

Alabama Baptist.

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for transmission through the mails, as sec-
ond-class matter.PRAYER MEETINGS AND
REVIVALS.

A brother asks whether it is best to have meetings for public prayer in connection with revivals, or not. He objects that these prayer meetings are often formal and wearisome, and detract from the interest of the preaching service. But this can scarcely be the case, it seems to us, if the church is revived. The protracted meetings we have conducted of late years have been entirely social—the pastor and the members working together. When Zion travels she brings forth sons and daughters. And such has been our happy experience of the results of these informal services.

E. T. W.

INTER-COMMUNION.

We think this term is unfortunate. For it may signify more than the courtesy of an invitation to a church table, extended to a brother who happens to be present, and who, as Dr. Montgomery argues, may be esteemed, for the time being, as virtually a member of the church that invites him. The term, however, may signify the communion of churches, or associations, or conventions, a proceeding which none of our Baptist churches would tolerate.

In view of what is really meant by those who hold to our familiar practice, it is simply absurd to regard them as giving what Christ has withheld; or as saying that it is a small matter whether we eat or drink unworthily or not; or as claiming the right to change an ordinance to suit the tastes and feelings; or as insisting that it is quite immaterial how or to whom the ordinances are administered. Such charges are simply preposterous. Nobody claims the right to change the terms and conditions of communion. On the contrary, those who extend the usual fraternal invitation to brethren of the same faith and order, deny that they have made any change in these terms.

Of course church communion is concerned, there is no division of opinion among us. All are agreed. It is simply the question whether the practice objected to is consistent with it. Upon this point the churches have a right to judge for themselves. And if the theory of the virtual and temporary church membership of the invited guests be admitted, the most punctilious stickler has no ground left for objection. The point in debate shrivels down to microscopic insignificance. The "inter-communion" is all the same, whether Dr. Pendleton invites a visiting brother to a seat, as an act of courtesy; or Dr. Montgomery invites him, as a virtual or temporary church member. The ingenuity which can provoke a grave discussion of such a point, equals that of the polemic in Hudibras.

E. T. W.

QUERY.

Dear Bro. Winkler: Does the Divine Law forbid a woman to marry again, whose husband has abandoned her for more than a dozen years, and did, and is, perhaps, still living in adultery with another woman?

If she marries, is the second husband guilty of adultery on account of such marriage?

I feel a deep interest in such a case. The wife—a good woman—for such a marriage, was excused from a Hard Shell church, and for such marriage, the second husband has been refused baptism into the Missionary Baptist church—refused temporarily at least.

A few months ago, you endorsed and published the opinion of some able divine in defense of such marriage. I wish you now to give the argument for such defense, for the benefit of some who still entertain a different opinion.

August 23, 1880.

ANSWER.

We do not think it necessary to recall the elaborate argument already published in our columns upon the Scriptural law of divorce. The general law of marriage is clear enough; marriage is a union for life, and its obligations endure while both the contracting parties live. Hence divorce by the act of the husband, Mat. 5:31, or the wife, Mark 10:12, or by the consent of both parties who desire to form another relation, Mat. 19:9, is forbidden. A re-marriage in such a case is adulterous, Rom. 7:2,3. But there is an exception to this law, in the case of conjugal infidelity.

Mat. 5:32, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery (when she marries again, for she is still the lawful wife of her first husband); and whosoever shall marry her that is divorced (for a lawful cause) committeth adultery (for he takes another man's wife). But this passage clearly proves that Christ makes lawful a divorce for conjugal infidelity. And it implies that where the marriage bond is thus broken, a second marriage is legitimate.

And an inspired apostle indicates another way in which lawful divorce has place. We refer to the case of wilful and hopeless separation. After insisting on the sacredness of marriage and the importance of maintaining it, even where domestic ungeniality was embittered by religious differences and dissensions, Paul adds, 1 Cor. 7:15, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage (alluding to the marriage bond) in such cases; but God hath called us to peace."

Thus there are three grounds of the breach of marriage—death, adultery, and wilful and hopeless desertion, recognized in the New Testament, and clearly enough discernible when, instead of fixing upon a single isolated text, we accept the whole teaching of the Word of Christ upon the subject. We take it for granted that the new relation must be sanctioned by the laws of the State, for this is emphatically not a case where personal opinion can settle the matter, and make the union legitimate.

E. T. W.

FOOT WASHING.

I am perplexed to know my duty, as recorded in the thirteenth chapter of John, commencing with the 5th and closing with the 17th verse. I have been a member of the Baptist church for a number of years. That church, like many others of that day, practiced the example Christ gave them, namely, footwashing. I am desirous of doing my duty as a Christian, and I wish to know the authority, if any, for refusing to follow that example now. My pastor tells me it is not an ordinance, which I admit. But Christ says, "I give you an example," and furthermore says, "As I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Theologians tell me our version of the Scriptures is misinterpreted in some places, and I think it probable that this Scripture should read, "We also shall wash one another's feet."

ANSWER.

No one questions that the command quoted by our sister is a command of Christ, and that it is still obligatory upon his people. But that something other and higher than the washing of feet was intended by our Lord he himself informed the disciples. They saw the external act, but what he intended they did not see, except as they might partly infer it from the injunction to mutual humility of Christian service which he immediately added, vss. 13, 14.

The words had a deeper meaning than the memorial service of Oriental hospitality: "What I do," said Jesus, "thou knowest not now, but thou shalt know hereafter," vs. 7. He thus warned them not to confine their attention to that act which he was then performing, (which indeed was a temporary custom that, as Origen tells us, had passed out of use at the beginning of the Third century) or even to that class of actions; but rather to consider and cultivate the spirit of love and humility he then displayed. How much they needed the injunction appears from the testimony of Luke (22:24) that soon after the Paschal Supper there was a strife among them as to which of them should be the greatest. Loving humility was a hard lesson for them to learn!

And there was a deeper lesson still, suggested in our Lord's warning to Peter, vs. 8, "If I wash thee not, thou hast no part in me." It was that of the remission of sins through his blood—yes, the cleansing even of those parts of the regenerate nature that rest upon and deal with the earth, and are soiled with its daily defilements. Christ daily washes his disciples' feet, making intercession for them; "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And this loving and generous love which forgives, and is never weary of forgiving, inculcates in the present symbol that duty which Paul plainly enjoins—the duty, on the part of Christ's disciples, of "forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Let us then forgive one another and pray for one another, says Augustine, commenting on this passage, "and thus, in a certain sense, let us wash one another's feet. God hath committed to us a ministry of reconciliation and love, promising that he will himself hear us; that through Christ and in Christ he will cleanse us from all our sins, and that whatever by acts of forgiveness we loosen here on earth

shall by him be loosened also in Heaven."

The act of foot washing was never intended by our Lord as a church ordinance; was never so spoken of by the inspired apostles; was never so observed by the churches under the guidance of the Holy Spirit. It was a symbolic instruction, which the washing of the clean feet of a Sunday assembly in no way expresses, or obeys. We are to obey this injunction in spirit, just as we obey the injunction, Take up the cross and follow me, or pluck out thy right eye, or cut off thy right hand. The literal performance of such acts as religious ceremonies is so far from being required that it would vitiate and caricature the very purpose of the injunctions.

E. T. W.

RECEIVING CHRIST.

Of one class of our race it is said, "Ye have received Christ Jesus the Lord;" and of another, that "they received him not." What infinite consequences and prospects divide the moral position and eternal destiny of these two parties! Their moral positions are as far asunder as a "partaker of the divine nature" is removed from unregenerate depravity. While "the Lord hath cut asunder the cords of the wicked," to those who receive him he gives the "power to become the sons of God." Is it not irrational that any one should reject the Lord of glory? He who was "in the bosom of the Father" as "one brought up by him" from eternal ages, "loved us and gave himself for us," gave himself to the humiliation of incarnation—was "born of a woman"—was made "the son of man"—was "made under the law"—was "put to death in the flesh,"—that he should be rejected of man! O transcendent rebellion! infinite ingratitude! the very midnight of spiritual darkness!

On the other hand, to receive him is the grandest object of human existence. He is "the First Born among many brethren;" and through eternal years he is to be the "Elder Brother" of the whole Elect of God.

How must he be received? What character must we attribute to him? We receive him as possessing the attributes of complete divinity; and therefore in our faith we recognize in him the divine existence and the divine perfections, "to the acknowledgment of the mystery of God, and of the Father, and of Christ." "For in him dwelleth all the fullness of the godhead bodily," and therefore he is "the only-begotten," and therefore we receive him as "God manifest in the flesh." For Jesus himself said, "He that hath seen me, hath seen the Father." The Christian's Savior, "who being in the form of God thought it not robbery to be equal with God," is the same personage whom the prophet declared "the mighty God, the everlasting Father, the Prince of Peace." "Jesus the same yesterday, to-day and forever," is "over all, God blessed forever."

It is not a new thing under the sun, that this doctrine is denied. It is not new that the wisdom of God, The saints of all ages have had to confront the contradictions of science and the threadbare platitudes of a so-called philosophy. Men are fond of saying that science has settled this and philosophy has settled that—they are very complacent in their utterances, as if to say that the Bible has settled nothing; and that the whole Christian system must stand by in muteness until the wisdom of this world works out a basis for the faith of man!

We declare that science and philosophy have not settled a solitary question at variance with the teaching of the Holy Scriptures. In all questions where they differ from the word of God they are in endless wranglings among themselves; showing that all plans which reject "the testimony which God has given of his Son," are only sciences for the dupes of false science. "The fool hath said in his heart, there is no God," and we will not have Jesus of Nazareth to reign over us; and he has said a good many other things as absurd. But he who in reality receives Christ, believes that the treasures of wisdom and knowledge are to be found in him. He does not believe that anything is too wonderful for his Master. To him Jesus is the great Teacher;—Jesus is "made unto him wisdom, and righteousness, and sanctification and redemption." And therefore, strong in the faith of Christ, he can stand among the vain sons of earthly glory and worldly wisdom, and boldly urge the question, "Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "Christ is the wisdom of God and the power of God." Stand, O Christian, "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

With this faith the believer receives Jesus as the Shepherd and Bishop of his soul, as his Prophet, Priest, and King; and in all these holy, tender, and supreme relations he loves Jesus.

He loves him as the Shepherd who leads him, as the Bishop who leads his soul, as the Prophet who teaches him as never man taught, as the Priest who makes intercession for him and bears his case before the throne of eternal justice, and as the King and Lawgiver who rules him. How can it be that one who does not love Jesus can have received him? Love is the fulfillment of the law, and the fulfillment of the demands of our Savior on us. The true disciple loves him above all objects, and his love above all causes, and his works above all works, and his friends above all other friends. "The love of Christ constraineth us," O Christian professor, let your love prove beyond all question that "you have received Christ Jesus the Lord."

PERPLEXITY.

Dear Bro. Renfro: I received your postal written upon your arrival at home. Was pleased to hear that you reached there safely and found your loved ones well. Was sorry to hear of Bro. Collins' tragical death.

Since your visit among us we have had some exciting religious gatherings in our neighborhood. On Sabbath morning, the 22nd instant, I witnessed the immersion of thirteen persons. The manner in which they were received is novel to me, to say the least of it. The meeting was held within 3 1/4 miles of Cedar Bluff church, and at a not much greater distance from Center and Pine Grove churches, and within 1 1/4 miles of Pleasant Valley church. During the progress of the meeting members were received by the ministers in charge, who heard their relation of experience of grace. I desire your opinion about the propriety of such practice. I have always thought that it required an organized church to receive or exclude members.

Is it regular for a minister of the Missionary Baptist church to receive and baptize upon a profession of faith without direct authority from an organized church?

Would it be a violation of established usage in our church to receive members thus baptized, merely upon a certificate given them by the administrator?

Please let us hear from you through the columns of the ALA. BAPTIST. Yours in the hope of the Gospel,

JOHN LAWRENCE.

Cedar Bluff, Ala., Aug. 30th.

REMARKS.

In our opinion, the practice of receiving by Baptist churches—four churches within three miles of him, and one within one mile and a half. None of these churches is consulted, but the preacher on his own authority, examines candidates, as we understand it, and baptizes them, and then gives them a certificate. Bro. Lawrence further states, in a part of his letter which we do not publish, that this same preacher has since done similar work at another place near the Cedar Bluff church; and as some of his subjects will likely appear at an early day before the church, asking for membership on their certificates, our brother wants to know how to meet these cases.

The case is a perplexing one. For circumstances seem to indicate that the administrator is a disorganizer in some other particulars. But he is pastor of a very good church not more than six miles away. We suppose he is a member of that church and an ordained minister; and it we were pastor at Cedar Bluff and any of these subjects should ask for membership, being satisfied of their conversion, with the lights now before us, we would advise the church to receive them. We should not be willing to take the responsibility of baptizing persons who had been baptized by a regular Baptist minister on a profession of faith in Christ, although we could not feel that the proceeding was entirely regular.

So far as our knowledge extends such proceedings as those detailed above are of very rare occurrence, and they cannot fail to breed dissatisfaction. We have always felt that in ordination a minister receives church authority to baptize—receives all the authority with which a church can clothe him; and in regions where there are no churches he has a perfect right to examine candidates and baptize them, as did the Apostles and evangelists of the New Testament; but in the midst of churches it has not been customary for ministers to take that responsibility. The church decides who is a proper subject, and that is each case, comes before the church and after she has decided that he is a fit subject for membership, the preacher without any further authority than that decision, and in relation to the church as a bishop, proceeds to administer the ordinance.

It is not the church who does the baptizing, except by her authorized agent, but it is the church who decides the question of fitness for the ordinance. Just as when the people of Alabama elect men to office, it is the duty of certain existing officers to administer the oath of office to those elected, so when the church decides

that a given man is in her judgment a believer, the pastor proceeds without any further ordering to baptize him.

We think that this has been the practice of Baptist churches, and it maintains good order. Yet it cannot be denied that once in a while such cases as those near Cedar Bluff occur among us; and as it is the work of an ordained Baptist minister, we think they are generally received. Still we do not like the precedent, and once that the work of such a man is recognized, no one can tell how often he may force that sort of work on the churches. As he goes right to the door of churches that have pastors and there takes the matter into his own hands, we cannot see that they are under any necessity to receive his work; they may do so if they wish; they are independent bodies. Each case must stand on its own merits, and we know no one whom we would sooner risk with such cases than Deacon John Lawrence.

This is a specimen of that sort of proceeding which now seems to be urged by one or two Baptist papers. If it is the business of the ministry to baptize, and back of baptism to decide on the proper subjects, they ought to do it. There should be "no middle ground." What a beautiful brood of speckled chicks we should have soon! what a complete state of anarchy throughout our South! what vast numbers moving at once with a preacher's certificate in their pockets, and churches perplexed constantly with the question, can we receive these people if they do? This is new landmarkism.

FIELD NOTES.

—Miss Mary, daughter of Rev. B. Manly, died in South Carolina Sept. 9th.

—We have about twenty-five names to add to the Ministers' Pledge next week. It is growing.

—The Seminary students are still coming in. Between 70 and 80 are here.—Western Recorder.

—Send us accounts of your associational meeting, brethren. We are all interested in these meetings.

—Rev. Z. D. Rolly has had a meeting at Cusseta, Chambers county. Several have joined the church.

—The Gainesville Reporter is enthusiastic in its praises of Dr. Gwaltney, President of the Judson Institute.

—The ladies of the Lafayette Baptist church have raised enough money to purchase a handsome chandelier.

—Bro. Renfro, has been appointed a collector by the State Mission Board.

—Rev. S. W. Jones, formerly of Fairfield, Covington county, is now living at Williams Station, Escambia county.

—The Sabbath school convention of Wilcox county meets at Rock West Baptist church, on Friday, 1st Oct., at 8 p. m.

—Dr. Cleveland, of Selma, and Dr. Murfee, of Howard College, will probably attend the Bethlehem Association, at Claiborne, Sept. 25.

—I would say something of your paper, but do not know how to do justice to the subject. It is simply splendid.—P. Armstrong, Camden.

—Elder Geo. W. McQueen, of Lowndes county, has obeyed the Scripture injunction, "Be the husband of one wife." We tender our congratulations.

—Rev. J. P. Shaffer, of Roanoke, has been called to the pastorate of the Lineville church, Clay county, for the ensuing year. It is thought that he will accept.

—Bro. B. Your article was received. It will not spoil by keeping. Our columns are very much crowded. We give preference to that which is of immediate importance.

—A brother asks us to indicate a good Theological Dictionary. We think that the "Encyclopedia of Religious Knowledge," would meet his wants exactly. It is a library in itself.

—Any community desiring an experienced lady teacher, a graduate of Mary Sharpe College, Winchester, Tenn., will be put in correspondence with one by addressing the publisher of this paper.

—Rev. J. W. Rogers has recently lost three children by diphtheria. Our brother, while thus bereaved, shares the hearty sympathy of all who know him.—J. B. Ferguson, Handy, Fayette county.

—Quite a crowd of boys came up the road Saturday evening to attend the Greenville Male High School.—Greenville Advocate. Bro. Thigpen's school is a good one and ought to be liberally patronized.

—At Cusseta church on the 12th, three young ladies were baptized, and a gentleman and his wife were received by letter. In Tuskegee, a gentleman forty years old was baptized, last night.—Z. D. Rolly, Sept. 20th.

—Bro. B. B. Davis' History of Alabama Baptists, now issuing in the ALA. BAPTIST, is worth the price of the paper multiplied several times. I am preserving the articles in my scrap book.—J. S. P. Clayton, Ala.

—The Talladega Mountain Home has this good word to say of the Director of Music at the Judson Institute: "Prof. Robert E. Black presided at the organ in the Baptist church at the last Sunday morning, and all were supremely delighted with the music. He occupies the chair of vocal and instrumental music in the Judson Institute, and is a thorough master of his profession."

—The State Mission work is moving off nicely in Alabama this fall. Preachers and people every where are taking hold of it with a hearty good will. The President and Secretary of the Board are very much encouraged.

—To those of our readers who wish to purchase sewing machines, needles, attachments, or anything in that line, we cordially recommend R. W. H. Merritt, of Selma. Bro. Merritt wants agents in all parts of the State.

—Some of the churches are having revival meetings, but most of them are quite cold.—J. B. Ferguson, Handy, Fayette county. Tell the cold churches to take up a collection for missions. That is one of the best means we know of to warm up a church.

—Bro. Riley requests us to announce that the Tuskegee Association will meet at Opelika Oct. 15, and to say that pleasant accommodation will be given to brethren from all different parts of the State, who will favor the Opelika brethren with their presence.

—Dr. H. A. Tupper says that *Kind Words*, the Sunday school paper published under the auspices of our Southern Baptist Convention, at Macon, Ga., is the best missionary paper for children that goes to the Foreign Mission rooms, and Dr. Tupper ought to know.

—Dr. J. I. Marlee, President of Howard College, attended the meeting of the Alabama River Association, at Nashville, Talladega county, Sept. 19th. He was well pleased with the result of his trip, and promises to attend several more.

—Following from a letter of one of our correspondents who wrote in a *Field Note* of our *Field Notes*, is a reply sent and one of the best of men. Tell him to put his fat foot on the paper again, as a stick, it makes us laugh. I love him, even if he is fat.

—I have just returned from Colleton. The work of grace is still going on there. Last Sunday I baptized four more converts into the fellowship of the church, and the church restored three others, making seven additions that day. This makes a total of seventeen additions to the Colleton church as the result of our recent meeting there.—J. M. Fortune, Ft. Deposit, Sept. 14th.

—Mr. Pleasant church, Monroe county, is prospering; under the pastorate of Rev. A. A. Sims. The Lord will ever bless the labors of such a devoted Christian. We had a glorious revival in August, 14 precious souls were brought to Jesus. The church was greatly revived and strengthened. Rev. S. preached day and night, and continued the meeting eight days.—A Baptist, Pine Apple, Sept. 20th.

—I enclose you \$2.41 for your good paper and \$1 for the missionary cause, to be disposed of as you think best. Of all the papers I think the ALA. BAPTIST is one of the best. I am now in my 85th year, and know not how soon my good Master may call me away; but I am still, in my feeble way, trying to proclaim to the world the glorious plan of salvation through the unspokeable love of our precious Redeemer.—A. H. Gordon, Rock's Switch.

—I have just closed a meeting at Antioch church. The Lord was with us to town and bless. Twenty-two were added to the church; eleven were baptized, ten received by letter, one restored. Bro. J. E. Scott was with me, who did most of the preaching. Bro. S. Stephens was also present and did some valuable service. The church was greatly revived, and we left many anxious souls inquiring the way of life.—S. O. Y. Ry, Puckamauta, Sept. 14th.

—On Saturday before the fourth Sabbath in August, I began a meeting at Orion, which continued till the following Friday night. For the first two or three days, the church was very cold; but after that time they were greatly revived. Two precious young men were received by baptism. We expect others at the next meeting. It was assisted part of the time by Brethren J. S. Varbrough and P. M. Calaway. Col. Murfee of the Howard was with us one day.—T. H. S. Fry, Sept. 17th.

—The Salvation Army has departed from St. Louis, "Go." Haskell used a carnal weapon, in the shape of his foot, on a colored boy who was disturbing the meeting. The pastor was fined \$50 and costs. The paymaster of the army could not furnish the wherewith to satisfy the claims of offended justice. Added to this, several of the "General's" employees brought suit for wages. A combination of adverse circumstances made the great man fold up his tents and silently steal away. St. Louis is better off, and let us hope Haskell is also.—Central Baptist.

—A correspondent writes: Rev. Mr. Bishop, of Hale county, has been conducting a series of meetings at Bethel Baptist church, Bibb county, which resulted in much good. The church was revived and sinners were converted. He had large congregations both during the day and at night. We felt that the Lord was with us, and that it was good to be there. Four joined by letter and nine by baptism. Many others were enquiring the way of life everlasting, who we hope will soon be converted to the Lord. The meetings were calm and free from excitement. We hope this church will continue to grow in grace.

—My protracted meeting with Olive Branch church closed yesterday, with seven accessions; five by baptism, one by restoration, one by letter. The church is very much revived and I trust good has been accomplished in the community. The restored one is an old brother about eighty years of age, who was excommunicated about twenty years ago, and could never before be persuaded to come back. I hope his last days may be his best and happiest. Thank God for his wonderful power and goodness to the children of men.—W. M. Kabb, Evergreen, Sept. 19th.

—We have just closed a series of meetings at our church, Harmony, Autauga county. Our pastor, Elder Jefferson Falkner, preached day and night to large and well ordered congregations. The word spoken had its desired effect. Elder G. W. Mills was with us part of the time. The Spirit of the Lord was present, and we found it was good to "wait upon the Lord." Five were buried with Christ by baptism, by the pastor, and many left on the mourner's seat, seeking salvation. May the good Lord spare our venerable pastor many years yet to point sinners to the Lamb of God that taketh away the sin of the world.—W. C. A., Milton, Sept. 13th.

—Messengers and visitors coming by railroad to the Alabama Baptist Association, to meet with Steep Creek church, on Friday, Oct. 8th, will be met at Letohatchie depot on Friday and Saturday with conveyances to the church, which is three miles distant. Trains from Mobile arrive at about 6 o'clock in the morning; those from Montgomery, at about 9 o'clock in the morning. The conveyances will meet the 9 o'clock trains. Those coming on the 6 o'clock trains can wait at the house of Bro. Satterwhite, who lives about 1/4 mile from the depot, until the 9 o'clock train arrives. There will be no conveyance on Sabbath.—Geo. W. McQueen, Fort Deposit, Sept. 14th.

—I have just returned from a trip to Snow Hill, where I sided Bro. Curry in a meeting. I found the people of that thriving community the same cordial, hospitable folk that I knew them to be years ago. People and pastor seem mutually devoted, and from the indications the Snow Hill church has a bright future before it. Bro. Curry is much encouraged by the advancements which he has been able to make with the church since he became pastor. With Dr. C. Jones as his Sunday-school superintendent, and with a capital board of deacons and an active church to sustain him, Bro. Curry has a bright outlook at Snow Hill.—B. F. R.

—The pupils, or the majority of them, in the school at Shield's Mill, Dallas county, which is in charge of Mrs. M. A. Hare, widow of our lamented brother, Rev. C. W. Hare, were beginners last January yet, they distinguished themselves in the rudiments of education. The school was closed to the best speakers or to the one who could repeat poetry most eloquently. All agreed themselves admirably; but it lay between three to draw, viz. Lizzie Jordan, Roxey Small, and Willie Crumpton. Lizzie Jordan drew the prize. At the close of the second quarter a prize was offered to the best speaker. All gained great praise; yet, there were again competitors, for the premium, viz. Lena Watkins, Hatcher Ellis, and Willie Crumpton. Lena drew it. The fall term of this school has just opened. The next prize will be offered for the greatest improvement in penmanship.—H.

—On the second Sabbath I baptized four at Chestnut Hill church. I returned home in the evening for the purpose of attending a meeting at Pleasant Grove church then in progress, our venerable brother, Rev. W. L. Cochran, pastor. When I arrived at the church Sabbath evening, I found a large congregation anxious to hear preaching. The pastor was sick and not able to attend. No other minister being present, I did the best for them I could. The pastor was present Monday, but too feeble to preach. I tried again, and preached twice more during the meeting. Revs. Samuel Adams, W. N. Huckabee and I. M. Hicks preached one sermon each during the meeting; the pastor, three. The meeting closed Wednesday night with ten additions; two by letter, eight by experience. We met at the water Thursday morning and the pastor buried them with Christ by baptism.—H. F. Lingerer, Randolph, Sept. 16th.

—In your issue of June 24th, you say that there is an association in Alabama, numbering 1000 members, that gave the magnificent sum of \$20,000 last year, for Missions. I suppose you refer to the West Liberty. Now, Bro. West, that is a mistake. I have not you a minute of the association. If you will take the trouble to count the churches named in the minute, you will find that 16 of them are in Mississippi. Three of the 16 in Alabama were dismissed last year, leaving only 13 in this State. You see therefore that if the association is the Alabama Baptist Association, it has made the same mistake. They are as great as great as you say it is as if we were all in Alabama. I hope church give last year \$22,000 to State Missions. Now, Bro. West, you see that, instead of being in Alabama, the greater part of West Liberty Association is in Mississippi. I hope you will make the correction.—D. V. Mason, Tenny, Sept. 16th.

—I move that our churches cease to open their doors, and invite Mr. Seals into their pulpits, till he sets himself right in doctrine and church relationship.—I. U. Wilkes, Montevallo, Sept. 16th.

—Mr. Tennyson's epitaph on Sir John Franklin, from his monument in Westminster Abbey, is thus translated from the Latin by a writer in the *Spectator*:
Now here, the white North has thy bones,
And thou,
Heroic sailor-soul,
Art passing on thine happy voyage now,
Toward no earthly pole.

The house of worship at this place is held jointly by the Baptists and Methodists. Before the meeting the Baptists cause there was almost extinct. The preaching was all done by the writer, no help being present. I have visited Mr. H. Hill since I furnished a notice of the revival there. I preached two days more at this place and at the close of the meeting baptized nine others upon a profession of their faith. They yet await baptism. This church has had 19 or 20 additions recently, all by experience and all adults. I did all the preaching at this church during the revival. There was no excitement at either of these meetings.—S. W. Jones, Williams Station, Sept. 16th.

—From the minutes of 46 Baptist associations of Alabama, for 1879, Bro. B. B. Davis, Secretary of our State Convention, has compiled a table of the contributions, for the various objects fostered by our denomination in the State, exclusive of pastors' salaries. These objects, as named by Bro. Davis in the table on page 47 of the Convention minutes, are Home and Indian Missions, Foreign Missions, State Missions, State and District Evangelists, Ministerial education and Southern Baptist Theological Seminary, Ministers and Associational purposes, Church expenses and various benevolent objects. The total contribution from each association is as follows: Alabama, \$2,047.67; Arabachoochee, —; Bethel, \$1,587.80; Bethlehem, \$352.40; Beulah, \$—; Big Bear Creek, \$387.55; Bolling-Spring, \$36.85; Bigbee, \$455.50; Coosa River, \$77.66; Cedar Bluff, \$84.95; Colbert Shoals, \$—; Cherokee, \$91.40; Cahaba, \$2,165.37; Cahaba Valley, \$175.40; Canaan, \$266.75; Carey, \$22.45; Centennial, \$194.40; Central, \$179.95; Clear Creek, \$20.10; Elgin, \$112.20; Etowah, \$243.40; Gulf Coast, 1880, \$8,400.51; Harmony, West, \$17.35; Harmony, Southwest, \$70.40; Mulberry, \$27.10; Mud Creek, \$—; Muscle Shoals, \$27.75; Mt. Carmel, \$18.75; Mt. Pleasant, \$—; New River, \$29.75; North River, \$161.45; Newton, \$207.05; Pine Barren, \$407.45; Pea River, \$50.50; Rock Mills, \$26.85; Sandy Creek, \$—; Solphur Springs, \$69.55; Slem, \$360.70; Shelby, \$24.50; Tuskegee, \$518.45; Tallahassee, \$24.95; Warrior River, \$26.30; Zion, \$168.35. Grand total, \$21,839.85. Average contribution per member, about 35c/s. The statistics of the Gulf Coast association are taken from the minutes of 1880, and their large item of church expenses may include pastors' salaries. Leaving this out, the average contribution will be reduced to about 22c/s per member.

Rev. Thomas Seals.

Mr. Seals had an opportunity to say of preaching in Montevallo; and as I had heard much of him as a preacher, and of his preaching, I gladly availed myself of an opportunity to hear him. Two facts may be stated in advance of giving an analysis of his sermon: 1st, He was excluded, a few years ago, from the Shelby Association for preaching heresy; 2nd, strange to say, many Baptist churches are opening their doors wide to him; and many of the uninformed, and unsuspecting, are running after him. In the sermon preached to-day, Mr. Seals gave a summary of what he proposes to believe, and preach. I shall attempt to give a brief analysis of the sermon.

Their Way and End.

I have authentic materials for the following sketch, so full that I would print them in the form received, if the modesty of my informant permitted. It is a relief and joy to record a life so wise and so happy. Far less known than he should be, Rev. John Leigh Townes may fitly fill a column.

He was the son of John Townes and Elizabeth Leigh, born Nov. 15th, 1784, Amelia Co., Va.; married to P. Legu Eggleston, 24th Dec., 1806. Received baptism at the hands of Rev. John Scoville, Nov., 1816, and became a member of Sand Creek church, Amelia Co., Va.

With his family, he removed to Alabama Territory, in 1817, living in Madison Co., until 1820, removing thence to Lawrence, which continued to be his residence, for many years. Preached his first sermon as a licentiate, 17th Sept., 1823, from Luke 2:49: "Wist ye not that I must be about my Father's business?" He was ordained a minister of the Baptist church 8th of Feb., 1824, in Carmel church, Lawrence Co., Ala. Elders John Davis, Henry W. Hodges, William Leigh, and D. P. Bestor, his future son-in-law, constituting the Presbytery. He died at his residence, in Franklin Co., North Alabama, July 28th, 1846.

EDUCATION AND OCCUPATION.
He was finely educated, at the law and in languages; but he relinquished a lucrative practice for the ministry. He was a major in the war of 1812, and a brave and good one; and ever after commonly bore that title.

He was a wealthy farmer, and thus enabled to do much work for the churches, without those anxieties that hung about so many of our preachers and shrouded their old age in darkness. His children were all finely educated, and known for their accomplishments and influence. The same is true of his descendants, who have deteriorated, neither in culture nor social and religious character. With a very few exceptions, all have been professors of the religion of Christ and Baptists.

SOCIAL CHARACTER AND HABITS.

He was given to hospitality. His doors were open not only to the most refined of that section of country, but the poor and the afflicted were the honored guests of his hospitable board. Many and many were the orphans he was guardian for, and took them into the bosom of his family. A Northern lady, who was much prejudiced against the South, and an abolitionist, was heard to say of Mr. Townes, I have been to Philadelphia, New York, New Haven, and Hartford—seen foreign ministers at Washington, but Mr. Townes is the most polished and easiest gentleman in his house, I ever met.

WORK AS PASTOR AND EVANGELIST.

Mr. Townes quit the law although it was lucrative, as already stated, and preached throughout the Tennessee Valley; was pastor, in after years, in Tennessee, and his son, E. D. Townes, Chancellor Townes, was deacon. The people rode a number of miles to hear him, and his well-filled basket was carried, and after service, in the country, every child, who had no lunch, was brought to his refreshments. A correspondent says, "I have seen him and Rev. John Leigh baptize twenty-five at a time in Town Creek."

ANECDOTES.

Mr. Townes wrote to Rev. D. P. Bestor, at Athens, then a very young man, to come and assist at his ordination, thinking he was an old man, and when Mr. B. arrived, took him for a commission merchant from New Orleans, begging for cotton to be sent to him!

He once lived in LaGrange, while the college was there. The boys were bad about robbing orchards and he had a fine one. One morning he rode up to the college and accosted the boys, but in hand—young gentlemen, my peaches are about ripe now; go and get as many as you please, without asking me; I only request you not to injure my nice trees! Nearly every other orchard in LaGrange was robbed, and his was not touched.

Some of the students went to a camp meeting—stole horses on their way back to college in the night—a horse fell and crushed his rider's leg, in front of Mr. Townes' house; he was brought in, physician called, and everything that comfort could suggest, was done for the young man. When sufficiently recovered to go home on a crutch, he asked for his bill? "Knew he had been troublesome,—his father was wealthy, and would pay any amount for his restoration." The major mildly said, I fear neither you nor your father will pay what I ask. "Oh yes we will," well, never the caught drinking and stealing a horse again. The young man bowed, and he faced with both hands, exclaiming, "Oh! major spare me."

He had a particular fondness for a fine horse, and rode a noble one whenever he went out.

There are those perhaps who will think Mr. Townes ought to have disposed of his landed estates and his servants, and for five, six or eight hundred dollars, have forgotten everything else but the churches. Some glory in pauperism for Christ's sake. But it is at least questionable whether the cares of a farm, however large, are at all comparable with the sickening at heart, habitual with half our ministers whose precarious supplies often turn upon the whim of two or three wealthy men in a church. Those taste has not been disgusted with everlasting jeremiads? A well known man of refinement once broke up the dismal concert, by rising from his seat, and whisking his hands over the base of vesting suit fitting to his portly round person, putting in as variation, "Well, brethren, I feed out of my own crib, and I am as fat as a bear." I make a proposition: That consecrated starlings keep their lamentations to themselves, or go into the school room or on the farm, and take care of themselves, like men. E. B. T.

South Carolina Correspondence.

Through the courtesy of the Secretary, I have had the pleasure of examining the proceedings of the late session of the Baptist State Convention of Alabama. The evidences presented of our denominational prosperity gratify me exceedingly, and excite the hope that the times is not far distant when all our churches in Alabama will be united most effectively in prosecuting the great work that lies before them.

Having had occasion lately to attend some gatherings of our churches in this neighborhood, I venture to send you some notes in regard to them. As it seems to be with you, so it is with us here, a prominent place is given in all our meetings to the consideration of State Missions. This is true of Sunday-school conventions and union meetings as well as of associations. For the first half of the current year, the Board had no Agent or Secretary in the field,—two attempts to secure a Secretary, after the Convention last November, having proved failures,—and, for a time, there was a disposition on the part of many not to appoint a paid Agent, but to trust, for the necessary contributions, to the voluntary action of the churches. The first six months, however, showed the Board that considerably less had been received than when an Agent was employed; and, as there had been a larger number of Missionaries appointed than usual, it became evident that an Agent was a necessity,—for the present at least.

By the good providence of God, the Board were able to secure the services of Bro. Wm. Henry Strickland, who has been actively and successfully at work as Corresponding Secretary since the first of July. During two months he has collected, in cash, something more than \$1,000,—nearly one-fourth of which has been contributed by Sunday-schools. He has a heavy undertaking before him,—to raise funds to pay the salaries of twenty-seven missionaries,—but he feels hopeful of success, and if any one in the State can do it, I think he can. He seems to me to possess eminent qualifications for this difficult but most important work. I just parted with him this morning, and he told me that last week he attended an association from which he raised \$60, as a special collection for State Missions; while the whole contribution from the same body last year, for the same object, was about six dollars.

AN EXCEPTIONAL RESULT.
A gratifying and encouraging, was reported at the late meeting of Saluda Association. The association had undertaken to raise, during the year, \$1,500 for Mission purposes, and the amount expected from each church had been published in the minutes. When the body met, \$1,800 were reported as contributed. O that this would be the rule in all our associations! These brethren at once determined to aim for \$2,000 the coming year. An illustration of 1 Cor. 9:8.

NOTWORTHY TESTIMONY.

At a union meeting of some churches in this neighborhood, held a few days ago, in discussing the best plan for raising funds for Missions, the churches were called on to tell how they managed. Most of them reported that they take a collection every time they meet generally once a month; and, in spite of the prediction by some that this procedure would drive away the congregation, it has been found that the amount contributed on each occasion is about as much as used to be given when the collection was made once a year, and that the congregation, if there is a difference, is larger than before. This testimony that had not before pursued this plan, declared their purpose to adopt it in future. If it works well here, it will be likely to succeed in Alabama also. Try it, brethren!

SEMINARY ENDOWMENT.

Bro. M. B. Wharton has been recently at work in this neighborhood, securing bonds for the Seminary endowment. He seems quite encouraged with his success so far. Many thought that the sense of loss, by the removal of the Seminary to another State, would diminish seriously their interest in its welfare; but it will doubtless be found that those who have most enjoyed its benefits will also be its firmest friends.

THE GENERAL OUTLOOK.

In this part of the State, is on the whole encouraging. Crops are good, business is remunerative, churches and schools give pleasing evidences of prosperity in many respects, and the people seem quiet and contented. A large Democratic mass meeting was held to-day, and passed off without disturbance of any kind. Primary elections for State and county officers have been held in many counties, and it seems that, without making it distinctly a test, in some notable cases, the people have chosen men who were understood to be either opposed to liquor or unwilling to use it in securing votes. This is gratifying certainly. But I must not occupy too much space. *More anon.* GREENVILLE.

Sept. 13th.

LITERARY NOTICES.

THE ALA. FARM JOURNAL for September, \$1.50 a year.
The number before us is unusually good. We should be glad to see this excellent journal in the hands of every farmer and planter in the State. Communications for publication should be addressed to Hon. W. H. Chambers, Editor, Auburn, Ala. Subscriptions and business letters should be sent to M. G. McCall, Publisher, Montgomery, Ala. We club the ALA. BAPTIST with the Farm Journal, furnishing both papers at \$3.50 a year.

Rev. J. B. Ferguson, Handy, Fayette county, writes: The cotton crop is damaged fully 25 per cent by the worms. The corn crop is seriously damaged by the severe winds, an alarming extent, and is very faint. All Fayette county's new officers are Baptists—the representative an excluded Baptist.

ALABAMA NEWS.

Tuscaloosa is trying for fresh butter.

The Bigbee River rose over 20 feet at Vicksburg.

Scottsboro is in mourning over a butter famine.

The Warrior rose 16 feet at Tuscaloosa last week.

The sweet potato crop is abundant in Barbour county.

Union Springs has received an 800 pound bale of cotton.

Mr. Robert Hall, of Butler county, had his hand badly mangled in a gin.

Capt. Geo. S. Gordon and family, of Huntsville, left recently for Europe.

The ninth annual Fair of Wilcox county comes off on the 26th of October next.

James Weber, charged with horse stealing, made his escape from the Talladega jail.

The papers of the State generally report the cotton badly injured by the late rains.

A protracted meeting at Friendship church, Conecuh county, resulted in 8 conversions.

There is a sawgrass tract in Greenville which measures around the body 9 feet 2 inches.

The county tax of Butler is only 30 cents on the \$100. The county is entirely out of debt.

The people of Macon, Miss., contemplating building a telegraph line from that place to Gainesville.

The merchants of LaFayette are discussing the subject of building a bridge across the Tallapoosa River.

W. E. Cockrell, the Eutaw burglar and convict, came near making his escape from the Linden jail recently.

The Methodists have had a protracted meeting at Cusseta, Chambers county, which resulted in 10 conversions.

David Houston, the eldest son of the late Gov. Houston, died at the family residence, in Athens, a few days ago.

The Evergreen News estimates that at least 400 bales of cotton have been destroyed in Conecuh county by rain.

Rev. Jas. A. Wallace, a Presbyterian minister, died suddenly at his residence in Abertol, Bullock county, recently.

Somebody entered the room of Mr. Chas. M. Williams, of Eufaula, and relieved him of nearly all the clothing he had.

A movement is on foot among the business men of Gainesville to build a telegraph line from Gainesville to Epes' station.

The Evergreen News says: 165 bales of cotton were received at this place the past week; thus far this season, 356 bales.

The Uniontown Press says that there will be the shortest cotton crop made in the canebrake lands this year that has been made since the war.

Nick Goss, a youth, recently killed a panther in the vicinity of Forkland, Greene Co. The animal measured 7 feet from the nose to the end of the tail.

Some of the public spirited citizens of Talladega are considering the propriety and practicability of erecting at some central point in the county a building to be used as a male institute.

The Butler News announces the death, on the 11th inst., at his home in Choctaw county, of Hon. Simeon Walton, formerly Senator from the district composed of the counties of Choctaw, Clarke and Washington.

The Opelika Observer says: The boll worm has made its appearance in the cotton crops out to the west of this city. The ravages of the caterpillar are slight compared to the devastation committed by this plague.

The Fort Payne Journal says: At the late election in this county four Baptist ministers were elected to office, viz: Rev. Geo. N. Franklin, probate judge; A. J. Igou, tax assessor.

The Huntsville Independent says: Mr. Justin D. Towner and the bright little boy, an only child, are left the inheritance of twenty-four thousand dollars in insurance upon Capt. Towner's life, in various beneficiary orders and elsewhere.

Superintendent Fink of the Selma, Rome and Dalton Railroad has resigned his position on that road to accept the same or similar position on the Mexican Central Road, which is in process of construction by a Houston Company, and will connect the City of Mexico and El Paso.

The Montgomery Advertiser says: The receipts of cotton in this city for the past week were 4,116 bales, and total since Sept. 1st of 7,403. This tells the tale of the damage by worms and other disasters. Receipts same weeks last year were 7,114, or 3,000 more than this week. Total to date 11,644, or more than 4,000 excess of this year.

MARRIED.

In Chambers county, near Cusseta, Ala., Sept. 9th, 1880, by Rev. Z. D. Roby, Mr. Wm. Williams to Miss L. Crawford Askew.

At the bride's residence, at Fort Deposit, Ala., Sept. 9th, 1880, by Eld. M. Bishop, Eld. G. W. McQueen and Mrs. N. E. Carr.

At the residence of the bride's mother, Mrs. M. J. Anderson, at Brundage, Ala., by Rev. T. H. Stout, on Thursday, Sept. 10th, 1880, Mr. W. G. Carlisle to Miss Ora B. Anderson, all of Brundage, Ala.

OBITUARY.

Sister Mary Whitley, daughter of James and Amelia Crook and wife of G. T. S. Whitley, was born in Spartanburg, S. C., in the year 1808, and died at her residence near Havana, Hale county, Ala., Aug. 20, 1880, in her 72nd year.

In the bloom of life, she embraced Christ by faith, was baptized by Eld. Richard Pace into the fellowship of Mt. Zion church, Calhoun county, Ala., and consecrated the balance of her life to love and service.

She was faithful in all the relations she sustained in this life. This exemplifying so many virtues, she was beloved by all who knew her. During her last illness, when conscious, often often, and of her living children, but when unconscious, she spoke of the departed. It would seem that as her last night of earth, she had clearer views of heaven and its positions.

She raised twelve children and lived to see them all put on Christ by faith. The wounded spirit, the broken heart must not be denied the solace of tears, but it was useful to weep too much for those whose tears God has wiped away with his own tender hands. She died as she had lived, a Christian.

W. A. BISHOP.

Miss Jennie Andrews.

Died, at the residence of her brother, Bro. S. D. Andrews, near Pineville, Monroe Co., Ala., Aug. 25th, 1880, Miss Jennie Andrews, in the 24th year of her age.

This lovely young Christian lived briefly, but lived well. Loving her mother when but sixteen years of age, the duties of her father's household, consisting of father, three brothers, and an aged grandmother, devolved upon her. She managed the duties of her station with care and prudence as to win the admiration of her friends, and render her father's loss irreparable.

She was a member of the Pineville Baptist church, and died as she had lived, a Christian. Her death was a triumph of Christian truth, as we had never witnessed. The messenger came quickly, but found her ready.

Her loss has cast a gloom of sadness upon all our hearts. To her dear family we can offer no better consolation than the memory of her passing words.

2nd. They can be applied by the most inexperienced person with good results.

3rd. They retain their original brilliancy of color for years.

4th. They are not affected by the atmosphere.

5th. They will not "peel," "crack," "chalk off," or "blister."

6th. They have a more even and glossy surface than any other known paint.

7th. They are the most economical of all paints used.

For sale by Carver & Coleman Drugists, 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.

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

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

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For sale by Carver & Coleman Drugists, Selma, Ala.

HEX PASTOR.

In Memoriam.

Bennie W. Bennett, son of M. S. and Mary C. Bennett, died at his father's residence in Fayetteville, Tallapoosa county, Aug. 8th, 1880. He was born December 25, 1864—age, 15 years, 7 months and 13 days.

Bennie was not a member of the church, but his walk in life was that of a Christian. He was kind and affectionate to his parents, always yielding to their wishes with implicit obedience. He was loved by all who knew him. Nature had given him a good talent, and doubtless, had he lived, he would have made a name of which both friends and relatives would have been proud. But, alas! how sad to think that he was stricken down in the morning of life, and at a time when the future would begin to look upon him as a protector. He lingered more than four weeks under that much dreaded typhoid fever which defied all treatment of medical skill and bore that innocent youth to the cold shore of death. He received every attention that loved ones could give, and had the best medical aid, but all could not do any good; death had claimed him, and he was forced to go. He now lies sleeping in death in the cemetery of Fayetteville, and awaits the blessed resurrection, in which no doubt Bennie will triumph over death and the grave. It is hard to say farewell to one so innocent and so much loved—forced to say farewell.

We hope to meet you again.

And, on that "Beautiful shore,"

In a clime more lovely than this,

Where sickness and death are no more.

A FRIEND.

IN MEMORIAM.

It is our painful duty to record the death of Bro. B. F. Carlisle, which occurred at his mother's home, in Jefferson county, Ala., on the morning of Aug. 26th, 1880. Bro. Carlisle was born in Pike county, of this State, in the year 1857, and was therefore about 23 years of age. He moved to this county with his father's family about twelve years ago, and settled near Trussville, where he grew up to manhood. He professed religion and joined (Alabama church) soon after they came to this county. He gave evidence of high Christian character and genuine piety, from the day of his conversion to the day of his death. All who knew him had confidence in his piety, and those who knew him best loved him most. About two years ago he was married to Miss Laura Hagood, with whom he lived in conjugal bliss to the time of his death. She is left behind to mourn his loss. She goes bowed down in deep sorrow, but our sister is a true and devoted Christian and does not sorrow as those who have no hope. May the Lord give her grace and strength to endure this affliction.

We say farewell to our dear young brother, whose face we shall see no more on earth. Had he been spared longer he would have been of much service to the church and Sabbath-school, for he loved to work for his Master. But the Lord saw fit to call him home to rest. "Even so, Father, for it seemed good to thee."

For those who weep.

And those who weep.

Alas the portals narrow.

The mansions rise.

Beyond the skies—

We're going home to-morrow.

E. B. WALDRON.

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. LOVEACE, Treasurer.

State Mission Board.

W. C. CLEVELAND, Selma, Pres't.

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J. I. Stockton, A. B. Couch,

P. M. Callaway, James Fields,

W. H. Daniel, W. M. Howell,

E. 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. J. G. MCKASKY.

Will fill the following appointments in the Alabama Association for Bro. W. B. Crompton in October:

Saras, Friday, September 17.

Unifolly Springs, Fri. night, September 17.

Aberfool, Sat. and Sunday, Sept. 18 & 19.

Perote, Tues. night and Wed., 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 Bro. W. B. Crompton:

Philadelphia, Sat. and Sun., Sept. 18 & 19.

Bethesda, Monday, September 20.

Ramoth, Monday night, September 20.

Pine 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 Centennial Association.

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

Eminent Dr. Benj. H. Riggs.

Selma, Ala., writes: "See Golden's Liebig's Liquid Extract of Beef and Tonic Invigorant is an excellent preparation, whose composition is known and one that physicians can intelligently prescribe. I have found it of great service in my practice."

Sold by all druggists.

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.

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8th. They are the most economical of all paints used.

For sale by Carver & Coleman Drugists, Selma, Ala.

HEX PASTOR.



Why It Is Best to Sell for or to Buy SEWING MACHINES from R. W. B. Merritt, Selma's SEWING MACHINE MAN.

1st. Because he furnishes you Machines of various makes and styles, and thus enables you to suit yourself or customers more readily.
2nd. He was the first to sell Sewing Machines at Reduced Prices.
3rd. When you deal with him you are face to face with the man you trade with, and not a soulless box-con

THE FAMILY CIRCLE.

Dangerous Paths.

BY MRS. M. ELLA CORNELL.

A daring man essayed to climb
A mountain steep and treacherous side,
And laughed to scorn all warnings given;
The danger was too great to die.

The slippery rocks and pitfalls snare
He saw, and passed with cautious tread,
But paused, in horror, as he heard
A hissing, childish voice, which said:

"Your little boy is coming too;
So choose a path where I won't fall."
And turned in haste and hurried down,
That fatal error to forestall.

When safe once more he clasped his child,
This deed conviction pierced his soul;
I must choose paths my boy may tread,
If I would have him reach the goal.

Oh, you who taste the ruby wine,
And lightly prize the word of God,
And count all dangers like a trifle,
Upon the path which you have trod.

And tremble, lest some form you lose
Plunge headlong down the rocky steep,
O'er stumbling blocks which you have placed,
And sink in ruin, dark and deep.

—Golden Days.

Going Up.

Up and up the baby goes,
Up to papa's shoulder;
Now she clings to his neck,
Now, becoming bolder,
How she flings her arms and crows!
Do you think the darling knows
How strong the arms that hold her?

Up and up the baby goes,
Taller, wiser, older,
At the calls which lead the rose,
Childish years unfold her;
By-and-by she shall ascend
From the woman and the rose;
Then, O Father! hold her!

On the heights of womanhood,
Hold her, heavenly Father!
Lest, forgetting what is good,
She be carried rather
Down with folly's multitude
Into error's maze and
Where the shadows gather.

Up and up the baby goes,
Heavenly Father, give her
Heart to feel for other's woes,
And of helping others;
Let her bloom, when life shall close,
Like a white immortal rose,
By the crystal river.

"Out of the Mouth of Babes."

BY SPURGEON.

If the Lord uses the weak side of
man, and if he is engaged to win his
ultimate victory over the devil by
feeble man at his feeblest, then, God
bless the children! It seems to me
that, in the Lord's battle, there is al-
ways a babe in the fore-front. The
armies of olden times placed a huge
champion in their van, like Goliath
of Gath; but it is not so in God's ar-
my; there a babe leads the way. Pharoah
oppresses Israel, and crushes the
people down till their cry goes
up because of their sore bondage.

God is going to deliver them. How
does the work begin? Here is the
opening of the campaign: "And the
daughter of Pharaoh went down to
the river, to wash herself; and her
maid stood by her side, as she sat
on the bank of the river."

And there, in the presence of the
king's daughter, a babe is found,
which she sent her maid to fetch,
and there was a Hebrew child within
it. "And, behold! the babe wept."

Thus was the champion of Israel in-
troduced upon the scene—the goodly
child whom his parents, in faith, had
hidden, was he by whom God would
break Rahab in pieces. The still loft-
ier story of the battle of the Lamb
opens in like manner: "Unto us a
child is born, unto us a son is given."

"She brought forth her first-born son,
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