev. Dr. Sumner at Athens, and Rev. T. B. Craghead at Tusculum. The labors of your missionaries have been expended in the bounds of thirty-seven associations.

AMONGST THE DESTITUTE more work has been done by the missionaries than in previous years. Whilst all of them have been mindful of the waste places, a number of them have devoted themselves almost entirely to them. Services have been held at points of destitution 425 times. Nor has the work been in vain. The word of life has proved itself the power of God, unto the salvation of many. As an evidence of this, 13 churches have been organized at destitute points during the year.

## DIFFICULTIES.

In extending the work. The first of these arises from the want of co-operation on the part of associations, but this we hope to overcome by patient continuance in well doing.

Some few churches too withhold co-operation, because they do not like our plan of work, and yet neither at our Conventional or Association gatherings do they offer us a better one. At a recent gathering of Baptists, the best plan of conducting our missionary operations was discussed. There were four speakers, and four different plans that in unity there is strength, and that to accomplish the great object we have in view, we must not only work but work harmoniously together.

Another has been that of finding suitable men to engage in the work, men who are willing to spend and be spent for the sake of Christ and of souls, men who are willing to forego the pleasures and comforts of home and the society of their loved ones, to make sacrifices such as few are called to make, and to engage in labors, almost equal to that of a human reward in view but that of a small and uncertain support. Had it not been for this difficulty the present number of laborers could have been increased. Had the Board been able to offer a generous and certain support earnest men could have been brought from other states. Another difficulty in the way of extension, and which necessitates some modification of the present plan is this: There are some portions of the State in which the Board is now operating where, owing to causes which we will not here discuss, it is utterly impossible to gather up from the churches anything like a proper support for the missionaries. Thus where the work amongst the laborers

"SPEAKING THE TRUTH IN LOVE."

JOHN L. WEST, PUBLISHER.

Vol. 7.]

SELMA, ALABAMA, THURSDAY, AUGUST 5, 1880.

TERMS, CASH: \$2.50 A YEAR.

[No. 17.]

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## Work Together.

If all men had the self-same mind.  
 And sought the same position.  
 The world would be, as you'll agree,  
 Chaotic in condition.  
 Thus some must sow, and some must reap.  
 They really work together.  
 And some must make while others sleep.  
 Each has his given mission.  
 And though they seek quite different paths  
 In bright and cloudy weather.  
 And seem to stray, each his own way.  
 They really work together.  
 The one who sows, the one who reaps.  
 The one who cuts, and the one who binds.  
 Bound by a silver tether.  
 Thus the great world thrives and grows.  
 As each man helps his brother.  
 The great and small, the strong and tall.  
 They all help one another.  
 For some must print and some must fold.  
 Some must carve, and some must mold.  
 And some must sew, and some must cut.  
 Each one pursuing his duty.  
 Then banish envy from your hearts.  
 And keep your soul well lighted.  
 The world should be, as you'll agree,  
 At peace and all united.  
 The mill will grind the corn to meal.  
 And God will reign through joy and weal.  
 And every wrong be righted.  
 —Mrs. M. A. Kiddle, in Sunday Messenger.

## Current Items.

Switzerland has no army, no navy and no foreign policy.  
 It is said that 30,000 children died in Burma, last year, from small pox.  
 Miss J. J. C. (Mrs. C.) has given \$2,500.00 to relieve the Irish famine sufferers.  
 Seven thousand medical men in England have petitioned Parliament to pass an anti-vaccination law.  
 The official return gives the value of diamonds exported from the South African fields in 1879 as £3,685,616; the value of those obtained in 1878 being £3,084,717.  
 Jacob Wirth, vice president of the Cincinnati Southern Railroad Company, has resigned on account of ill health, and Briggs S. Cunningham has been appointed in his place.  
 The steamer Garland and the steam yacht Mamie, collided on the Detroit River, 10 miles below Detroit, last Thursday. The Mamie was cut in two and sunk. 17 lives were lost.  
 The French Minister of Public Instruction has granted 20,000 fr. to Mr. Solleillet, in order to permit him to resume his African explorations. His next journey will be from Saint Louis to Timbuctoo.  
 The N. Y. Herald says that 1,600 immigrants arrived at Castle Garden last Friday. The steamer, Oder, from Bremen, brought 882; the Baltic, from Liverpool, 731, and the Alexandria, from Gibraltar, 86.  
 A terrible collier explosion, in which the deaths, it is feared, will number 119, occurred on July 15th, at Risca, near Newport, in Wales. A similar accident, causing the death of 155 men, occurred in the same colliery in December, 1860.  
 Last Wednesday morning the unfinished portion of the Hudson River Tunnel, which was in process of construction between Jersey City and New York, caved in while twenty-eight men were at work inside. Of these twenty were killed almost instantly.  
 No harvest will ever again be reaped in England, says the London Spectator, which will exempt farmers from the terrible competition that American freeholders can offer—competition which has scarcely begun, and which will become bloody with every mile of railway laid down and every new ship built.  
 The Count de Bouville, a member of the French Chamber of Deputies from the Gironde, who was charged before the Eighth Chamber with obtaining by means of fraudulent pretences, a loan which he never repaid, has been sentenced by default to three months' imprisonment and the repayment of the sum lent him.

Mr. Watkins, of this city, for many years noted for his generous gifts to needy individuals and worthy enterprises, has determined to spend \$100,000 in founding a public library, which he hopes will be of great service to young persons who are unable to furnish themselves with books. He has already bought for \$30,000 cash. The thanks of the entire community are due Mr. Watkins for this worthy deed. —Baptist Reflector, Nashville, Tenn.

A singular discovery was made in Paris one day last week, during the alterations which are now being carried out at the General Post Office. In a panel, near one of the boxes, was found a letter which had been posted fifty years ago, and which, by some mischance, had got stuck in the panel instead of finding its way into the box. The letter was, duly forwarded to the party to whom it was addressed, who will no doubt be very glad to receive it. The writer, however, had been dead many years. —N. Y. Herald.

Last Wednesday there were 2,278 immigrants landed at Castle Garden from five steamers. Among the Wisconsin's passengers were a large party of Mormon recruits, bound for Salt Lake City. They were about one hundred in number, and consisted mainly of Swedes and Norwegians, with some English and Scotch. The party differs from previous companies of Mormon immigrants in the unusually large number of women and children. They are all under the charge of two or three missionaries or agents of the Mormon Society, who have accompanied the party from Europe and will go with them to their destination.

## Their Way and End.

REV. JOSEPH RYAN.

From Newberry District, S. C. Licensed, perhaps ordained, by the large old Bush River church, sometime ministered to by Rev. Chas. Crow, so long pastor afterwards of Okmulgee church, Perry county, Ala. Mr. Ryan removed to Greensboro, Ala., and built up a large church there, which enlarged by the accession of those excellent people, the Hendons and Huckabees, became wealthy and strong. Mr. R. was succeeded by Rev. D. P. Bestor, one of the finest and most gifted of all our preachers. In old age he removed to Sumter county, and ended his days there. The Mays, Capt. Nelson and others, settled in that region about the same time, say 1820. His neighbors, like himself, were mostly men of small means, who, however, giving themselves wholly to planting on the fertile virgin soil of that fruitful region, soon grew rich, while Mr. Ryan, occupied with his ministerial work, had no time to accumulate a fortune. Others educated their children well; Mr. R. could not do it. His older children were brought up in illiteracy—a daughter or two, favored by Mr. Bestor, who long had a fine female school at Greensboro, conducted in a generous way to the indigent. Mr. Ryan, I think, the youngest son, chiefly I think by his exertions, acquired a good education, and ranks high among our most useful ministers. The old gentleman, no doubt, with the same attention to secular affairs, might have grown wealthy like his neighbors, and have finished his days in ease instead of indigence. The trials of such men, when superannuated, are indeed painful to think about.

## Bro. Purify Protests.

Eds. Ala. Baptist: With your permission, I feel constrained to say something, through the columns of the ALABAMA BAPTIST, of my visit to the Alabama Baptist State Convention, which recently held its session at the growing little city of Greenville.

Greenville is the home of that live and warmhearted man of God, Rev. B. H. Crampton. Besides making himself useful and beloved and respected as a citizen, he has by his indomitable energy and perseverance, since he took charge of the church in Greenville, overcome embarrassments which had for years kept the Baptist cause in the background at that place.

I feel that I was greatly benefited by being present at the Convention and witnessing as I did most of its proceedings. Aside from the spiritual manifestations, which seemed to brood so fervently in that large and mainly body of Christians during the entire session, the rich intellectual treat that flowed so profusely from the lips of the eminent divines who were present and who participated so earnestly in the discussion, was really inspiring.

I heartily approve of most of the acts of the Convention. One resolution, however, was passed, which I do not think sounds Baptist like, notwithstanding the fact that the evil complained of exists to an alarming extent, and from a moral standpoint is to be deprecated by all good citizens throughout the State. But the spirit of the resolution referred to is in my opinion a new departure from the old Baptist landmarks and is in direct antagonism to the high functions of the Gospel of our Savior.

It is not consistent with the teachings and usages of Baptist churches, to look to a higher law for protection and yet memorialize the law-making power of the State to enact a law to prohibit something that is regarded as sinful and destructive to the souls of men. It occurs to me, that this resolution is a virtual acknowledgment that our ministers of the Gospel are not able to combat successfully the cohorts of Satan in their strongholds. The resolution I refer to is the one in regard to running passenger, freight and excursion trains on Sunday.

Now, the remedy suggested by this resolution for the removal of this baner, which is growing evil in our land, the purpose really designed by the Convention, because men who seek employment on rail-roads are generally non-church goers, and no legislative enactment would influence such men to attend church, nor would it convert souls to Christ. If the law should prohibit the running of all trains on Sunday, I fear that these men would be found in places of debauchery, instead of in churches, on the Sabbath. I am convinced from observation, that nothing but sledgehammer blows from the great Jehovah himself will convert and save the souls of such men as belong to these great corporations.

Having been taught from childhood that the religion of our Lord and Savior Jesus Christ is on a higher plane than the common law of the State and that the true mission of Christian denominations is to carry on the work of God independently of the law-making power of the land, I want light on this subject. The most potent argument used in the Convention in behalf of the resolution, was that some other denominations are moving in the same direction.

## Snow Hill, Ala.

The British ship Winchester, Captain Congdon, from Manilla, June 25, for Montreal, has been totally lost in the Strait of Macassar. The crew were saved.

## COMMUNICATIONS.

## Inter-Communion.

Solomon says, "God made man upright, but they have sought out many inventions." Ec. 7:29. Israel provoked the Lord to anger with their inventions. Ps. 106:29. Ours is peculiarly an age of inventions. If the apostles or evangelists had known anything about inter-communion, they would have named it. It was left to a later age to devise the practice, and name it. Bro. Winkler, when kindly inquired of, frankly confessed, that he finds neither precept nor example for the custom. Bro. Lee comes boldly to the front and confesses that Jesus, the great teacher and expounder of the law, has nothing like a precept on the subject, and that Paul to the Corinthians is silent as to inter-communion, although he is very particular in describing the communion and its design as given by the Lord Jesus. In fact, Bro. Lee cannot find a precept for inter-communion anywhere in the Old or New Testament. But in the 20th chapter of the Acts he discovers an example, and here he rests the whole question and appears to be without the shadow of a doubt. If there is no precept in the Bible for the practice, and if this 20th chapter does not furnish an example, then he and all others who practice it are out at sea and must tax their inventive genius to find a landmark among the pious fathers in the dim history of the past; or, if he fail here, then perhaps he may find an example among some of the titled. But old foggy Baptists do not propose to follow any man any further than follows Christ, though distinguished by titles a mile long.

The fact is, the Lord gave the communion to his servants in the evening of the Sabbath, of the 14th of April, at the same time he gave them the Passover, and the Lord's servants committed the sacred trust to local churches, 1 Cor. 11:23, not to the church general, and the authority for keeping it is not an institution, but a command of the Lord Jesus, through his overseer. "Do this in remembrance of me," and he only that can see in it the bleeding, mangled, quivering, dying body of Jesus is commanded to show it. What authority has the pastor to order those over whom the Holy Spirit has not made his overseer? The overseer does not invite the laborers to refreshment, and from refreshment to labor, but delivers to them the order of his Master, which is, "Do it in remembrance of me, as oft as ye drink it, and of the bread, Take, eat it, and do it in remembrance of me." What! the subjects of a king inviting the subjects to obey the law of the kingdom! Invitations to partake of an ordinance of the king by his servants is winking at open communion; it is speaking the language of Canaan, not of Israel; it is the language of the devil, not the Bible. How gracefully they invite all Christians of all denominations to come! Oh! come and commune with us! This is an old landmark of the Canaanites. But a later landmark is, "We invite all of like faith with ourselves to commune with us." Why should we be so benevolent with the Lord's ordinance beyond that which is written, and which does not belong to us only as a service? It is the positive duty of the members of the church, which is not enjoined on strangers or visitors, over whom the church or pastor has no authority or control. The heresy of open communion is greatly encouraged by such liberal ministers, who act without authority from the Master. If they can invite members of other Baptist churches without authority from the Bible, why not make the invitation general? The world says; and these ministers cannot convince them that it is not right. Let us be consistent with the Bible and we will give no cause of complaint.

We think Bro. Lee begs the question throughout his paper. Paul was ordained to move in a wider range than members of churches, and this is equally true of all ministers. Their circle of operations among the churches are the angels of the churches with a message from God, eyes to the people, overseers of the servants, leaders of the flocks of God, elders in the churches to expound to them God's law. All have their work shown by the Bible. The pastor is a part and parcel of the church wherever he is called to preach; and where not called to preach he has no business. As the eye is a part of the body he is a part of the church. Just think of a church's inviting Paul the great missionary to commune with them anywhere in Asia, since he preached to them the Gospel they believed, baptized them when they believed, and had it done, organized them into churches, and gave them the ordinance to keep for Jesus, that he had received from the Lord. My brother, Paul writes to these churches and in every letter shows his authority over them. The communion delivered to the church at Corinth is all that Paul received of the Lord Jesus, "as far as we know," says Bro. Lee. If Paul received the ordinance only to commemorate the Lord's death, and he gives it to a local church at Corinth for the same purpose, why should the men add to it by taking it out of the church where Paul left it and giving it to strangers or visitors who do not belong to that church? Is not this practice going beyond what Paul received and delivered?

But Bro. Lee says there is no precept in this epistle or in the New Testament for the practice. Then there is no wrong in not practicing inter-communion, for where there is no law, there is no sin. But if there is a command, then sin revives and we die. As there is no precept for inter-communion then which is the safe side in practice? Certainly no invitation to visitors and strangers. And yet my brother thinks to neglect it is an "absurdity" and has given a "stunning blow" to a church he knows, from which it has not recovered. And yet no sin can grow out of not practicing it, for there is no law violated. How can there be violence as in the church he alludes to when there is no law offended, though he was evidently offended.

This twentieth chapter of Acts proves too much for Bro. Lee. He insists upon its being the example and only example for inter-communion. It is on the first day of the week, and after midnight. Then I insist on your following the example in full, and taking the communion at midnight. We cannot do wrong in taking the example of inspired men instead of inventing ways of our own. If we take the acts of the apostles to guide us in our actions we will be sustained by the same doctrine that influenced them, for their acts are the practical workings of the doctrine of Christ. The truth is, Paul, his companions and the brethren at Troas, were only carrying out what is called, in the 6th chapter of the Acts, "Daily ministration," and no communion at all. In the three divinely appointed feasts, the Sabbath was strictly observed, and on the first of the week, the feast properly began, and continued until the next Sabbath. Jesus had been with his disciples for forty days, after the passover and resurrection, and ten days before the feast of pentecost he went away, and sent the Holy Spirit to that feast. The disciples were assembled at Jerusalem at the feast, and the apostles were there by command of the Master to be ended with power from on high. They had all things common in the feast as in the communion in all ages. The continuing daily in the temple, and breaking of bread not in the temple from house to house; they ate their meals with gladness and singleness of heart. Acts 2:46. No communion in this case, but a lost practice in some churches, called in the New Testament "daily ministration," but in the Old Testament a "feast."

In the 25th chapter of Acts Paul's companions sailed from Philippi, after the 14th of April, or Passover. Paul and some others afterwards joined them at Troas, on the first day of the week, when the disciples met to break bread; not to commemorate the Lord's death, but to eat their meals. It is a profound secret whether they ate or not, for when they met Paul preached preparatory to leaving the next day, and continued his speech until midnight. Then Eutychus fell out of the window and was killed, and Paul went down and restored him, and then returned and "broke bread" and ate between midnight and day. No others are mentioned as eating with him. All Paul's company appear to have left. For they went before Paul in a ship, and at break of day Paul left on foot for a twenty mile journey.

1. They met to break bread, —we say to eat their meal. No intimation that wine is served in this meal.

2. Not an extraordinary coming together, but ordinary.

3. Not especially to hear preaching, but to eat.

4. At eating time Paul feasted them on the words of life.

5. After midnight he fed his own weary body, preparatory for a twenty mile journey on foot.

6. Paul left at day break.

7. His companions left some time before Paul did in a ship.

8. The companies met at Assus, and Paul went aboard.

9. They may have been at Troas keeping the little Passover feast.—Num. 9:9, 10.

10. Paul was making his arrangements to be at Jerusalem at the next Passover feast.

There is no precept or example for inter-communion in the Bible. We should follow Christ and wait for orders to move forward. The same piece that calls us "to go forward" makes us "stand still and see."

## The Greenville Convention.

Much, no doubt, will be written in regard to this important meeting—of its spirit, its work, its enthusiasm. But much of its power will be lost unless brethren, both pastors and people, shall contribute to the erection of the structure, the foundations of which were so magnificently laid in Greenville. The enthusiasm in practical form must be borne to the churches. Pastors must begin at once to arrange plans of operation within their churches—such as have them not already—and people must zealously rally to the pastor, and both must begin at once to look forward to the next Convention at Troy. As obstructions present themselves they must be lifted out of the way. Let nothing short of sheer necessity prevent our attendance upon the next Convention. It was particularly gratifying to hear several brethren who have not been in attendance on previous Conventions express themselves so delighted with the late meeting at Greenville, as to declare a determination to attend the next at Troy. These annual meetings, beyond all doubt, do us individual good. So long as our representation is so general, every Baptist in the State who can attend our annual Convention should resolve to do so.

R. F. R.

Belleville, Ala., July 22.

## Rev. W. J. David, our missionary

at Lagos, Africa, says that two missionaries, husband and wife, recently left for England, who have lived in Africa 27 years.

The gain in communicants at the mission stations of the evangelical denominations, last year, reached the average of 14 1/2 per cent. This is far above the average increase in America.—Religious Herald.

The Disciples (Cambellites) of the United States gave, last year, \$12,547 to foreign missions. They sustain four missionaries and have 590 converts at their stations, more than a third of whom were added last year.—Religious Herald.

In a letter to Dr. Tupper, dated Canton, China, June 5th, Rev. E. Z. Simmons says, "I baptized four men at Hong Kong last Sunday, and there will be six of our school boys baptized here to-morrow. The Lord is blessing our schools."

There were nearly one thousand Baptist churches in Missouri, that did not give anything last year to foreign missions. Did not every one of them violate the command of Christ? Let every one prayerfully reflect on this thought. It is awful to disobey Christ.—Central Baptist.

When singing "From Greenland's icy mountains" very few ever think much of Greenland. Yet here, for sixty-two years, the Moravian brethren have been nobly at work. At the close of 1878, 70,646 members of the church had been gathered from the heathen.—Baptist Weekly.

Infidels are wont to say that those who have brains are not Christians, but those who have no brains are Christians. But there is not an infidel society in the world to teach the ignorant, while now there are 400,000 heathen children in Christian schools.—T. J. Rowan, in Baptist Record.

The Babu, of India, says: Though we are Hindus, we cannot help admiring the superior and exalted ethics which Christ brings to us. Ancient philosophy bows before it. A greater than Socrates has taught us this lofty ethical code; and we are bound, for truth's sake, to accept this legacy from Christ.

Cannon Farrar, in a recent sermon on foreign missions, said that missions to the heathen had been an unmistakable blessing to ourselves, partly in the indirect and the uncounted results of science, discovery and commerce, and far more inestimably, by awakening a deeper religious life in the Christian world.

From June 15 to July 13, Alabama contributed to Foreign Missions \$11,657; Arkansas, \$15,000; Georgia, \$16,150; Illinois, \$50,000; Kentucky, \$15,988; Maryland, \$17,405; Mississippi, \$11,754; Missouri, \$115,611; North Carolina, \$30,300; South Carolina, \$80,950; Tennessee, \$21,000; Texas, \$5,550; Virginia, \$1,004.50; West Virginia, \$7,000. Total, \$1,805,533.

Rev. Dr. Fisk, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers, driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts.

The highest salary paid to a secretary by the Presbyterians, North—viz., \$5,000 a year. The Methodists, North, pay \$4,500; the Congregationalists, \$5,500; the Baptists, North, and the Episcopalians pay each \$5,000; Methodists, South, pay \$2,500; while Southern Baptists and Presbyterians pay each \$2,000. The Southern Baptist Secretary asked that his salary be reduced from \$2,500 to \$2,000.—Religious Herald.

There are reported 28 devoted American teachers building up institutions, in South Africa, similar to Mount Holyoke. Less than eight years ago, Rev. Dr. Murray, of Wellington, South Africa, wrote to the principal at Mount Holyoke for a teacher of a girls' school at Wellington. There are now eight of these institutions already established, which are preparing the way for others and many more for evangelic work among the natives.—Christianity Today.

Mr. Browne, missionary of the American Board, gives some touching incidents of a tour among the outstations of Eastern Turkey missions. He went to visit Pashavank, a small village destitute of either teacher or preacher. Just before reaching there he was stopped in a suspicious place by some young men who seized his horse by the bits, and surrounded him—not to rob—but to beseech him to send them even a teacher if a preacher could be had—actually begging for the Bread of Life. In larger places people crowded to hear him, crowding the doors and windows, and covering the flat roofs of neighboring houses.

According to the last Home Missionary, the American Home Missionary Society had 45 ministers in service in Connecticut last year; 1,015 in the United States, supplying 2,308 congregations and missionary districts; 28 have preached in foreign languages; 96,724 scholars have been connected with the Sunday-schools; 62 of the missionaries make mention of revivals; 5,598 have been added to the churches; 86 churches have been organized; 44 have assumed their entire support; 72 houses of worship have been completed; 117 repaired; 17 commenced; 46 young men in these missionary churches are preparing for the ministry. Total liabilities of the society for the year \$363,144.68.

The London Church Missionary Society has under its control, in India, twelve institutions for training pastors and teachers, seventy for higher general education, and about one thousand primary schools for girls and boys. It costs not less than \$50,000 a year to support these institutions, and India raises as much more for this purpose.

The native churches in Southern Africa gathered from the Bechuana, Hottentot, and Kaffir races, have now enrolled about 50,000 men and women who have professed faith in Christ.

The London Church Missionary Society has under its control, in India, twelve institutions for training pastors and teachers, seventy for higher general education, and about one thousand primary schools for girls and boys. It costs not less than \$50,000 a year to support these institutions, and India raises as much more for this purpose.

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# Alabama Baptist.

SELMA, ALABAMA, AUGUST 5, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:  
R. T. WINKLER, Editor, Marion, Ala.  
J. J. D. HENFROE, Editor, Talladega, Ala.

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## CURRENT ITEMS.

Gov. Brown has taken the place of a leader in the United States Senate. Our able contemporary, the *Biblical Recorder*, has entered its forty-fifth year of usefulness and of progress. We cordially send it the Oriental prayer: "May you live a thousand years!"

Gen. Hancock is the son of the moderator of the first Baptist association that Dr. Pendleton ever attended in Pennsylvania. We trust that our next President will prove worthy of his sire.

Dr. Pendleton takes ground against Dr. Graves on the subject of Baptist intercommunion. Yet he holds that communion is not denominational or associational. It is a church ordinance, but may by courtesy be extended to the members of a sister church who may happen to be present. The question strikes us as one of very little practical importance.

Dr. Hatcher remarked at the Dover Association, that the Home Mission Board at Marion had helped the Leigh St. church when it was a child, and now it is helping her child, the Fulton church. Dr. McDonald also made a fervid speech for the Home Mission Board. By the blessing of God our Home Mission Board has been the mother of Baptist churches.

The *Index* wishes the chair of Theology "reset" in Mercer. We think that Mercer had better imitate the example of Howard, which contents itself in giving the theologues a good general education with weekly exercises in the preparation and delivery of sermons. Those who can receive more elaborate instruction, ought by all means to be sent to the Seminary.

Bro. Strickland is succeeding as Cor. Secretary of the State Board in South Carolina. We have a brother as admirably qualified for the work as any missionary superintendent in this country. We pray God that Bro. T. M. Bailey may have his usual "free acceptance and currency" among our autumnal associations. Alabama has now entered upon the most hopeful epoch in her history.

More than three-quarters of a million have been given by one man for a female college in Pennsylvania. O for a love-gift from some liberal soul, were it but one-tenth or one-hundredth that amount, for the Judson and the Howard! It will be a sad day for our people when they ignore institutions of higher education, and give their children no better education than is given at many of our public schools.

The *Religious Herald* asks the question: "What professor in Charlottesville, Lexington and Blacksburg holds his position simply because he is an Episcopalian?" and proposes a union of 100,000 Baptists with 100,000 Methodists of Virginia to ventilate this subject. The fact that the smallest denomination in this country intrigues its members into so many public positions and into all the educational institutions of the country, is a matter worthy of very serious consideration, and we are glad that our contemporary has turned the attention of our denomination to it. So far as the proprieties of the case admit, it is doubtless best to vote for candidates with whom one is in Christian and social sympathy. The Richmond *Christian Advocate* publishes "the boast of one churchman in a State college, that he did more in proselyting for his sect than a half dozen

## A FISH OUT OF WATER.

Rev. W. H. Roberts has asked the *Religious Herald* what a white preacher who married a negro and now has three mulatto children, ought to do in his profession. The whites will not recognize him nor the blacks, either at the North or the South. To us the case appears quite plain. A preacher who has violated an ineradicable race instinct has shown himself unfit for his office. The fact that he can get no hearers of any sort proves that he was never called to preach. What ought a lawyer to do, who can get no clients; or a physician who can get no patients; or a candidate who can get no votes? Such a man ought to subside. E. T. W.

Sin is an awful fact. It beggars description. Like the shirt of Nessus, it burns one alive. As that poisoned garment was away at the muscles of the victim in his vain attempt to rid himself of it, so sin will destroy the power of him who becomes its victim. Eternal death is eternal sin; sin through all the ages!—T. W. Chambers.

## IMPORTANT DISCOVERY OF THE GOSPELS IN MANUSCRIPT.

A discovery is announced which will awaken a lively interest among Christian scholars—an ancient and valuable Manuscript copy of the Gospels of Matthew and Mark, dating probably in the VI Century of the Christian era. It was discovered at Rossano in Southern Italy by Messrs Gebhardt and Harnach, who had been despatched upon their tour of learned exploration by the German Government and the University Leipzig. The document referred to was in the palace of the Archbishop of the town, who regarded it as "a very old book," but does not seem to have suspected its value. The book is of so peculiar a character that there will be little difficulty in deciding the question of its age.

The fortunate discoverers have published a general description of the manuscript, of which the following is a condensed statement. The leaves are of purple parchment, and the material used throughout in writing is silver, except in the first three lines of each gospel, where the letters are golden. There is only one other manuscript of this kind in existence containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three have been more recently discovered in the island of Patmos. The present volume, on the other hand, consists of 188 leaves, and contains the whole of the gospel of St. Matthew and the gospel of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter. All the criteria used in judging of manuscripts indicate the end of the fifth or beginning of the sixth century as the date of this. The manuscript is written in uncial characters, with two columns in each page. There is no separation of words, no breathing, no accent and only the slightest attempt at punctuation. There are capitals double the size of the uncials, the Ammonian sections are indicated and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canons. The letters bear the closest resemblance to those occurring in manuscripts of the fifth and sixth centuries. The editors reserve their remarks on the nature of the text until they publish it in full. All that they state now is, that it bears a striking resemblance to that found in the other manuscript of purple parchment, that it contains some unique readings, and that it rather goes with the later manuscripts where the Sinaitic and Vatican differ from them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted miniatures illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and discuss their merits. The subjects are the "Resurrection of Lazarus," the "Entrance into Jerusalem," the "Purification of the Temple," the "Wise and Foolish Virgins," the "Last Supper," and "Washing the Feet," the "Distribution of Bread and Wine," "Christ in Gethsemane," the "Healing of the Blind," the "Kind Samaritan," "Christ before Pilate," "The Repentance and Death of Judas," "The Jews before Pilate," and "Christ and Barabbas." In all of them the grouping is done very artistically, and on the whole the figures are well drawn, with much animation and expression. Some of them are interesting from a historical point of view, as that which portrays the distribution of bread and wine at the Eucharist. All of them throw light on early Christian art, and Harnach thinks that he sees a closer connection between these works and Giotto than between later miniatures and that artist. Besides the New Testament scenes there are four other subjects.

This discovery affords a striking illustration of the interest the Roman Catholic clergy has in Biblical investigations. Here is a manuscript which has been in their possession for 1200 years, and during all those centuries has been buried out of sight. And it was left to two Protestant scholars, in this year of our Lord 1880, to seek for it as for hidden treasure, and to bring it to the light of day. Such has been the character of Rome's guardianship of the Bible. She has kept it—under lock and key. She had a much more precious document than that of which we are now writing, and she kept the celebrated Vatican manuscript of the Greek New Testament, unpublished until a little while ago, some four hundred years after the invention of printing. Whether she would ever have published the "Purple Greek Manuscript of Rossano" is doubtful. But now that the precious manuscript has fallen into the hands of the German Government, an edition of it will, no doubt, be promptly given to the learned world.

Some general estimates were made by the Board in regard to the various necessary for the work in its various departments, State, Home, Foreign, and Educational, during the ensuing year; and it was judged advisable to make suggestions to the various associations in regard to the quota which each might be able and willing to raise for these objects. If brethren will respond according to their ability we are confident that by the blessing of God great results will be achieved.

An invitation was given to certain influential colored brethren to meet with the Board in October, to arrange for the work among the colored people which was committed to the Board by the late Convention. Ministers of intelligence, such as Brethren Booth, McAlpine, Tyler, Pettiford and Birch, are known to be, will be able to give important information in regard to the spiritual needs of their people and the opportunities and available methods of evangelic labor in their behalf.

The Board determined to engage, as promptly as possible, in the work of colportage for the circulation of Bibles and of denominational and other religious books and tracts. Rev. Wm. Pritchett, who has been long employed in this work, received an appointment, which we trust will secure our people the benefit of his services in Southeast Alabama. Other appointments are under consideration, and will be made as soon as practicable. The Board will also enter into correspondence with several general societies and publishers, for the purpose of obtaining books of a suitable character and upon satisfactory terms, for the supply of the colporters.

These were the principal matters that engaged the attention of the Board. They were thoughtfully and prayerfully considered. May the enterprises thus inaugurated receive the blessing of God! E. T. W.

## SESSION OF THE ALABAMA BAPTIST STATE BOARD.

The Alabama Baptist State Mission Board held an important session in Selma on the 26th and 27th of July. There was a good representation of the newly appointed members of the Board living in Selma. The Corresponding Secretary was on hand with fruitful suggestions and inspiring ardor. Dr. Renfro brought us from Talladega the benefit of his thoughtful experience. Dr. Cleveland presided with his usual dignity and tact. And all the deliberations and measures which engaged our attention were as encouraging as they were harmonious.

It was determined that the quarterly meetings of the Board should be held on the first Monday in each quarter (beginning with October) for the reception of the regular reports of missionaries, and for the consideration of the most important matters of business. The monthly meetings will occur on the first Monday of each month.

A circular is to be prepared, based upon the act of the State Convention which prescribes the duties and scope of the Board; and appealing to the ministers and churches of the State for their sympathy and co-operation in this great work. Of this circular two thousand copies were ordered to be printed.

Rev. Jno. L. West, Proprietor of the ALABAMA BAPTIST, having offered to the Board as much space in his paper as they may desire for a Missionary Department, the offer was thankfully accepted; and Rev. T. M. Bailey was put in charge of the columns to be used for that purpose. In the new field thus assigned to the much-worked Secretary he will need the co-operation of brethren who are interested in the various enterprises committed to his care.

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## THE QUESTION OF RE-BAPTISM.

Our esteemed brother of the *Biblical Recorder* objects to our position that a person who has been baptized, and converted, and then is baptized again, ought not to have re-baptism. His reason is that baptism is "the answer of a good conscience toward God," and that one who has not that good conscience in baptism was not baptized at all. But this text applies only to a case of sincere profession. When ever the profession is sincere, and the church in the exercise of their best judgment regard the candidate as a subject of divine grace, a good conscience is exercised in the case of both parties. No higher, and no other evidence of the propriety of baptism can be had. The candidate can bring with him only the same conditions in the second instance that he brought with him in the first. It is not proper to re-baptize persons who enjoy an experience of God's grace so fresh and rich that it seems to them that they never have been converted before. If it were, we know many Christians whose growth in grace is by fits and starts, and who would claim re-baptism after every new revival season. E. T. W.

"In matters of prudence last thoughts are best; in morality your first thoughts are best."—Robert Hall.

There are about twenty-eight Sunday-schools with a membership of about one thousand teachers and scholars within the bounds of the Union Association. This is encouraging, but we are not satisfied. Our recent determination to prosecute the work vigorously, until there shall be a school in every neighborhood and all that can possibly do so are in some way engaged in the good work.—W. G. Robertson, Carrollton.

Hollins Institute, Botetourt Springs, Va., is one of the best female schools in all the land. It is strictly a first class institution in every particular. It is located in one of the most delightful and healthy regions of Virginia. Prof. Chas. L. Cocke, a prominent in the Baptist circles of Virginia, is an accomplished Christian gentleman, and he possesses ample means to conduct his school in all its departments after the most approved method. We cordially recommend the institution, and refer to readers for further particulars to our advertising columns.

We have nothing this week in the way of editorial matter from the pen of Bro. Renfro. This is not his fault. He prepared and sent us, in an address to the Baptists of Alabama, which was intended to occupy before we could get the article in type, however, we received an urgent request from the Corresponding Secretary of the Board, that he be sent at once to be printed as a circular. We shall perhaps give the address to our readers in our next issue.

## ALABAMA CENTRAL FEMALE COLLEGE.

We are pleased to know that the outlook of our College at Tuscaloosa was never more hopeful than now; and we take greater pleasure in the assurance, that it was never more worthy of the entire confidence and liberal patronage of the denomination.

President Vancey has recently associated with himself Rev. Thos. Armstrong A. M., late President of Mansfield Female College, in Louisiana. Prof. Armstrong is an Alabamian and is well and favorably known in our State. He taught many years at Marion, Eutaw, and other places, and has been eminently successful as an educator.

The College is thoroughly organized for the coming session, and every department will be presided over by an experienced teacher. Special prominence will be given to music and modern languages. Advanced pupils will be taught to speak the languages.

Dr. Mitchell, Director of Music, was for fifteen years organist of the best churches in Baltimore. He spent two years in the Conservatory of Leipzig, Germany, and was organist of the University Chapel at Leipzig. He has splendid autograph testimonials from Dr. O. Paul, Director of the Leipzig Conservatory, and from Dr. Carl Reinken.

A beautiful city, a healthy location, fine buildings, costing over \$200,000, and an excellent Faculty, render the Alabama Central Female College one of the most desirable institutions of learning in the South.

## FIELD NOTES.

—There is a grand opportunity upon the Baptists of Alabama to make a mighty forward movement.—E. J. Forrester.

—Last week our papers unexpectedly ran short, and a few brethren whose names will be set up one week so that they will receive the full number of copies paid for.

—By hard, persistent work we may now marshal all our forces, we may throw the 65,000 Baptists of Alabama into one grand army, impelled by one blessed spirit, and inspired by one lofty aim.—E. J. Forrester.

—There can be little doubt that the great rallying point of the Baptists of Alabama, the great bond that is to make them, now so great, a much greater people, is the work of State Missions.—E. J. Forrester.

—The Baptist of Alabama who is not an enthusiastic supporter of State Missions, has failed to see the part that enterprise has been playing in the development of Alabama Baptists, and the part it is yet to play in the still grander development that lies in their near future.—E. J. Forrester.

—We regret that we cannot remember the post office address of each and all of our subscribers. It would save them and us some trouble. We cannot find a subscriber's name unless we know his post office. The following brethren have written to us on business, but give no address: L. W. Manning, L. D. Conway, J. T. Cox, W. S. Baskin. Please write again, brethren, and don't forget to give us your post office address.

—A very successful revival is in progress at the Tallahassee church. Bro. Smyth, the pastor, is in attendance, but too unwell to do much work. Young Bro. A. W. McGaha is doing most of the preaching, and is doing it so well that all are delighted. We have heard reports of his preaching by many and all speak in great praise. Young Bro. Wm. Browning is also assisting in the meeting.—R.

—Bro. Jno. W. Orme, of Montgomery county, has had a good meeting at Bethesda church, of which he says: "Although the country is sparsely settled, we had large congregations every day. All seemed to realize that the Spirit of the Lord was there, and many hearts rejoiced as they saw ten baptisms. Among the number baptized was Bro. John McLendon, who attended the Howard last session. One was received by letter.

—There are about twenty-eight Sunday-schools with a membership of about one thousand teachers and scholars within the bounds of the Union Association. This is encouraging, but we are not satisfied. Our recent determination to prosecute the work vigorously, until there shall be a school in every neighborhood and all that can possibly do so are in some way engaged in the good work.—W. G. Robertson, Carrollton.

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—At Greenville, everybody seemed to feel that a great work was before us, and that all personal considerations should be ignored, that the one thought which ought to dominate and control every soul in its action in that Convention, was that it was Christ's work we were doing, and it was Christ's glory we were working for—every man there seemed to lay all personal considerations upon the altar of Christ's glory to be utterly consumed by his undying love.—E. J. Forrester.

—My last paper brings the good news, that while our Convention was in session in Greenville, it resolved to memorialize the legislature in favor of passing laws to prevent the running of freight, passenger and excursion trains on Sunday. I spoke of this to other railroad men, and they came to see the paper for themselves. Let such a bill be passed and the Baptists will rejoice to see the good accomplished by it. Our railroad men, all of them, tender to all of you their respect and esteem, and say let this good deed be done at once.—A Subscriber and a Railroad Man.

—We desire to call the favorable attention of those who have daughters to educate to the claims of the Southern Female College, at LaGrange, Ga. In all departments this is one of the best Female Colleges in the land; but to those who wish to make a special advantage, LaGrange is one of the railroad leading from Montgomery to Atlanta, and is therefore easily accessible from all parts of Alabama. Before deciding what institution to patronize, write for a catalogue of the Southern Female College, to Prof. I. F. Cox, LaGrange, Ga.

A district meeting of the Bigbee Association will be held at York, Sumter county, on Friday before the fifth Sabbath in August. Subjects for discussion: 1. Duties of pastors to churches. Essay by J. E. White; opening speech by N. B. Williams. 2. Duty of churches to pastors. Essay by L. L. Belcher; opening speech by C. C. Vaughn. 3. Is baptism essential to the Scriptural observance of the Lord's Supper? Essay by J. K. Ryan; opening speech by A. R. Scarborough. 4. Duty of churches in the evangelization of the world. Essay by J. G. Harris. 5. B. Williams, W. E. Pond, J. D. Cook, Committee.

—It will be remembered by those who were present, that at the Convention at Greenville, when Bro. M. G. Hudson, the chairman of the finance committee, reported that Union Springs church sent up \$20.00 by Rev. S. A. Goodwin, some of the brethren insisted that the amount should have been \$30.00. We have before us two communications, one from Bro. Goodwin and one from the assistant secretary of the Convention, which explain the whole matter. Bro. Goodwin is pastor of two churches—Union Springs and Sardis. He carried to the Convention \$30.00 from both churches, and the secretary testified that the amounts were properly credited in the finance report.

—To the churches of the Cahaba Association west of the river: I left home the last of May expecting to spend some three weeks in visiting you. The continued rains and the condition of the crops induced me to ask the advice of brethren who understood you: surroundings, and they unanimously agreed that it would be almost useless for me to visit your churches then, with any hope of getting congregations in the week. Acting upon their advice I returned home, hoping to visit you some time in the leisure season. I now see no possible chance for me to do so before the meeting of the association in October. I take this method of informing you so that you may understand why I have not filled promised engagements.—W. B. Crumpton, *Shield's Milk*, July 24th, 1880.

—On my arrival in Montgomery about 1st of March last, I was conducted to an elegant parsonage, newly painted throughout, and furnished with everything needed for the comfort of the pastor and his family. I had literally nothing to buy. This was the work of the noble women of our church. Since then they have been unremitting in their endeavors to render us happy in our new home. The other day an incident occurred which is so worthy of record that I feel constrained to relate it. Two of the sisters drove up to our door in a splendid top-buggy, which they said they wished to add to the other comforts of the parsonage. I was not wholly unprepared for this, for it is hard for the ladies to keep a secret, you know; but partially prepared for the surprise as I was, I have a suspicion that I behaved awkwardly—in fact my wife and I did. The result was a speech which accompanied the beautiful gift, what words in response would have been worthy of it? In substance it was this: May you continue to be our pastor long enough to wear it out, and longer! Not much did I say, but this resolve took full possession of me: God helping me, I will try harder than ever to be, in the true sense, a pastor to this dear people.—A. B. Woodfin, *Montgomery*, July, 1880.

—The committee appointed by the Elm Association to direct the mission work within its bounds and to collect funds for its support, met with Pine Barren church on Saturday before third Sunday in July. The brethren are doing good work, and the interest is growing. Thank God for it. We protracted the meeting until Tuesday night. The Lord blessed us greatly. The church was revived and sinners were converted. Seven meetings of the church by experience. We preached at Williams Station, on the M. & M. R. R., which is distant four miles from the church. We had large and attentive congregations there. I then went to Bay Minette and was delighted to meet Brethren A. J. Lambert and A. B. Couch. We spent the time pleasantly and I hope profitably. We all felt that it was good to be there, and we were made glad by hearing sinners tell how the Lord had blessed them.

—The minister of education in Greece has issued an order, that the highest classes in all the common schools in the kingdom shall take as their textbooks the original Greek Testament.—H. W. Hatcher.

The great purpose of all good education and discipline, is to make a man master of himself; to excite him to act from a principle in his own perfection as his supreme law and end.—Dr. Channing.

The aim of education should be to teach us rather how to think, than what to think; rather to improve our minds, so as to enable us to think for ourselves, than to lead the memory with the thoughts of other men.—Boswell.

—I tell that education which embraces the culture of the whole man, with all his faculties, subjecting his senses to reason, to conscience, and to the evangelical laws of the Christian revelation.—Dr. E. Forrester.

—Last support is a marked feature in the state of colleges. We read from a *College of Arts*, issued by Franklin College, Ind., that \$25,000,000 cash subscription up to the present time, the University of Illinois county of which Franklin is the county seat, have contributed \$1,775.—*National Baptist*.

There is probably no finer or better endowed institution of its kind, anywhere, than the John Hopkins Hospital, Baltimore, will be when completed. The grounds cover an area of 14 1/2 acres, and will contain 28 buildings. For this Hospital, and a Colored Orphan Asylum, Mr. Hopkins left \$4,000,000.—*Cincinnati*.

The School Board of St. Louis requires that good manners shall be taught in all the schools in that city, in a series of oral instructions. Five pages of a manual on etiquette are to be read in each room every day by the best readers in turn, to be followed by a conversation on different points connected with the general subject of personal behavior. This is an admirable arrangement. Good manners and good morals should go together.

I think with regard to teachers, they have two entirely different branches of labor. They have that of instructing their pupils from books, and they have that of instructing them from their own conduct and by their own manners. You want to teach a child to be gentle—and I learning—not the gentleness that is weakness, which is combined with great force. You want gentleness, you want humanity. Humanity to animals is one point. If I were a teacher of a school, I would make it a very important part of my business to imbue every boy and girl with the duty of being kind to all animals. It is impossible to say how much evil there is in the world from the barbarity and unkindness which people show to what we call the inferior creatures. Then there is the quality of selfishness. Selfishness in families is the cause of misery, and the cause of great injustice. Unselfishness and the quality which come if you offer them to the young person's mind. Their very nature makes them that they cannot receive it except with liking and approval.—John Bright.

Three joined by letter and nine by experience. I heard several others say that they intended to join and be baptized at Bro. Lambert's next appointment. I am pleased with the prospect. We all feel very grateful to the brethren and friends of Bay Minette and vicinity for their kindness and hospitality.—J. L. Ryars, *Bluff Springs, Florida*.

—According to appointment at the last meeting, held at Ramoth, Alabama, the Sunday school Convention of the third district of the Alabama Association will hold its next session at Mt. Lebanon, on Friday before the fifth Sabbath in August. We trust that each church will send a full representation. Brethren who are not members of the district are cordially invited. Bro. Wm. Crumpton has promised to be present. There is some talk of a new association in our section. Brethren, think of it, and while we are at the Convention we can consider the matter. Program:—Friday, 10 a. m. Singing, by Calvin Stevens, 10 a. m. Preaching, by Elder J. S. Varbrough, 2 p. m. Business. 1. Report of the committee suggested by Bro. Owen, &c. Subjects for discussion, assigned to churches: 1. What is the Sunday school? Adams Street, First Montgomery and Adams Street, First Montgomery churches. 2. What influence has the Sunday school for the study of the Bible? Unity, Mt. Lebanon, and Salem churches. 3. What benefit does the church receive from the Sunday school? Ramoth, Bethesda and Union churches. 4. What can the church do to advance the Sunday school cause? Elm, Liberty and Pine Level churches. Sunday, 9:30 a. m. Sunday school meeting, to be addressed by Mr. T. E. Jones and Elder B. H. Crumpton, 10 a. m. Preaching, by Elder J. A. Howard. Other religious exercises will be left with the committees. J. H. Dickson, *Cincinnati*, June 24th, 1880.

—The devil laughs at the folly of the mothers and fathers who close the doors of their houses against vicious persons, and yet admit books and periodicals reeking with villainy.—*Nashville Christian Advocate*.

—"I tell you," said a non-thinker, who fancied himself a free-thinker, "the idea that there is a God has never entered my head!" "Ah! precise! like my dog. But there is this difference, he doesn't go around howling about it."

—"Ignorance never helped any man to preach Christ. It has been a hindrance to every one."—*Baptist Recorder*. How about those men who say it is only necessary for a Gospel preacher to open his mouth, and the Lord will fill it?

—Those who educate the present generation of children in these United States will hold the reins of power when they are grown."—*Nashville Advocate*. Think of that, ye Baptists of Alabama, and patronize your own institutions of learning.

—"I have a conviction that to make a healthy, first class Baptist, paper, is about as important a service as one the kingdom of our Lord."—G. J. Johnson, D. D. That is our conviction and consolation.

—"What sort of a Christian is he who makes long prayers and delivers long sermons, but invariably forgets to pay back the small sums of money that he is constantly borrowing of his friends, with the promise, 'I will hand you this to-morrow'?" He is a poor fraud.

—"How sadly true that the prevalent life of religion is to go to church and feel good, and go home and do nothing."—Rev. T. P. Bell, in *Baptist Courier*. Is that the prevalent idea among any of our Alabama brethren? It is a bad idea.

—"Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension."—*Goethe*. Some men of our acquaintance would be greatly benefited by studying that passage.

The hardest life a man can lead on earth and the most fertile of misery, is to be always doing his own will and seeking to please himself. But notwithstanding all that, we know a great many men, and some of them *Protesting Christians*, who are doing that very thing.

—"We would suggest that if some young folks could just see themselves as others see them when they laugh and talk in church, they would quit." It doesn't look smart a bit!"—*Baptist Record*. We are glad you said that. But it is difficult to make an impression on an empty head.

—"One of the most newsy papers on our exchange list is the *Central Baptist*. It requires an immense amount of labor to edit a paper in the style of that journal. It breathes with life."—*Mid Continent Presbyterian*. We agree with the *Presbyterian*. The *Central Baptist* is a wide awake paper.

—Six years ago a church in Christian County, Ky., had a member who was so fond of selling whisky, that he had to be stopped selling. He promptly replied, "Brethren, when I quit selling whisky I'll stop selling it."—*Western Recorder*. A merited rebuke.

—"Life is not done, and our Christian character is not won, so long as God is anything left for us to suffer, or anything for us to do." Reader, if you are a Christian, the fact that God still permits you to live is evidence that he still has something for you to do, or to suffer for him. Are you fulfilling your mission?

—"As to dancing, my brethren, men and churches and newspapers may discuss it and argue *pro and con* to the property of Christians indulging in it. For my part I think a sincere Christian has no room in his heart for the love of it, nor time in his life-work to devote to it."—Dr. C. Maule, in *Baptist Courier*.

—"The *Index* tells of a man, whose wife was a constant source of high bluff with the scantiest herbage. Somebody called his attention to the fact, and he replied: 'No, that isn't my wife; much to say; but, mon, she's got a grand view! We have met with just such philosophical, rationalistic brackens of religion.'"—*Cincinnati*.

—"I have noticed that wherever I have found a family containing even one Methodist, I have also found a copy of the *Christian Advocate*. I have, however, found families whose heads were Baptists, but there was no copy of the *Record*, or any Baptist paper in the house."—J. L. D. H., in *Baptist Record*. About the same state of affairs exists in Alabama. Can any of our pastors tell us why it is?

—"A much loved brother, who used to live in middle Georgia, and who was a Baptist of the old stock, used to say the Lord had deacons and so had the Devil. Though this brother is on earth no more, he yet speaks to us. The Lord's deacons are humble, devoted God-fearing men, who pray in their families, help their pastors, look after the poor, and in this way strengthen their churches. The Devil's deacons are those who love to find fault, care not a great deal about pastors except to get clear of those who are faithful, and act generally so as to be great curses to the churches. The Lord deliver his people from such deacons."—Old Landmark Banner, 1861.

## NOTES AND COMMENTS.

—"Can a man be a Christian and not be honest?"—*Christian Observer*. No, and you know it.

—"If God ever makes his churches better, he will begin by making his ministers better."—*Christian Secretary*.

—"Can a man be a consistent Christian and not strive to pay all his debts?"—*Christian Observer*. No, nor any other sort of a Christian.

—"The devil laughs at the folly of the mothers and fathers who close the doors of their houses against vicious persons, and yet admit books and periodicals reeking with villainy."—*Nashville Christian Advocate*.



# THE ALABAMA BAPTIST AUGUST 5, 1880.

## LITERARY NOTICES.

**THE ALABAMA BAPTIST.**—The newspaper in the world for the Baptists of Alabama. Price, \$2.50.

**MUSIC.**—We have received from Ludden & Bates, Music Publishers, Savannah, Ga., a copy of the "Hancock and English Union March." The title page bears a life-like lithograph of the Democratic Presidential candidates. Send 5 cents to the Publishers and secure a copy.

**BAPTIST FAMILY MAGAZINE** for August, J. Eugene Reed, Publisher, 434 Chestnut street, Philadelphia. Terms, \$1.00 a year; single number, 10 cts.

Among the more notable articles are the following: Within Sea Walls, continued; Derivatives; A Talk with Girls and their Mothers; A Glimpse of Jewish History; Diary of S. J., continued; The Cleanly Hollanders. The Family, Editorial and Health Departments, &c., are full as usual.

**DEMOCRAT'S MAGAZINE** for August, W. Jennings Demorest, 17 East 14th street, New York. Single number, 25 cts; yearly subscription, \$2.00, with postage.

This fine magazine is complete in all its departments. We know of no fashion monthly that is superior to it; and each number is brimful of choice literary matter. The number before us contains a fine steel engraving, entitled, "The Old Mill," and also an engraving of "DeFoe in the Library."

**MISTER HORN AND HIS FRIENDS;** or, Givers and Giving. By Mark Guy Pearse, author of "Daniel Quorn," etc. This book is finely illustrated. The aim of the author is to teach and enforce the lesson of systematic giving. The style is very attractive. It is a work well calculated to do much good. This book is No. 32 of I. K. Funk & Co's. Standard Series. Price, 15 cts. Address, I. K. Funk & Co., 10 and 12 Dey St., N. Y.

**THE DOMESTIC MONTHLY** Blake & Co., Corner Broadway and Fourteenth St., New York. \$1.50 per year.

The colored frontpiece of the August *Domestic* represents a lady in beautiful summer costume, standing on the tessellated pavement of a balcony overlooking the sea. A large variety of ladies' and children's costumes and garments is presented, with full and precise descriptions and instructions as to making them up in light summer fabrics and other material.

**THE BAPTIST REVIEW**, July, August, September, J. R. Baumes, editor, Cincinnati.

There are seven articles with a variety of Book Notices. In the article "Sons of God," Mr. Stackhouse shows that this relation is established by regeneration, and disproves the Broad Church idea of God's universal Fatherhood. In the article on Hades, by Mr. Jennings, a considerable amount of learned research is thrown away. Prof. Lincoln dissents from Dr. Benedict's opinion that the Donatists were Baptists. Dr. Brooks vindicates the Sabbath. Dr. L. E. Smith acutely reviews Dr. Shedd's Commentary on the Epistle to the Romans. The two other articles, *Pessimism and Theodicy*, by Prof. Andrews of Newton, and *The Conquest of Space*, by Mr. Gear, are of marked ability, yet not well suited to summer reading. In the reviews of books favorable notices are given of Prof. Noah K. Davis' *Theory of Thought*, and Dr. Tupper's *Foreign Missions of the Southern Baptist Convention*. E. T. W.

**THE SANITARIAN** for July opens with the republication of the law establishing a State Board of Health for New York, and the organization of the Board. This is followed by an excerpt on State Medicine, from the proceedings of the American Medical Association, at its recent meeting in New York, with an abstract of a paper on Unsanitary Engineering and Architecture by the editor, which concerns all householders, and which should be read by all architects, engineers and builders—by everybody who would know the dangers of house construction. Other papers of special interest are *Ventilation of Dwellings and Sleeping Rooms*; *Principles of Ventilation*; *Water for Household Uses*; *The City of Des Moines*; *Milk*; *Training School of Cookery*. Menu keeps up its character of excellent household receipts. Long Beach—the New Summer Resort—is the subject of the leading editorial. There are several shorter articles on Open Air Carpet Cleaning, Soap, Mineral Waters, etc. A. N. Bell, Publisher, New York.

**BIBLE TYPES EXPLAINED.** By Rev. J. P. Everett, Shiloh, La. Rogers & Co., printers, 515 Main St., Memphis, Tenn.

The esteemed author has given in this volume of 262 pages, a series of studies on the Types—a subject which has been to him a favorite theme of public discourse. In treating of topics which tempt the imagination to stray into the region of fanciful resemblances, Bro. Everett displays a commendable sobriety of judgment. He regards the type as a prophecy in action, foretelling coming realities not by words, but by images and prefigurations. He assigns the name of his topical types only to those which are expressly indicated as such by Scripture, or which have this character from their relation to other types. He shows the intimations of Redemption in the history of Abraham and the patriarchs, of Moses and the Israelites, of David and the kings, of the Sabbaths and the rites of worship. Without accepting the opinions of the author in all the variety of particulars which he has occasion to handle, we are not less impressed by his intelligent, manly and devout comprehension of the subject. The book is a good book; its circulation and study will do good. We suppose the volume will cost about \$1.50.

**BAPTIST DOCTRINES.** Being an exposition in a series of Essays by representative Baptist ministers of the distinctive points of Baptist Faith and Practice. Edited by Rev. Charles A. Jensen, C. R. Barnes, publisher, 215 Pine street, St. Louis, Mo. Price, cloth, \$2.00; leather, \$2.75. P. p. 566.

In this volume there is a good deal of valuable matter, contributed by men of reputation. We have read portions of the book with great pleasure and welcome it as an important contribution to the literature of the denomination. The preachers, one after another, make the case plain, that we cannot help asking the question: "Why is it that all Christians are not Baptists?" How wonderful the power of education and sentiment to mislead even candid and conscientious minds! The sermons are for the most part excellent; the exception arising from the fact that some of them have rather the character of essays than of sermons. We might also object to the faults of the plan; several pairs of discourses being upon substantially the same subjects, and subjects, such as the Depravity of Man and Justification by Faith, having been entirely ignored. Yet the volume embraces a choice collection of subjects and ought to be cordially welcomed by our people. The book is well executed and is remarkably cheap.

**TEXT-BOOK ON CAMPBELLISM.** By D. B. Ray, author of Baptist Succession, 7th edition. St. Louis, Mo.: St. Louis Baptist Publishing Co.

Were it not that error has nine lives we would conclude that this discussion would have put an end to Campbellism. The author indeed entertains no such confident expectation as to the immediate results of his refutation, and will, doubtless, buckle on his armor again. Bro. Ray shows what the distinctive doctrines of the Campbellites are, in the words of the Founder of Campbellism; and at the same time, contrasts the errors of this system with the teachings of the holy Scriptures. It is idle for those who accept these errors to say, when pressed in argument, that they are not the followers of Mr. Campbell; but that they appeal, beyond him, to certain texts of Scripture; for they confessedly embrace the same views as his, and he is the best of all witnesses to indicate what those views are. Besides the texts referred to are accepted as Mr. Campbell has translated and expounded them, and accordingly it is necessary to examine these expositions and translations, in order to determine the sense in which they are received and quoted by his co-religionists. The procedure is not unfair, to interpret the character of "the current Reformation" by the representations of its acknowledged head, who claimed to have "restored Christianity." And this we have said, is what Bro. Ray has done. The scope of the book may be judged from some of the headings of the chapters: The Name Christian; the Setting up of the Kingdom; the Apostasy of the church; the Formation of the Campbellite Society; Campbellite Repentance, Faith and Baptism; Campbellite Regeneration; the Holy Spirit in the Campbellite System; the Campbellite Government and Creed; Dialect and Contradictions; Teachings of Baptists and Campbellites Contrasted; &c. The discussion is characterized by learning, ability and candor, and will prove most instructive to those who desire to study the entire subject.

**Baptist News.**

**TENNESSEE.**—Dr. W. A. Nelson has declined the call to Chattanooga—Callahan, Winchester, Franklin and Jackson churches, in Central Tennessee, are silent pastors.

**KENTUCKY.**—The *Western Recorder* says that from ten to fifteen Baptist churches can be helped next season in Bethel College from the beneficiary fund of that institution. This help reduces expenses to \$11 per term of five months.

**LOUISIANA.**—During the past year and at the recent session of the State Convention at Keachi, the Baptists of Louisiana raised \$5,272.30 for State and Foreign Missions, in addition to the amounts reported during the year for Foreign Missions.

**NORTH CAROLINA.**—Rev. W. P. Blake, writing to the *Record* from Raleigh, says: "Concomitant Day," a church has been visited by a precious revival season. There were 37 professions of faith in Christ—56 have united with the church.

**MISSISSIPPI.**—Rev. L. M. Stone informs the *Southern Baptist*, that J. J. Jackson and E. M. Jones will be ordained to the ministry on the third Sunday in August, at Shalunak, which Springfield church has had a meeting which resulted in eleven accessions.

A meeting at Canby, City resulted in four accessions by baptism. **SOUTH CAROLINA.**—The *Baptist Courier* says that the Citadel Baptist Church, Charleston, has thought it important for Dr. Chambliss to take a rest, and has given him a vacation for August and September, and he will spend nearly in Greenville. The Baptist church at Newberry have near completion a good, substantial parsonage, costing \$2,000.

**VIRGINIA.**—The *Religionist Herald* says that the Manchester church has called Rev. J. H. Newhall to its pastorate, made vacant by the resignation of Rev. J. H. Eager, who will go to aid Rev. Geo. B. Taylor, in Italy. Rev. J. M. Butler has announced his purpose to retire from the pastoral care of the Fulton Baptist church, Richmond. *Religionist Herald*—It is stated that about 700 members will draw out of the First African church, Richmond, and go to Liberia. Nearly 4,000 members will be left in the old church.

**GEORGIA.**—The *Banner* reports a good meeting at Clear Springs church, which resulted in the baptism of 18 persons. The *Christian Index* reports that interesting protracted meetings were in progress last week at Tallapoosa and Quitman Baptist churches.

Dr. S. Landrum, of Savannah, declines the agency for Mercer University. The *Index* says that Hon. George T. Fry, a prominent lawyer in Atlanta, was baptized by Rev. A. T. Spaulding, D. D., into the Second Baptist church, of that city, on the 18th ult.

At Atlanta, one lost by death, within the past four years, five denunciations. A recent meeting at Covington resulted in the addition of new by baptism.

**MICHIGAN.**—The will of the late Deacon John Furman contained the following: "I bequeath to the American Baptist Missionary Union, \$200 to the American Baptist Home Mission Society, \$200 to the American Baptist Publication Society, \$200 to the Massachusetts Baptist Convention."

**Time and Place of Association Meetings.**

**Alabama.**—Step Creek church, Lowndes county, 6 miles east of Hayneville, Friday, October 5th.

**Big Bear Creek.**—Friendship church, Saturday, October 9th.

**Rolling Springs.**—Mt. Moriah church, 10 miles east of Delta, Clay county, Saturday, October 23rd.

**Bethel.**—Deep Creek church, near Hoboken, Marengo county, Friday, October 24th.

**High.**—Gainesville church, Sumter county, Friday, September 18th.

**Bethlehem.**—Chaloner church, Monroe county, Saturday, September 25th.

**Cedar Bluff.**—Cedar Bluff church, Cherokee county, Friday, August 13th.

**Cocoa River.**—St. Williams church, Fayetteville, Talladega county, Thursday, September 16th.

**Cherokee.**—Union church, Etowah county, Friday, September 17th.

**Centennial.**—Fairview church, Bullock county, Friday, September 24th.

**Cocoa.**—Providence church, Coosa county, Friday, October 2nd.

**Cahaba Valley.**—Cedar Grove church, Clair county, Saturday, September 25th.

**Canawha.**—Pleasant Ridge church, Jefferson county, Friday, October 2nd.

**Central.**—Alexander City church, Tallapoosa county, Friday, October 2nd.

**Cahaba.**—Union church, 5 miles northwest of Greensboro, Hale Co., Friday, Oct. 15th.

**Elm.**—Elm church, Ecambia county, Ala., Saturday, October 2nd.

**Eufrata.**—Midway church, Bullock county, Friday, October 2nd.

**Harmony.**—West—Elin church, 4 miles east of Centerville, Elbert county, Saturday, October 9th.

**Indian Creek.**—New Providence church, Tennessee, Saturday, September 25th.

**Judson.**—Abbeville, Henry county, Friday, October 1st.

**Liberty.**—North—Kelley's Creek church, Lincoln county, Tenn., Friday, Sept. 17th.

**Liberty.**—East—La Fayette, Chambers Co., Friday, September 24th.

**Liberty.**—West—Ebenzer church, Lauderdale county, Miss., Saturday, October 2nd.

**Muscle Shoals.**—Blessant Hill church, Morgan county, Friday, October 1st.

**Mulberry.**—Macedonia church, Chilton county, 5 miles east of Randolph, Saturday, September 25th.

**Mt. Carmel.**—Chestnut Oak Grove church, Marshall county, Saturday, September 11th.

**Newton.**—Daleville church, Saturday, October 9th.

**North River.**—New Hope church, Tuscaloosa county, Saturday, September 25th.

**New River.**—Concord church, 15 miles south of Fayette C. H., Saturday, Oct. 9th.

**Pine Barren.**—Bear Creek church, Wilcox county, Wednesday, September 15th.

**Rock Mills.**—New Hope church, Heard county, Ga., Saturday, October 2nd.

**Salina.**—Hezbollah church, 4 miles south of Troy, Saturday, October 2nd.

**Shelby.**—Bethesda church, Shelby county, Saturday, September 11th.

**Sulphur Springs.**—Good Hope church, 6 miles southwest of Hanceville, Friday, September 24th.

**Tulgate.**—Opelika church, Friday, October 1st.

**Tulsa.**—Tulsa church, Friday, October 1st.

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**ALABAMA NEWS.**

**Troy Enquirer.** The cotton crop is maturing about a week earlier than last year.

**Batler News.** The corn crop of Choctaw county is very fine and the cotton crop promising.

**Union Springs Journal.** The caterpillars have attacked the cotton crop in force on the prairie.

**Bonnie News.** Cotton crops were never known to be so good in this section as they now are.

**Clayton Courier.** On Saturday night, three prisoners, all that were in jail, escaped therefrom.

**Greenville Advocate.** In the course of a few months the Baptists here will erect a fine college building.

**Scottsboro Herald.** New postoffices have been established at Lookout, and at Luna, DeKalb Co., Ala.

**Scottsboro Herald.** Crops are being laid by. Corn has been injured by the want of rain. Cotton looks very well.

**Scottsboro Herald.** A survey has been made of the proposed extension of the Memphis & Charleston railroad from Stevenson in this county, to Chattanooga.

**Cullman Tribune.** Eight families from Georgia, and two from the North arrived here this week. They have purchased 21,000 land from Messrs. Cullman & Son.

**Montgomery Advertiser.** Mr. Thomas Underwood, Jr., of Autauga county, together with a horse he was riding, was killed by lightning on Monday evening, in that county.

**Florence News.** The rain, last week, was just in time. The farmers of our county regret that they have never had a better prospect for fine crops than they have this season.

**Troy Enquirer.** The six steam mills near this city cannot supply the demand for lumber to complete the brick buildings and construct the residences under contract in the city.

**Scottsboro Citizen.** Rev. A. B. Jones, of Jackson, Tennessee, has been elected by the trustees of Huntsville Female College, to succeed Dr. Price in the presidency of that institution.

**Eutaw Mirror.** All accounts that we have received are favorable for a good cotton crop, except in a few spots, and it is certain that the yield in corn will be much better than was at one time supposed.

**Gadsden Times.** The cotton crop in this county is better than we have ever seen it at this season of the year. If the seasons will only continue favorable the farmers will gather a large crop of cotton.

**Tuscaloosa Alabama.** Fires have been quite comfortable at night all this week. Vennor, the Canadian weather prophet, predicted frost in the Northern States about this time, and we think he has hit it.

**Selma Times.** The finest cotton crops to be found in the black belt are in the vicinity of this city. These crops are splendid, but they are exceptions to the crops generally in Dallas, Perry, Hale, Wilcox and Lowndes.

**Tuscaloosa Clarion.** The citizens of Ogen Pond held an election to decide whether or not they desired the town incorporated. The result was twenty-six in favor of applying for a charter and eleven against.

**Greenville Advocate.** Mr. M. Z. Terry, living a few miles east of Greenville, lost on Tuesday last, four open loads of cotton. He says he will have to go to picking in a few days, as he has some 30 or 40 acres of the early picking.

**Columbiana Sentinel.** The south bound freight train on the Selma, Rome & Dalton railroad, was derailed from the track, near Alabama Furnace, last Sunday morning. Some cowboys mischievously broke the track and changed the switch so as to wreck the train.

**Wetumpka Times.** The prospect for cotton all over the county is very encouraging, except some few circumstances, however, where rain is making its appearance. The corn crop is one of the poorest ever raised here, except in Good Hope and perhaps one or two other sections.

**Columbia Enterprise.** A Free Will Baptist church is being built near J. O. Cain's, seven miles from town, and far from Shiloh's mill. The house was raised on last Thursday, and it is expected that it will be completed in time to hold a protracted meeting there, commencing on Saturday by the second Sunday in August next.

**Appointments.**

REV. J. S. YARBROUGH, Will fill the following appointments: Mowry Grove, Salem Assn., Ala., Aug. 9th, 10'clock a. m.

Victory, Salem Assn., Ala., Aug. 10th, 10'clock a. m.

Clintonville, Newton Assn., Ala., Aug. 11th, 7 o'clock p. m.

Genesis, Sandy Creek Assn., Ala., Aug. 11th, 7 o'clock p. m.

Providence, Sandy Creek Assn., Ala., Aug. 12th, 7 o'clock p. m.

Otto Creek, Sandy Creek Assn., Ala., Aug. 13th, 7 o'clock p. m.

Emmanuel, Sandy Creek Assn., Ala., Aug. 14th, 7 o'clock p. m.

Freemont, Sandy Creek Assn., Ala., Aug. 14th, 7 o'clock p. m.

Freemont, Sandy Creek Assn., Ala., Aug. 15th, 7 o'clock p. m.

Black Creek, Sandy Creek Assn., Ala., Aug. 16th, 7 o'clock a. m.

Hickory Springs, Sandy Creek Assn., Ala., Aug. 16th, 7 o'clock p. m.

Genesis, Sandy Creek Assn., Ala., Aug. 17th, 7 o'clock p. m.

Genesis, Sandy Creek Assn., Ala., Aug. 18th, 7 o'clock p. m.

Railroad, Ala. Assn., Ala., Aug. 20, 7 p. m.

New Enterprise, Ala. Assn., Aug. 21, 7 p. m.

Clintonville, Salem Assn., Aug. 22, 7 p. m.

Genesis, Sandy Creek Assn., Aug. 23, 7 p. m.

Pine Level, Ala. Assn., Aug. 28, 9 p. m.

At all these appointments I hope the brethren will be prepared to subscribe and receive the subscription for the *Alabama Baptist*.

REV. W. H. CRAWFORD, Will fill the following appointments in the Alabama Assn.: Peach, Friday, Aug. 25, 10 o'clock a. m.

Medina, Sat. 26, 10 o'clock a. m.

Friendship, Monday, 27, 10 o'clock a. m.

Bellevue, Tuesday, 28, 10 o'clock a. m.

St. Gilbert, Wednesday, 29, 10 o'clock a. m.

Columbia, Thursday, 30, 10 o'clock a. m.

Concord, Friday, 31, 10 o'clock a. m.

Good Hope, Sat., 1st, 10 o'clock a. m.

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**Muscle Shoals.**—Blessant Hill church, Morgan county, Friday, October 1st.

**Mulberry.**—Macedonia church, Chilton county, 5 miles east of Randolph, Saturday, September 25th.

**Mt. Carmel.**—Chestnut Oak Grove church, Marshall county, Saturday, September 11th.

**Newton.**—Daleville church, Saturday, October 9th.

**North River.**—New Hope church, Tuscaloosa county, Saturday, September 25th.

**New River.**—Concord church, 15 miles south of Fayette C. H., Saturday, Oct. 9th.

**Pine Barren.**—Bear Creek church, Wilcox county, Wednesday, September 15th.

**Rock Mills.**—New Hope church, Heard county, Ga., Saturday, October 2nd.

**Salina.**—Hezbollah church, 4 miles south of Troy, Saturday, October 2nd.

**Shelby.**—Bethesda church, Shelby county, Saturday, September 11th.

**Sulphur Springs.**—Good Hope church, 6 miles southwest of Hanceville, Friday, September 24th.

**Tulgate.**—Opelika church, Friday, October 1st.

**Tulsa.**—Tulsa church, Friday, October 1st.

**Tulsa.**—Tulsa church, Friday, October 1st.

**ALABAMA NEWS.**

**Troy Enquirer.** The cotton crop is maturing about a week earlier than last year.

**Batler News.** The corn crop of Choctaw county is very fine and the cotton crop promising.

**Union Springs Journal.** The caterpillars have attacked the cotton crop in force on the prairie.

**Bonnie News.** Cotton crops were never known to be so good in this section as they now are.

**Clayton Courier.** On Saturday night, three prisoners, all that were in jail, escaped therefrom.

**Greenville Advocate.** In the course of a few months the Baptists here will erect a fine college building.

**Scottsboro Herald.** New postoffices have been established at Lookout, and at Luna, DeKalb Co., Ala.

**Scottsboro Herald.** Crops are being laid by. Corn has been injured by the want of rain. Cotton looks very well.

**Scottsboro Herald.** A survey has been made of the proposed extension of the Memphis & Charleston railroad from Stevenson in this county, to Chattanooga.

**Cullman Tribune.** Eight families from Georgia, and two from the North arrived here this week. They have purchased 21,000 land from Messrs. Cullman & Son.

**Montgomery Advertiser.** Mr. Thomas Underwood, Jr., of Autauga county, together with a horse he was riding, was killed by lightning on Monday evening, in that county.

**Florence News.** The rain, last week, was just in time. The farmers of our county regret that they have never had a better prospect for fine crops than they have this season.

**Troy Enquirer.** The six steam mills near this city cannot supply the demand for lumber to complete the brick buildings and construct the residences under contract in the city.

**Scottsboro Citizen.** Rev. A. B. Jones, of Jackson, Tennessee, has been elected by the trustees of Huntsville Female College, to succeed Dr. Price in the presidency of that institution.

**Eutaw Mirror.** All accounts that we have received are favorable for a good cotton crop, except in a few spots, and it is certain that the yield in corn will be much better than was at one time supposed.

**Gadsden Times.** The cotton crop in this county is better than we have ever seen it at this season of the year. If the seasons will only continue favorable the farmers will gather a large crop of cotton.

**Tuscaloosa Alabama.** Fires have been quite comfortable at night all this week. Vennor, the Canadian weather prophet, predicted frost in the Northern States about this time, and we think he has hit it.

**Selma Times.** The finest cotton crops to be found in the black belt are in the vicinity of this city. These crops are splendid, but they are exceptions to the crops generally in Dallas, Perry, Hale, Wilcox and Lowndes.

**Tuscaloosa Clarion.** The citizens of Ogen Pond held an election to decide whether or not they desired the town incorporated. The result was twenty-six in favor of applying for a charter and eleven against.

**Greenville Advocate.** Mr. M. Z. Terry, living a few miles east of Greenville, lost on Tuesday last, four open loads of cotton. He says he will have to go to picking in a few days, as he has some 30 or 40 acres of the early picking.

**Columbiana Sentinel.** The south bound freight train on the Selma, Rome & Dalton railroad, was derailed from the track, near Alabama Furnace, last Sunday morning. Some cowboys mischievously broke the track and changed the switch so as to wreck the train.

**Wetumpka Times.** The prospect for cotton all over the county is very encouraging, except some few circumstances, however, where rain is making its appearance. The corn crop is one of the poorest ever raised here, except in Good Hope and perhaps one or two other sections.

**Columbia Enterprise.** A Free Will Baptist church is being built near J. O. Cain's, seven miles from town, and far from Shiloh's mill. The house was raised on last Thursday, and it is expected that it will be completed in time to hold a protracted meeting there, commencing on Saturday by the second Sunday in August next.

**Eutaw Mirror.** All accounts that we have received are favorable for a good cotton crop, except in a few spots, and it is certain that the yield in corn will be much better than was at one time supposed.

**Gadsden Times.** The cotton crop in this county is better than we have ever seen it at this season of the year. If the seasons will only continue favorable the farmers will gather a large crop of cotton.

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**Southern Baptist Convention.**  
Marion, Alabama.

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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.

Correct your habits of crowded walking by using Lyon's Patent Metallic Heel Stiffeners.

Our readers who suffer from *Sciurus* should read the advertisement of "Hock's Hock's," which appears in another column.

Who should we complain of hard times? Not of prospects which were never better, cotton bringing a good price, the harvest of the year good, and W. T. BLACKWELL & CO. storing away 6,000,000 lbs. of fine sugar, Melon Tobacco for the fall trade, so we'll can have a good smoke.

**Celebrated Dr. Wm. H. Stokes,** Baltimore, writes: "I confidently recommend to the medical profession and to the public, Dr. Wm. H. Stokes' *Dr. Stokes' Kidney and Bladder Remedy*, for consumption, depression, weakness and indigestion. Sold by all druggists."

**Planters, Attention!**

Get Boyd's Cotton Picking Record. Before you commence picking, it will show weights picked by one or any number of hands in any day, week or season. Price 50 cts. Sent postpaid on receipt of price, to Selma, Ala.

**Harrison Bros. Ready Mixed Paint.**

Many years practical test has demonstrated that the paints manufactured by this company fully bear out what is claimed for them. They are the best and most durable paints made.

They are always ready for use and need no



