

Alabama Baptist.

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EDITORS:
R. T. WINKLER, Editor.
J. D. REXFORD, Associate Editor.

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COLONIAL BAPTISTS.

The London Fountain, Dr. Parkers paper, calls attention to the influence of Baptists in the great English Colonies:

"It has been remarked that Baptists are assuming a very prominent position in the work of governing the great Anglo-Saxon countries beyond the sea. Mr. McKenzie, late Prime Minister of Canada, is a Baptist; Mr. Spriggs, Premier at the Cape, is also a Baptist, and the son of an English Baptist minister. Mr. Service, the new Prime Minister to Australia, is also a Baptist." E. T. W.

SCHISM CONFESSED BY OPEN COMMUNION.

The Recorder announces that one of the Presbyterian churches of Louisville is Close Communion. And it seems to us that all churches ought to be such or else disband. A church which has the same ordinances and the same doctrines as others in the same communion ought not to exist as their rival, lessening their power by dividing kindred spirits who would find strength in union. Open communion virtually repudiates the right of the church holding and practicing it to exist at all, as an organization distinct from those to which its communion is extended. Instead of being a proclamation of liberty it is a confession of schism. For there is no reason why those who can consistently meet at the Lord's Table, should maintain separate and sometimes conflicting church organizations. Rather should they unite their gifts and means and influence for the extension of the cause of Christ.

E. T. W.

CHRISTIAN UNIONS.

We have no scruple, as to holding devotional services with christian people of other denominations. The Savior's image is lovely in our sight wherever it appears, and we would feel that our Christian profession was invoked upon all who love the Lord Jesus Christ in sincerity. But we confess that, the longer we live, the less inclined we are to become involved in general Christian unions, in which the ordinance of baptism is so often depreciated as a mere non-essential, and efforts are so commonly made to thrust its sister ordinance in its place as the badge and bond of Christians. Thus Baptists find themselves put at disadvantage under circumstances, where their cherished principles are involved, and their Christian fraternity is impugned, and yet where there is no opportunity for discussion or explanation.

Such a trouble arose at the recent Centennial Sunday-school Celebration in London. A union communion service had to be held, and Mr. Spurgeon allowed his Tabernacle to be used for this purpose and himself presided at the illicit rite. He administered the Lord's Supper to persons whom he knew to be unbaptized. That the act was awkward, even for a pastor who administers communion to Pedobaptists who are casually present at a sacramental season, appears from his apology which was a fling at the ordinance of Baptism. He said: "Blood is thicker than water; and to-night I find the blood of Christ thicker than my Baptist water." How it is that the blood of Christ requires that the first ordinance of Christianity should be ignored, the preacher did not undertake to explain.

Upon this remark and service the Christian Visitor, of New Brunswick, makes some sensible observations:

"Now what are the facts in reference to this Union Communion service? First, they are not only professed to be Christians, but baptized Christians. It was felt by almost all the Pedobaptists that faith and baptism were prerequisites to the Lord's Supper. Secondly, the minister who administered the ordinance did not believe the great majority of the communicants were baptized. He administered the Supper to them as unbaptized persons, and with this well understood estimate of them they received the emblems from him. In other words, they partook as baptized disciples in their own estimation, and the administrator gave them the supper as unbaptized persons. We ask, what union did this ordinance show that previous meetings themselves had not already shown? None! Then why did both parties stultify themselves, and drag in an ordinance of Christ instituted to 'show forth the Lord's death,' and make it the sign of Christian Union? We believe in Christian Union, and pray for it, but can never consent, without protest, to see an ordinance of Christ wrested from the purpose of its institution, and made to play a part foreign to its legitimate intent. Regular Baptists are needed in the world to show that Baptism is only for the believer, and the Lord's

Supper for the baptized believer."

Mr. Spurgeon, as is well known, closes his church session against Pedobaptist members, but opens his church Table to Pedobaptist visitors. But if one of the privileges of church membership is granted, why not another? If the blood of Christ avails to confer a seat at the Table, why not to confer a vote in the pew? The inexorable logic of facts makes Mr. Spurgeon's apology utterly worthless. In giving church communion to persons whom he believes to be unbaptized, he goes too far. In refusing church fellowship in fact to persons whom he welcomes to formal church communion, he does not go far enough. The whole performance was an empty show, of which all the performers, especially the administrator, should be, and we hope will be, heartily ashamed. E. T. W.

IN PERPLEXITY.

A correspondent writes to us as follows: A Methodist preacher joined our church last year, who said that he had been baptized. He stated that his own denomination had thrown him off because he had such a large family. He was to have brought us a letter showing his good standing. He left the church and was absent eleven months. Now he has come in and called a few of the members together and wants them to give him a letter in full fellowship. My wife heard him say a few weeks before he joined our church, that he supposed he would have to join the Congregationalists; that he was a strong, Old Side Methodist, but wanted to get on the strong side. We do not like him. Please give us advice on the subject, for we are confused by his conduct.

REPLY.

The church ought not to have received a member under such circumstances. As the testimonials on whose credit he was received have never been presented, his conditional reception turns out to be null and void. We think that the church can do nothing else than rescind its hasty action in the case and order the name to be stricken from the roll. Such is our opinion as to the best method of dealing with the case, if our correspondent has not inadvertently omitted some material fact which would give it a different complexion. As a general rule a church should never receive a preacher from a different denomination without a careful inquiry into the motives which have induced him to make the change, and in his previous connection. A person who is a stranger to the denomination and community and who can produce no credentials of character, is more apt to prove an injury than a blessing to a church. This is the uniform testimony of our own observation. E. T. W.

THE COLORED CHURCH, TALLADEGA.

At the close of a three weeks' protracted meeting, the 5th Sabbath, Bro. Barton, the pastor, extended the hand of fellowship to 74 persons who had been baptized during the meetings. This church is a good church and they have an excellent pastor. He tells us that there was not a visionary or dreamy experience told during the meeting, and he has confidence in the professions made. We were with them at the closing service, and we do not remember ever being more impressed by church music. The songs were new to us, yet they were all in the book, and there must have been several hundred voices engaged in the singing. The choir led, but everybody seemed to understand the music well enough to follow. It was grand. R.

DUTY—PRIVILEGE.

Gen. Robert E. Lee is represented as having said that "duty is the greatest word in the English language." Man is regarded as in the true position when he is in the discharge of duty.

It often requires great heroism to meet the demands of duty. It always requires watchfulness, energy, and principle. For though one may do the right thing by indifference, by habit, or by blundering on it, yet it can hardly be claimed that this would be a discharge of duty, for in duty one must act from principle, from purpose; must do the thing because it is right. And now while we agree that duty is a grand word, and a grand thing, we confess that in some of its phases it is not entirely satisfactory to us. There seems to be something coercive in it; the man must do the thing because he must do it. Well, we concede that even in religion we are under this iron necessity; the thing is right, and it must be done because it is right, and because God has required it; however severe and trying, when duty bids us go, we must press on without doubt and without hesitation. But the matter becomes much more agreeable when we realize that it is not only a duty, but a privilege, and therefore a Christian pleasure because it is a duty of privilege. Take the two together, and then how delightful it may move forward in our

work, in our labor of love, and in our patience of hope?

We have frequently thought of these things when we have seen Christians, very good Christians, living in what they called the discharge of duty, but all of which seemed to be a burden to them—going on with no pleasure in it, with no proper appreciation of Christian privileges. They go to church and to Sabbath school merely from a sense of duty, and not because they love it or expect to enjoy it. Thus they pass through the whole course of religious life; and it will not take their religion long to become a dead formalism; like the "regular" soldier they belong to the army, not for the love of the cause, but because it has become their life-profession. While the disciple of Christ should hold on with the steady tread and constancy of the true regular, he should have the devotion to the cause which distinguishes the patriotic volunteer. Then he can with duty and with joyous privilege, leap onward in the Christian life, with that alacrity which counts all things but loss, for the excellency of the knowledge of Christ Jesus the Lord. He realizes that happy is that people whose God is the Lord, and that "a day in God's courts is better than a thousand."

We must not be understood as attempting to eliminate the cross from the Christian life, but as insisting that we should so live that cross-bearing itself will be a religious luxury. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." To love Christ and to work for him are privilege duties of the highest honor; and to suffer for him is a patrimony of chiefest wealth. It has been said that there is no real joy which is not connected with suffering, and that is the sweetest happiness which grows out of suffering and sorrow. It is our duty to bear all this as good soldiers of Jesus Christ; it is furthermore an exalted privilege to be counted worthy to suffer loss and shame and privation for his sake. To work for him is a bounden duty and gracious privilege. R.

PALPABLE MISREPRESENTATIONS.

Rev. W. A. Montgomery was grievously misrepresented (though unintentionally) by the articles of Dr. Kenfroe and the Baptist Record, from which we copied, a few weeks ago. He did not speak at a union meeting, and he did not say what was attributed to him, and (as is his custom) he made an appropriate and able speech on the occasion. Neither the *Ala. Baptist* nor the *Record* meant him harm; Dr. M. knows that—"When either 'Landmarkism' or Dr. Graves needs or desires a guardian to run him in this behalf, being of legal age, he will choose for himself; and may possibly not choose either of these self-constituted champions of orthodoxy (Kenfroe and Gambrell)."—*W. A. Montgomery, D. D.* Those two champions were simply misled by others that time. The next time, they will likely inquire into the matter before they make a point against Dr. M.'s orthodoxy.—*Religious Herald.*

Bro. Dickinson, of the *Herald*, misrepresents us in the above characteristic intermeddling in the following particulars:

1st. We did not "grievously misrepresent" the Rev. W. A. Montgomery in the article referred to either intentionally or "unintentionally." We did not misrepresent him at all. His speech is now before us, and we still maintain all that we ever said of its character.

2nd. We are misrepresented again by the *Herald* in the impression made that we objected to Bro. Montgomery's speaking at a union meeting, whereas our mention of a union meeting was only incidental. We thought it was a union meeting, and thought that for that reason the Memphis Bishop was a little patronizing to a no "creed" congregation; and that is just what we still think. But as Bro. Montgomery and the *Herald* continue to fling at us in denying that it was a union meeting, will they please

Was it a Baptist meeting? Suppose the Episcopal, Presbyterian, Methodist, and Baptist ladies of Talladeega, were to build a "Church Home," irrespective of denominational lines, and we were to dedicate it, would not that be a union meeting? If not, then what sort of a meeting would it be? We did not object to the union meeting.

3rd. We are further misrepresented by the *Herald's* declaration that Bro. Montgomery "did not say what was attributed to him." If Dr. Dickinson will ever read what we said he will see that we did not attribute any sayings to the speaker except that he seemed to make some "flings at orthodoxy." And we still assume that his speech does seem to make such flings. For instance, he says: "The trouble with too much of the Christianity of to-day is, it is rigidly and formalistically orthodox and impotent." * * * It asks for bread—and will not receive a stone—no, not in the name of all the orthodox on earth. * * * It is the Christianity of creed but of life, that becomes a social force practically irresistible, and will ultimately conquer the world." These quotations are fair

representations of the entire speech, which would have been, to our mind, far less objectionable if pronounced in his own pulpit. But it struck us as intimating that we, at this Church Home, have left the realm of the old defunct "opinion" and "creed" and "orthodoxy" of the organized churches in their dead and distinctive positions, and we put "all the orthodoxy" in Memphis to the blush by an exhibition of the good Samaritan life of Christianity in defiance of opinion, creed and orthodoxy. The time and place and speech, seemed to bear that sort of pointing.

4th. We are still further misrepresented by the charge that we had "made a point against Dr. M's orthodoxy." We never made any such point; never had any such "opinion" of him. We had confidence in his orthodoxy so far as we had information in regard to him. As already stated, we supposed that he had simply made a patronizing speech to please the fancy of an age; which was too much inclination to drift away from "opinion," "creed," and "orthodoxy."

Bro. Gambrell, of the *Record*, as well as others, will accept the two compliments of Dr. Dickinson, namely, 1st. That we made a blunder "which no reasonable mortal could" make; and, 2nd, that we were "simply misled by others that time." We think, however, that there would not be much egoism in assuming that both of us together might understand any proposition that lies within the grasp of the present senior editor of the *Herald*. And thus we return compliments.

We do not believe that Bro. Montgomery's orthodoxy can be questioned. We do not believe that Bro. Dickinson has intended to misrepresent us. If we have wronged any one we offer sincere solicitations for pardon. R.

WHAT ABOUT PROSELYTIZING?

We have a question submitted to us on this subject. Our querist wants to know why proselytizing is generally alluded to in the papers and in conversations in a contemptuous way, and asks, "If we do in reality believe what we profess to believe, is it not our duty to try to influence others to embrace our faith?"

In an important sense a proselyte is a convert. It is the bringing of one over from one position or from one faith to another. The Gentiles who came over to the Jews, and subjected themselves to the ordinance in the Mosaic system, were styled proselytes. And those Jews who engaged themselves in efforts to gain such converts were proselytizers; and the manifested such zeal and effort in this proselyting work that they brought it into contempt. Said Jesus, "Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two fold more the child of hell than yourselves." If the Son of God talked thus about proselyting, it may be regarded as impossible that it can escape contemptuous characterizing.

It may be conceded to be entirely proper for an honest religionist of any sect to utilize all opportunities to lead men to his faith, when it is done, not as a partisan, but in the love of truth and for the highest good of men. The word is not now used as referring to making converts to Christianity, but as speaking of making converts from one Christian sect to another.

And with many that is the practice. There are religious persons and ministers, who seem to be vastly more concerned about gaining proselytes from other denominations, than about making converts from the world. Ministers should preach the whole truth; laymen should not hesitate to speak the truth to their friends and neighbors. They should let all men know that they believe theirs is the more excellent way, and be ready to give a reason for this belief. It

He finds a Christian in some advantage under his pledge, he may put it down.—*L. W. Duke.* "Dr. Duke's name carries great weight, and we are glad to add it to the list.

Some parents send their children to cheap (?) schools and entrust their education to cheap (?) teachers. Some of these parents after all paying an enormous price for the little learning their children receive.—*J. M. Fortune.*

The Tallahassee and Ten Island Association convenes on Friday, Oct. 1st, instead of Saturday. Montgomery (Ga.) convenes at Shiloh, Polk county, Ga., on Saturday before the third Sunday in September.—*W. H. Barton.*

I am glad to note that there is a growing opposition all along our lines, among both ministers and congregations, to too much animal excitement in our protracted meetings. There is room for improvement in some sections.—*A. T. Sims.*

In my article in the *Ala. Baptist* of Aug. 26, your types make me say Prof. Ripley, whereas I wrote Prof. Ripley. I meant Dr. Ripley, professor of sacred rhetoric and pastoral duties in the Newton Theological Institution. In his notes on Acts 2:7, Dr. Ripley says: "To break bread; to celebrate the Lord's Supper. This was a part of the religious services, for there was preaching on the occasion."—*David Lee, M. T. Willing.*

would neither gain a victory over the other: one would yield no more than the other, but they could beautifully come together in his church. And thus round and round the town he goes, or up and down the country he rides, trying to make one proselyte, and when he makes him, he makes him two fold more a partisan proselyter than himself. A church made up of such recalcitrants, will, with its proselyting work, take the whole neighborhood by the ears. They will absolutely persecute the whole town with efforts to make proselytes,—that is, all the religious part of the town. As for the other part of the community they seem to care but little about them; a convert from the world would astonish them as much a clap of thunder from an open sky.

We have observed efforts of this zeal. We have not seen them succeed very well; wherever Baptists have tried it they have been worsted; but they make very unsuitable Baptists. We are aware that many of our best people come to us from other denominations, but that sort are not to be had by proselyting; they come under conviction that we are right, and they make good members and good ministers, some of them. Proselyting efforts may succeed in taking bad material out of other sects. As a quiet old preacher puts it, "An expert proselyter serves about the same purpose to neighboring sects that a fine-tooth comb does to a foul head." After all therefore he may serve a good purpose. And now we delight in baptizing a Christian man or woman whose conscience leads them into the Baptist church; but we would feel very awkward in the water with an average proselyte. R.

FIELD NOTES.

—Dr. Winkler is off on a tour among the associations. He will be back when he gets back.

—We regret to learn the Rev. H. C. Taul, of Wetumpka, and two of his children have been quite sick.

—We have several communications that the writers expected to appear in this issue. There is no room for them.

—Miss Jennie Andress, daughter of Bro. S. D. Andress, died near Newtown Academy, Monroe county, recently.

—Col. B. L. Hibbard, a prominent Baptist lawyer of Monroeville, is a candidate for the solicitorship in his district.

—Rev. Geo. E. Brewer of Dudleyville, Tallapoosa county, has been in the most interesting meetings in the Mosaic system, were styled proselytes.

—You can place my name on the Minister's Pledge. I heartily endorse the plan for missions.—*M. F. Whately, Clarke county.*

—Rev. A. B. Woodfin, D. D., of the Montgomery First Baptist church, is spending his vacation at the Chalybeate Springs, Ga.

—The minutes of our State Convention will doubtless be mailed this week. They will be interesting and valuable reading to our people.

—Bro. J. F. Bledsoe, of Camphill, Tallapoosa county, has had a good meeting at Tallapoosa church. Bro. Cumble assisted him in the meeting.

—Monday was the Jewish New Year. All places of business under control of Jews were closed that day. Ten days later is the Jewish Day of Atonement.

—The impression made by Dr. Gwaltney upon our people was very favorable, to both himself and the institution which he represents.—*B. F. R., Opelika.*

—We have just been informed that Rev. J. O. B. Lowry, of New Orleans, was married recently, in Chicago, to Miss Malcomb, daughter of Dr. Howard Malcomb.

—When it is seen that Christians are as much in earnest in saving souls as men of the world are in making money, our religion will be recognized as divine.—*When!*

—Christianity does not destroy the social principle, but sanctifies it on earth, and will perfectly sanctify it in heaven. The select society of the universe is in heaven.—*J. M. Pendleton.*

—Tell "Dr. B. B. Bailey, that if he vantage under his pledge, he may put it down.—*L. W. Duke.* "Dr. Duke's name carries great weight, and we are glad to add it to the list.

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—There is perhaps no man in the nation better suited every way to the education of young ladies than Prof. Chas. L. Cooke. That is what the *Voice of the People*, published at Bryan, Texas, has to say of the Principal of Hollins Institute, Botetourt Springs, Va.

—I am still working for the paper and I think I shall be able to send you several new subscribers this fall. Those who are taking a special interest in the highest terms, and are well pleased with the editorials of Brethren Winkler and Renfro.—*I. Spence, Evergreen.*

—The man whose honor can not be trusted in a business transaction is an infidel, though he superintends a dozen evangelical Sunday-schools, presides at the noon-day prayer-meetings, and is accounted the most polished pillar of the church.—*Nashville Christian Advocate.*

—Bro. William Hill and I held a series of meetings with Horeb church, beginning on Saturday before the fourth Sabbath in this month. The church was revived, and 9 were added to the membership, 8 of whom were received by experience.—*J. W. Dickinson, Grove Hill, Aug. 28th.*

—On Monday night after the third Sunday in August, I began a meeting at Arkadelphia church, five miles north of Belleville, and continued it until Thursday night. I was assisted in this meeting by Brethren Rabb and Higdon. Two joined by baptism.—*I. Spence, Evergreen, Sept. 2nd.*

—Since the Convention I have attended a number of gracious meetings. Many souls have embraced the Lord in this section of the State. We are in the midst of a good meeting at the Ebenezer church, at this place. Three persons were added to the church last night and one to-day.—*A. T. Sims, Forest Home, Sept. 1st.*

—A South Carolina Baptist church contains in its old records the mention of a woman's being excluded from the church for the offense of "doing too much talking in the neighborhood." As no such case is recorded of late years, it is supposed that the race of such women is extinct.—*Central Methodist.*

—The *Biblical Recorder* thinks that \$1.00 a year for a newspaper will neither pay the publisher nor the subscriber, and the *Recorder* is correct. In our judgment one of the most foolish of all foolish things is to undertake to publish a cheap religious paper that will be worth reading. The thing can't be done.

—The district meeting of the Pine Barren Association, just held with the Ebenezer church, Forest Home, was both interesting and profitable. The only regret was the absence of several leading speakers. We had very large congregations. Many persons expressed themselves as being delighted and greatly benefited by the meeting.—*A. T. Sims.*

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sometimes told that other schools are cheaper. Before we admit this, let us look into the matter a little and see if the Howard's superior advantages, its facilities, its system, its advanced methods of teaching, do not after all make it the cheapest school.—*J. M. Fortune.*

—I have just returned from Concord church, Monroe county, where I have been helping Bro. L. W. Duke in a meeting. The meeting began last Saturday and is still going on. There have been 17 accessions up to this writing. Last Sunday he only had nine ministers to aid him. I am on my way this afternoon to Corinth to join Bro. J. L. Eddins in a meeting of days. May the Lord meet us there.—*P. J. Cree, Bell's Landing, Aug. 28.*

—I closed a meeting at Mt. Zion yesterday. Seven were baptized, and a part of the membership were revived. The church is now in a better condition than it has been for some years past.—Bro. W. H. Patterson, assisted by Bro. Z. T. Weaver, has had a good meeting at Ramoth, which closed yesterday. I hear that there were six or seven additions. How Ramoth finds unconverted material to work on is a mystery. It seems that they get all but about three every summer.—There is a finer religious sentiment in Midway than for years past.—The caterpillars are relieving our planters of a burdensome cotton gathering, but such officious kindness is not appreciated.—*W. S. Rogers, Midway, Aug. 30th.*

—We have just closed a very interesting meeting at New Prospect church, Clarke county, which embraced the fourth Sunday in August, and in which we think much good was done. The church was revived and many sinners felt the power of Gospel truth and came forward for prayer. As the result of the meeting 12 were received by baptism, 6 by letter, 1 by restoration, and one awaits baptism, and a multitude are weeping and asking for prayer. The church and congregation responded liberally to the call made by Bro. S. D. Miller, the deacon, for a contribution for the aged ministers who labored for them. Ministers present, Elder J. H. Fendley, pastor, assisted by Elders M. E. Whately, J. D. Hudson, and the writer. May the good Lord continue to bless his people.—*C. J. Miles.*

—On Saturday before the fourth Sabbath in August, I began a meeting at Long Branch, and continued it for eight days. I was assisted part of the time by Brethren Hare, Kierke, and a licentiate. I have baptized four into this church this year and received one by letter. The church was organized the first of last June, with seven members. It now numbers twenty-nine. The members were greatly revived during the meeting. Though small, this is a working church. The community in which it is located is very thinly settled. But notwithstanding all this, I think the prospect is fair to build up a good church here. My friends have been greatly blessed this year, for which I feel thankful to God, and am willing to give him all the glory, and am made, I trust, more humble as his servant.—*I. Spence.*

—On the first Sunday in this month the Centennial church began a protracted meeting, which continued four days. Three young men were baptized. Much interest was manifested and the church was strengthened. I was alone two days when my beloved Bro. W. H. DeWitt came to my assistance. What a noble resolution he has! When he reached the Alabama River no one was there to put him across, and the ferry boat was on the opposite side of the river. He swam across to the boat and rowed it back and brought his horse over. Who else would have done that? Bro. DeWitt has improved much in preaching. Riding as an evangelist has done much for him. He is 26 years old, weighs 220 pounds, and has a wife and six children. May the Lord bless him in pocket, as well as in heart and head. He is a devoted servant of the Master.—*P. J. Cree, Bell's Landing, Monroe county, Aug. 28th.*

—The ministers and deacons' meeting of the fourth district of the Tuskegee Association convened with the church at County Line, about twelve miles south east of Opelika, on Friday, Aug. 27th, and continued through Sunday. Bro. C. W. Buck preached the introductory sermon on Friday at 11 o'clock. After dinner the body organized and began the discussion of the subjects, in which much interest was taken. On Saturday the congregation was a great deal larger, yet they listened with unusual attention from 9 till 11 o'clock to the discussion of "The importance of weekly meetings on the part of the churches."

The afternoon was devoted to the discussion of the subject, "Church discipline—what is necessary?" After the speeches two or three resolutions were passed, of which the following is the most important: "Resolved, That we as Baptists use our influence in our respective communities to increase the circulation of the ALABAMA BAPTIST." Bro. Borden preached at night. Bro. Buck preached at 11 a. m. and Bro. Barton at 2 p. m. on Sunday.—*H. C. Sanders, Secretary, Opelika, Aug. 30th.*

—On the fifth Sunday in this month and Saturday before, it was my privilege to attend the Sunday-school institute of the first district of the Saltpur Springs Association, which convened at Concord church. I have never been at a more harmonious meeting. All seemed to be at work and willing to work for Jesus. The opinion has gone abroad that the Baptists in our mountain country are opposed to Sunday-school work, but this is a mistake. They are now going to work with great zeal, and by the help of God they will do great good. Our beloved evangelist, J. E. Cox, was with us. Although in very feeble health, he was of great help to the meeting. Bro. Cox is dearly loved by all in this part of his field of labor. The ALABAMA BAPTIST was unanimously adopted as a fair exposition of Baptist principles, and its

claims were urged by the moderator, Bro. W. J. McCrary, and by Bro. J. E. Cox. I think you will soon receive a list of new subscribers from the mountains. The various subjects were well discussed, and we life was infused into the large and attentive congregation. I believe all the churches composing this body reported good Sunday-schools.—*Bro. M. Hays, Pratt Mines, Jefferson county, Aug. 30th.*

—I have had a series of revivals in the churches of which I am pastor. My first meeting was held with Midway church, Monroe county, beginning on Friday before the second Sunday in August. This church had been without preaching for two years, until they elected me pastor. I made my first visit on the second Sunday in January, when I accepted the care of the church and went to work. A soon established confidence among the people, and at the time named above, began a meeting. I expected ministerial aid, but was disappointed. The meeting soon began to grow in interest. I continued it for ten days, preaching twice a day. I do not think I ever saw a greater demonstration of the power of God. Sometimes nearly the whole congregation would ask an interest in the prayers of the church. We had 27 accessions, 14 of them by baptism. I think others will join at the next meeting. I had the pleasure of baptizing Dr. J. W. Cobb, who is 69 years old. I administered the ordinance of baptism and closed the meeting on the tenth day. I regretted that I could not continue it longer, for the interest demanded it, but I was forced to close to go to another of my churches.—*I. Spence, Evergreen, Sept. 2nd.*

Greenville Male High School.

There could not be a more desirable location for a high school than Greenville, Ala. It is one of the healthiest towns in the South, and some of the best people live there, as the delegates to the late session of the Alabama Baptist State Convention testify.

Rev. B. H. Crumpton, one of the principals of this school, who is a most excellent preacher, will instruct young men studying for the ministry in theology. Prof. G. W. Thigpen, the other principal, who has charge of the literary department, is an estimable Christian gentleman, and his pupils shine in the school room. He rules with love, and his pupils love him. He will make men of those who are placed under his charge, it is because the material he has to work with is defective. Rev. J. S. Howell, the assistant teacher, is one of Alabama's noblest young men. He is a large hearted, broad minded, genuine Christian, and will certainly quicken the aspirations of his pupils.

The Greenville Male High School is a God send to the portion of Alabama in which it is located, and will prove one of the chief feeders of Howard College. It ought to be liberally supported, especially by the Baptists of this section of country.

New Association Proposed.

To the churches composing the third district of the Alabama Association, and others contiguous located, viz: Orion, Olustee, Hickory Grove, and to all whom it may concern.

A convention of churches in the interest of the Sunday-school cause, was held with the Mt. Lebanon church, Aug. 27-29. During the sessions of that body, the propriety of forming a new association was considered. The opinion prevailed pretty generally, that more good could and would be accomplished for the Master, by such an organization, than is now being done in this portion of the Alabama Association. Some thought was given to the conveniences of getting to and from associational meetings, but the principal question was, Can and will more good likely be done in the cause of Christ by a new organization? This question was in substance answered in the affirmative by the delegates present.

A motion was unanimously adopted, to the effect, that this body meet with Elim church, six miles east of the city of Montgomery, on Saturday and Sunday, Sept. 18th, 19th, 1880, for the purpose of general consultation and decision in regard to the formation of a new association. A committee of five was appointed, consisting of B. A. Jackson, A. E. Childers, J. H. Dickson, J. W. Orme and T. L. Jones, to give this matter publicity; so that all concerned may have an opportunity of being present, to speak for or against the enterprise. We sincerely hope that there will be a general gathering of the brethren at and thoroughly discussed. We aim at the glory of God, the furtherance of his cause, and the salvation of souls.

Chairman.

Baptist News.

ARKANSAS—The Arkansas Baptist Banner has been consolidated with the Central Baptist, of St. Louis, Mo.

TEXAS—The Texas Baptist Herald says that Bro. Penn is now holding a camp meeting at Moffatt, Bell county. He expects to go from there to Rowlett's Creek Collier county. Vast crowds are flocking to his meeting in Bell county. It is estimated that from 4000 to 8000 people are in attendance. The Texas Baptist Herald announces the death of Rev. W. W. Harris, a well known minister of Texas.

TENNESSEE—The Baptist Reflector says that there are about 16,500 colored Baptists in Tennessee. The Tennessee Baptist State Convention will meet with the First church, Knoxville, on Thursday, 21st October. Rev. Mat Hillsman, D. D., to preach the introductory sermon. Rev. J. P. Kincaid, alternate. Rev. G. W. Griffin to preach the missionary sermon. Rev. G. S. Williams, alternate. Baptist Reflector.

LOUISIANA—The minutes of the Louisiana State Convention show that that body comprises 16 associations, 15,265 members. Rev. W. C. Friley, of the State Board, reports to the Baptist Messenger, that on a recent Sabbath, at the close of the service at Saline, he presented the claims of the State mission work, and received from the State church and congregation \$425.70. The pastor led off with \$10.00. Revival meetings have been held at Sparta and Montgomery. There has been a religious revival at the Island church, in Ouachita parish, resulting in 32 additions. Ten have been added to the church at Sparta.

The Baptist Messenger, Farmersville, La., goes to 283 post offices. The minutes of the Baptist State Convention of Louisiana give a list of 169 ordained ministers.

KENTUCKY—Miss Sarah Manly, daughter of Rev. Dr. B. Manly, of the Southern Baptist Theological Seminary, was married, Aug. 21st, to M. E. C. Stephenson of Iowa. A. B. Cates has resigned the Secretaryship of the Kentucky Sunday-school Board. The Southern Baptist Theological Seminary opened yesterday, the faculty and students meeting in their lecture-rooms at Library Hall, at 10 a. m., for matriculation and announcement of recitations; and at 3:30 p. m. at the Waverley Hotel, for assignment of rooms. The public Introductory Lecture was delivered by Rev. Dr. W. H. Whitsett, at 8 p. m. in the Walnut-street Baptist church. Already quite a number of students have come in, and are much pleased with their new and comfortable quarters at the Waverley. Lectures and recitations began promptly on Wednesday morning. There is every reason to anticipate

a pleasant and prosperous session.

Western Recorder, Sept. 2nd. The Baptists at Simpsonville have spent about \$2,500 in repairing their house of worship. Dr. Hiden having supplied the pulpit of the Broadway church, Louisville, since the first of June, closed his engagement with the congregation on last Sunday night and returned to his home in Greenville, S. C. Western Recorder.

MISSOURI—A correspondent of the August Baptist reporter, that at the August meeting for business, the South Fork Baptist church, Cass county, withdrew fellowship from the pastor, J. K. Lacy, and also from John Blewens, on account of heresy on the communion question. They were both excluded from the church. At the North Liberty Association, last week, they raised about \$7,000 for William Jewell College, to aid in building the new boarding house on college hill. Central Baptist.

CHANCY R. BARNES, an enterprising publisher of St. Louis, we learn from the Central Baptist, will soon bring out a book of Dr. Geo. A. Lofton's lectures. The book will contain about 400 pages, and will be given in elegant style. The price will be \$2.00 for cloth binding, and \$2.75 for Morocco. The contributions of Missouri Baptists to the missionary department of the American Baptist Publication Society during July, amounted to \$253.73. Only five states gave more than that. Illinois contributed only \$100.78 during the same time. Missouri is for the Publication Society, first, last and all the time. Central Baptist.

MISSOURI—REV. C. Y. Swan, son of the well-known pastor and evangelist Rev. Jabez S. Swan, died on Friday, Aug. 13th, at the home of his father in New London. Christian Secretary.

On a recent Lord's day, the Central Baptist church, Newport, R. I., under the lead of Rev. Warren Randolph, D. D., its pastor, subscribed nearly \$6,000 towards paying its debt of \$7,000. Christian Secretary.

The Baptists of Philadelphia have invited Mr. Kimball to help them clear off the remainder of the church debts, amounting to \$61,800. It is stated that there are 649,974 colored Baptists in the South. Rev. Geo. A. Peltz will renounce the ministry and engage in secular pursuits. The Irish Baptist Association has held its annual meetings in Belfast. The Rev. W. Sampson, Secretary of the Baptist Union, who has been making a tour of the Irish churches, preached the opening sermon. The President, the Rev. John Dickson, of Lismigan, delivered his address upon the "Precious Word of God." The Rev. John Taylor, of Trandrage, was elected Vice President, and the Rev. A. McKinlay, was re-elected Secretary and editor of the Irish Magazine. The report showed a present membership of 1,300, that 98 have been baptized during the year, and that there has been a gross increase of 154. Script papers on interesting subjects were read by ministers, one being followed by an animated discussion upon "Some of the aspects and difficulties of our work in Ireland." Dr. Bishop. "The truth of the adage of the ruling passion strong in death, finds fitting and beautiful illustration in the case of the late Dr. Nathan Bishop, whose death we recorded last week, and whose life was one of unending deeds of benevolence and Christian activity. A friend calling in upon him on Friday, Dr. Bishop called for pen and ink, and, in a steady hand, wrote out a check for a considerable sum in aid of a church in whose prosperity he was interested. "There," said Dr. Bishop, handing the check to his friend, "get that cashed at once, so as to avoid trouble and delay, for I shall not live over two days." The check was cashed immediately, and the money applied as Dr. Bishop directed, and none too soon, for the Doctor died the following day. Such an act speaks volumes of the living Christian benevolence which must have been wrought in every muscle and fibre and trembling tissue of the dying man. A like spirit animating the hearts of Christian men to-day would hasten the millennium. Christian at Work.

Dr. Allen, of St. Louis, the experienced synodical Presbyterian missionary out there, holds that Dr. Tanner would be just the man for a weak country pastor. He would have him try the western, jagged end of Kansas. There is plenty of wind there, and good water is found in abundance close to the surface.

LITERARY NOTICES.

NORTH AMERICAN REVIEW for September. New York: D. Appleton & Co. Terms, \$5 a year single number 50 cents. Contents: The Ruins of Central America; The Ruins of the Aztec; The Trial of Mrs. Surratt; The Personality of God; Stomach Disorders; Insincerity in the Epitaph Recent Works on the Brain and Nerve.

INTERNATIONAL REVIEW for September. New York: A. S. Barnes & Co. \$5 a year; 50 cents a number. Contents: Money; The Myth of the Virgin in Painting and Sculpture; George Whitefield; Lamentations; Nahab Pachá and the Armenian Christians; Henry Thoreau; Presidential Election; Contemporary Literature.

THE AUTHORITY OF THE FOURTH GOSPEL. External Evidence. By Ira Abbott, D.D., LL.D., Bussey Professor of Biblical Interpretation in the Divinity School of Harvard University. Boston: Geo. H. Ellis, Publisher, 101 N. Milk Street. The reception of this book, and shall reserve any criticism we may have to make for a more careful examination of its merits. The price is not stated.

THE COCTON WORM. Bulletin No. 3. By Chas. V. Riley, A. M., Ph. D., Washington: Government Printing Office. This work is of great value to cotton planters. It is a summary of the natural history of the cotton worm, with an account of its enemies, and the best means of controlling it; being a report of progress of the work of the Commission.

THE SANITARIAN for September. A. N. Bell, M. D., 8 Spruce St., New York. \$3.00 a year; 30 cents a number. Contents: Laws of Inheritance; Man Deceives Nature Economies; Epidemics; London Fog; A Female Courier; What Killed Prevention of Syphilis; The Odor of Sanctity; Whiting in Prayer.

LIFE AND PUBLIC SERVICES OF JAMES A. GARFIELD. By Maj. J. M. Bundy, A. S. Barnes & Co., New York and Chicago. Price in paper covers, 50 cents. The book is illustrated and contains 239 pages. Of course the work is written from a Republican Standpoint.

AMERICAN AGRICULTURIST for September. Orange Judd Publishing Company, New York City. \$1.50 a year; 15cts, a number. We have a sort of stereotyped notion of our own manufacture for this journal. It is the best agricultural paper published in America, by all means, and the publishers 15cts, and get the September number. It contains a supplement, giving an illustrated and descriptive list of 331 valuable premiums to subscribers.

THE DOMESTIC MONTHLY for September. Blake & Co., corner Broadway and Fourteenth street, New York. \$1.50 per year, inclusive of pattern premiums. Specimen copies 15 cents.

Opening at the colored frontispiece, one of the most successful novelties of early fall is presented, as may be inferred from the background of the picture. Among the novelties of the season, a number of the Domestic, may be mentioned: basques, overskirts, autumn mantles, coats and short cloaks, hoods, gloves, and children's costumes. The Art Paper is especially valuable in its descriptive character, on novelties in various departments of household furniture and interior decoration.

AMERICAN NEWSPAPER DIRECTORY for 1880. Geo. P. Rowell & Co., to Spruce Street, New York City. Price \$5.00. This book is of great value to newspaper publishers and advertisers. It gives a classified list of all the newspapers published in the United States and Canada, with the number of the population and a brief description of the towns and cities in which they are published; also accurate information concerning the newspapers themselves, the days of publication, the price or kind of paper, when established, the names of editors and publishers, and an accurate estimate of the circulation, just such information as advertisers want and need. It is probably the most complete and accurate work of the kind published, and is worth five times the cost to every general advertiser.

ENSLAVER.—We acknowledge the receipt of a copy of the "Book of Enslaver," by Dr. John M. Bailey, a practical farmer and breeder of Short-horn and Jersey cattle, now of Oxfordshire-down and Vermont Merino Sheep. Dr. Bailey has not only preserved various kinds of forage (chiefly fodder corn) in their green state, but has fed for months a large stock of cattle and sheep upon the Enslaver fodder. The cost of keeping stock by this system appears from Dr. Bailey's experiments to be less than half as much as upon hay or grain. The book gives, in a plain practical manner, all the necessary details and specifications for building silos of all sizes, and the manner of preserving green forage by this system; also plans of a model dairy establishment adapted to the system of Enslaver. It is printed in a superior manner upon heavy paper, in good type, and handsomely bound in cloth. It contains much valuable matter of interest to every farmer, dairyman and stock raiser. It is published by the author, whose address is "Winning Farm," Billerica, Mass. Price, post-paid, by mail, \$2.

CATALOGUES RECEIVED at this office: Howard College, Marion, Ala. J. T. Murfee, L. D., President. Session begins Oct. 1st. Union Female College, Eufrata, Ala. F. B. Moodie, President. Session begins Wednesday, Sept. 15, 1880.

Baptist Female College, Lexington, Mo. Jno. F. Lanneau, A. M., President. Session begins Sept. 1st, closes 7th.

Judson Female Institute, Marion, Ala. Rev. L. R. Gwaltney, D. D., President. Session begins Oct. 4th, closes 16th.

State Agricultural and Mechanical College of Alabama, Auburn, Ala. Rev. I. T. Tichenor, D. D., President. Session begins September 29th.

Alabama Central Female College, Tuscaloosa, Ala. A. K. Vancey, Jr., President. Rev. Thos. Armstrong, A. M., Vice President. Session begins Oct. 1st, and closes June 24th.

YOUNG & CO., Publishers, Edinburgh, Scotland, authorize us to announce that, in order to compete in price with a cheap American reprint, will supply their great work, "Young's Analytical Concordance to American purchasers at nearly cost of paper and press work. To produce this work has cost its author years of labor, and its publishers thousands of pounds. It is a book of very great importance. The author and publisher, James Young & Co., have undertaken to make their names the following announcement: "The work is the book in twenty parts (the same form as the American reprint) for \$2.65 (this amount includes postage). This edition is printed on heavy paper and from the same plates as the \$9.00 European edition. It is in no way cheapened. Messrs. Young & Co. have appointed us their exclusive agents in America for this edition. We have in press a new book, by Surgeon, John Poughman's Pictures; or, More of John Poughman's Talk. This book is eminently illustrated with thirty-nine engravings. It will appear in our cheap Standard Series. This is its first publication in America, 15 cents. I. K. Funk & Co., 10 & 12 Dry St., New York.

ALABAMA NEWS.

Potatoes are selling at 50 cents a bushel in Wetumpka.

The colored Baptists of Marion are building a parsonage.

Several fine dwellings are in course of erection in Opelika.

The new census gives Alabama a population of 1,250,000.

Only two deaths have occurred in Evergreen since Jan. 1st.

The cotton has been greatly injured in Alabama by the recent rains.

The depot at Columbiana was broken into last week and about \$400.00 stolen.

The Shelby county Sunday-school Convention met at Columbiana last Friday.

The caterpillar has begun work in the Alpine neighborhood, Talladega county.

The Presbyterians of Harpersville have had an interesting protracted meeting.

The colored Methodists will soon begin the erection of a new church at Marion.

The worms have completely stripped the cotton in many places in Sumter county.

The Methodists have had an interesting protracted meeting at Perote, Bullock county.

Worms had appeared in full force in Shelby county last week, and will do great damage.

It is estimated that the cotton crop in Perry county will be at least twenty per cent. less than last year.

The worms have cleaned up the cotton fields of Hale county, except where poison or rust kept them off.

The Greenville Advocate says: Mr. Ben Kilgore, of this city, has a hog on his farm just over the line of Locust county which weighs about 700 pounds. Mr. Kilgore thinks that if the hog was thoroughly fat it would weigh nearly one thousand pounds.

Most of the cotton fields in the pine belt of prairie land, contiguous to Uniontown, Perry county, have been stripped clean by the worms. There is not much left about a half crop made. A good many farmers have saved their crops by poison. The best farmers state that poison will save the cotton.

The dwelling house of Mr. Aaron Bean, near Fairview, Bullock county, was destroyed by fire recently. Mr. Bean had been to church when the fire broke out, and the house in flames. The furniture was for the most part saved. With the dwelling was burned, also the kitchen and smokehouse.

The Fort Payne Journal makes the statement that a negro near Anniston, entered the bedroom of Mr. J. R. Costner and wife while the couple were asleep, and attempted to outrage the lady. Her husband awoke and seized the negro, who broke away and fled, leaving part of his shirt in the hands of his captor. He was again captured and identified by his torn garment and lodged in jail at Jacksonville.

The Jacksonville Republican says that Capt. Crook shipped from his cattle and sheep farm, recently, twenty young rams at \$15 each. He finds sale for more than he can raise at these prices. A common sheep would not bring exceeding \$2. It costs no more to raise the fine stock than it does to raise the common breeds. Here is a lesson for farmers. All farmers who have places adapted to stock raising ought to pay attention to this branch of their business to a greater or less extent. Calhoun county ought to be to the more southern portion of the State what Tennessee and Kentucky are to the whole State. It is a natural stock country, produces clover and the grasses finely, and is altogether better adapted to this than to cotton culture. It is a good cotton country, but we would not advise the abandonment of cotton plant here, and our best land produces from a half bale to a bale to the acre.

Resolutions of the Rock West Baptist Church. Whereas, our beloved pastor, Dr. Tobey, has, by his own request, been released by us from the further discharge of the pastoral duties of this church, to assume other duties in the city of Wetumpka, a most extensive field of usefulness being opened for him there, we, the members of Rock West church, deem it no less a privilege than a duty to offer the following testimonials:

Resolved, 1st. His words are inadequate to express our heartfelt sorrow and deep regret at parting with our brother and sister, Mr. and Mrs. Tobey. Although their stay has been brief with us, they have grafted themselves deeply within the hearts and affections of this church, and people.

Resolved, 2nd. That in Dr. Tobey we have a profound theologian, a learned scholar, and a thorough Christian gentleman, and that he and his most accomplished lady will be greatly missed in the city of Wetumpka, and in the community and social circle.

Resolved, 3rd. That these resolutions be spread upon our minutes and a copy be sent to the ALA. BAPTIST for publication.

SAMUEL C. COOK, Committee. J. E. GULLETT, J. D. PITCHETT.

MARRIED.

At the residence of the bride's mother, by Rev. W. H. Crumpton, M. E. F. Vanderwerf, of Shelby county, and Miss E. C. McMath, of Chilton.

At the residence of P. L. Rossmore, near Uchee, Ala., by Rev. G. D. Benton, Sept. 2, 1880. Mr. Wm. Arant to Miss Sidney Rossmore.

Asleep in Jesus.

Sister Lucinda Winston, wife of John G. Winston, Sr., died on the 15th of August, 1880, at home, Winstonville, Marshall county, Ala. She was born in Harbuck county, East Tennessee, August 16, 1816; moved to DeKalb county, Ala., April 18, 1838; was baptized by Eld. W. C. Mynatt, into the Baptist church at Lebanon, DeKalb county, in the year 1844. For twenty years she was a devoted Christian, going church, going Baptist Christian. Sister W. was kind to the poor. Though a sister, she was a stay to her church. Her house was a home for friends of Christ. She was a devoted wife, a good mother and mother. She will be much missed in her family, her church and neighborhood; but we should be resigned to God's will, for our loss is her eternal gain. May we all prepare to meet her.

B. BAUER.

HOME MISSION BOARD OF THE Southern Baptist Convention.

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

State Mission Board. W. C. CLEVELAND, Selma, Pres't. T. M. BLAYNE, Marion, Cor. Sec'ty.

EVANGELISTS OF THE HENDON. A. T. Sims, B. F. Hendon. W. B. Crumpton, W. E. Cox. G. M. Lyles, W. H. DeWitt. J. Logan, H. C. Mason. J. L. Stockton, A. B. Couch. P. M. Callaway, James Fields. W. H. Daniel, W. M. Howell. F. C. David.

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

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

Appointments. REV. W. B. CRUMPTON, Will fill the following appointments in the CENTRAL ASSOCIATION.

Midway, Wed., Thurs. and Fri., September 8, 9 and 10. Greenwood, Saturday, September 11.

Mr. Carmel, Sunday, September 12. Macedonia, Tuesday, September 13.

Mr. Zion, Wed. and Thurs., Sept. 15 & 16. Sardis, Friday, September 17.

Union Springs, Fri. night, September 17. Abernethy, Sat. and Sunday, Sept. 18 & 19.

Perote, Thurs. night, Sept. 21 & 22. Indian Creek, Thursday, September 23.

Fairview, to attend the Association.

REV. J. M. FORTUNE, Will fill the following appointments in the Alabama Association for Nov. W. B. Crumpton.

New Ebenezer, Thurs. and Fri. September 16 & 17. Philadelphia, Sat. and Sun., Sept. 18 & 19.

Bethesda, Monday, September 20. Randolph, Monday night, September 20.

Life Level, Tuesday, September 21. Edward's Academy, Tuesday night and Wednesday night, September 21 & 22.

He will be present at Fairview at the session of the Central Association.

Time and Place of Associational Meetings.

Alabama.—Steep Creek church, Lowndes county, 6 miles east of Haynesville, Friday, October 8th.

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

Belling Springs.—Mt. Moriah church, 3 miles east of Delta, Clay county, Friday, September 24th.

Bethel.—Deep Creek church, near Hoboken, Marengo county, Friday, October 1st.

Dixie.—Gainesville church, Sumter county, Friday, September 10th.

Bethlehem.—Clatsone church, Monroe county, Saturday, September 25th.

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

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

Centennial.—Fairview church, Bullock Co., Friday, September 24th.

Carey.—Providence church, Coosa county, Friday, October 8th.

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

Canaan.—Pleasant Ridge church, Jefferson county, Friday, October 1st.

Central.—Alexander City church, Tallapoosa county, Friday, October 1st.

Chabola.—Union church, 8 miles northwest of Greensboro, Hale Co., Friday, Oct. 15th.

Clear Creek.—Rock Creek church, Winston county, October 2nd.

Elm.—Elm church, Escambia county, A. S., Saturday, October 2nd.

Eufrata.—Midway church, Bullock county, Friday, October 22nd.

Harmony, West.—Eben church, 5 miles east of Centerville, Bibb county, Saturday, October 9th.

Harmony, East.—Shiloh, Bullock county, Ga., Saturday, September 18th.

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.

Murch Ship.—Pleasant Hill church, Morgan county, Friday, October 1st.

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

Mt. Carmel.—Cedar Point church, Madison county, 7 miles from Vienna, 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.

Poa River.—Bethlehem church, Victoria, Collee county, September 25th.

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

Salem.—Heppahub 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 Hancockville, Friday, September 24th.

Talladega.—Opelika church, Friday, October 15th.

Talladega and Ten Islands.—Liberty church, 15 miles east of Jacksonville, S. R. & D. R. R., Friday, October 1st.

Tuscaloosa.—Bethany church, 14 miles west of Tuscaloosa, Friday, September 17th.

Tombago River.—Mountain Home church, Dale county, Ga., Friday, September 24th.

Union.—Spring Hill church, Lamar Co., Saturday, September 4th.

Unity.—Bethesda church, Autauga Co., Saturday, October 2nd.

Warrior River.—White Plain church, Blount county, Friday, October 8th.

Yellow Creek.—Bethabara church, 12 miles southeast of Vernon, Lamar county, Friday, October 1st.

Zion.—Zion church, Saturday, Oct. 16th.

Tallapoosa River.—Sandy Creek.—Mud Creek.—Archie.—Robert Shanks.—Mount Pleasant.

Eminent Dr. W. F. Sleuart, Baltimore, writes: "I am confident I can recommend Golden's LIKIE'S LIQUID EXTRACT of BEEF for consumption, debility, weakness, &c. I have tested it with universal success."

Royston's Fire Proof Warehouse. We recommend this warehouse to our readers, because it is the best place to store goods, because its proprietors, Col. Royston and Capt. McIlwain, are conscientious, upright men; because your cotton will be carefully and exactly weighed; because it has ample accommodations for warehouses and drivers, which no other warehouse in Selma can boast; because it is convenient; in short, because it will give you more security, better satisfaction, and better accommodation than any other.

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.

1st. They are the best and most durable paints made.

2nd. They are always ready for use and need no thinning.

Dwelling to Rent.

I have a dwelling house on Union-street to rent. Two stories, six rooms, newly painted, kitchen, servants' house, garden, good well. For terms, &c., apply to Capt. W. C. Ward, 136 L. West.

Lyon's Patent Heel Stiffener is the only invention that will make old boots straight as new.

