

TERMS, CASH, AS FOLLOWS:
 1 year, \$2.00
 2 years, \$3.50
 3 years, \$5.00
 4 years, \$6.50
 5 years, \$8.00
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 95 years, \$143.00
 96 years, \$144.50
 97 years, \$146.00
 98 years, \$147.50
 99 years, \$149.00
 100 years, \$150.50

MISSION DEPARTMENT.

Ministers' Pledge.

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

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

A speech delivered by Eld. E. J. Forrester at the meeting of the Alabama Association, and requested by the Association for publication in the ALABAMA BAPTIST.

If we had an ideal state of things in our home churches, then in speaking for Foreign Missions, we should have only to announce and re-announce the command of the Lord, "Go ye into all the world, and preach the gospel to every creature." But

there are persons who say that Foreign Missions are a failure; and there are thousands of others who partly believe it, or who, at least, do not disbelieve it, and who, as a result, are worth very little to the cause of Foreign Missions.

Now, what we want for stopping the mouths of one of these classes, and for convincing and encouraging the other, is an appeal to facts. Such an appeal will show that Foreign Missions in these modern, as well as in apostolic, times have achieved a grand success.

Forty years ago, there were in China three native Christians; now there are between fifteen and twenty thousand. Less than fifty years ago, a mission was started by a converted Jew in Afghanistan; now there are thirteen or fourteen thousand Christians in connection with that mission. In foreign fields, our Northern Baptist brethren have between seventy-five and one hundred thousand members in their mission churches; and of these, about sixteen or eighteen thousand were added last year. The numbers in connection with Congregational missions in foreign fields have increased about three hundred per cent. in seven years. Year before last, the missionaries at Peking had a call from a certain quarter for a missionary; in response, they

there were two hundred and sixty conversions in connection with their labors, and two hundred and fifty more were brought seriously to inquire what they must do to be saved. All that the result of one man's labors in one year in a heathen land! How many of us there are who would sing loud halleluiah over such an issue to our labors even here in this Christian land! Sixty years ago, the inhabitants of the Sandwich Islands were cannibals; and it has not been long since the Hon. Wm. W. Ware, after visiting them, said that no land is better supplied with churches and schools, and that there are not as many people among them who can neither read nor write as there are in Worcester county, Mass. Last year, the per cent. of increase in the Presbyterian church in foreign fields was four times as great as in the same church at home. Last year there was an average of seven converts to each Baptist pastor in America, and seventy to each in Asia!

Do not these facts, and such as these, show a brilliant success? Is there not in them encouragement to God's people to go on in obedience to the command of Jesus Christ their Lord? God grant that we may all here-to-day catch inspiration from this exhibit, and be made to press hopefully forward with our work!

And, now, what have we to hold up before ourselves in the way of prospects for the work of Foreign Missions? Past successes bid us press on in hope—what prospect stretches before us to lure us forward?

The first thing I shall mention as betokening grander success in the future than the really grand success of the past, is the fact that large portions of the field are now full of seed that are germinating, and must soon spring up and bear fruit. A large part of the field that has so far been sent to foreign fields, has been, indeed, only seed time; and the harvest will come. A case that strikingly exhibits the force of this remark is that of the Telugu in India. In 1835 the Baptists began their work among the people. The missionary worked four years and a half before he had a convert, and then only one. Three years more he labored, and then baptized his second convert. At the end of the eighteenth year, a third Telugu was baptized. In the twentieth year of the mission eighteen were baptized; in the thirty-fourth year, 573; in the thirty-fifth year, 628. From that time on the work grew in interest till the great outpouring of God's Spirit in 1878, when from June 16th to Aug. 7th—less than two months—over 10,000 of these people were baptized. In the forty-third year of the mission, the great harvest began—it began then, and not till then the preceding forty-three years were years of hard, trying seed sowing. Many of the sowers did not live till the harvest. Now, I say that much of the time that has so far been spent in foreign fields has only been seed sowing. In spite of that fact, much fruit has been gathered. What, then, are we not to expect of the great harvest time that must be in the near future? The harvest will come—the seed is germinating. Recently at Tavor, Burma, an association of Christians were holding meeting like this; and a del-

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At a meeting of the Board last night, applications for assistance to evangelize churches at good centers, and for the appointment of evangelists in populous and destitute regions, from North Carolina, Florida, Missouri, Mississippi, Louisiana, Texas, Georgia and Alabama, were laid upon the table for future action, the Board not feeling authorized by the state of the treasury to respond to one of these calls for help. Baptists of the South! shall the cry of our own people for the bread of life be unheeded? Your Board are doing all they can with the funds furnished, but the receipts do not justify the enlargement of their work to a degree approximating the necessities which are daily brought to their notice. We appeal to you for larger contributions by your appreciation of the preciousness of the Gospel, by the love of Christ, and pity for the lost. We plead for your own blood, and for the "heathen at God's disposal." Let not the plea for God's blessed Word be changed to the lamentation of despair, "No man cares for my soul."

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Wm. H. McINTOSH, Sec. Secretary.

Marion, Ala., Nov. 13

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Vol. 7.

SELMA, ALABAMA, THURSDAY, NOVEMBER 25, 1880.

[No. 33.]

"SPEAKING THE TRUTH IN LOVE."

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COMMUNICATIONS.

Here's My Hand, Bro. Renfro, on your "Progressive Theology."

I don't know that you'll fancy my brothering you since your "short method" of dealing with me, and ranking me with all the infidels of all the ages from Celsus down, but I'll call you brother anyhow; you can't help it. Besides, you didn't mean all that, did you? A Baptist M. D. suggested, "That wasn't Dr. Renfro; his liver was out of order." And another good brother, a Baptist L. D. (Doctor of Landmarkism). By the way, are you not entitled to an L. D. D.?

Well, short method or long method, I shall say Bro. Renfro anyhow. But I've an answer to that, and I am only waiting for it to cool so as not to send it out so hot as some seem to think yours was.

In the mean time I must give you my hand most cordially on your "Progressive Theology" in this week's issue of the ALABAMA BAPTIST. I know you call it rose by another name, but it's a rose all the same.

You remember the pious old lady that was shocked at the preacher's having an "ungodly fiddle" in his house, but was satisfied when the good brother explained to her that it was not a fiddle at all, but a violin. Well, yes, call it a violin, if you please, the music is all the same nevertheless. The hand may be the hand of Esau, but the voice is that of Jacob. What you advocate is Progressive Theology, nothing less, nothing more, but call it knowledge of God's Word if you please. I had just as live say *violin* as *fiddle*. You have blundered, however, in your definition of theology, blundered egregiously. An L. D. should not so have blundered, much less a D. D., and one, too, who is entitled to an L. D. You have confounded theology with the Bible.

Now what is the "star-eyed science" is astronomy? Is astronomy the heavens? If so, then there has been and can be no progressive astronomy; and our conceptions of the heavens that declare the glory of God should be those of the shepherds as they gazed with rapturous wonder at the rising star of Bethlehem. Is geology the earth? Are the two terms synonymous? Then there can be no progressive geology, which teaches, as does the Bible, that within the earth "is turned up as it were fire," and the delvers in the mines, and the toilers on the mountains, and the chemists in their laboratories, have all labored in vain, and all their boasted discoveries and achievements are but a delusion and a dream. No, the heavenly bodies move on to day as when "the morning stars sang together" over a new-made world, and the earth goes whirling on its axis and wheeling round the sun as when first it issued from the creative hand of God. But astronomy and geology, man's accented knowledge of the heavens and the earth, are ever changing and always in the main progressing.

So, too, theology is not God's Word, but man's knowledge of God and his Word. Theology is a human science. Astronomy is the science of the heavens; geology is the science of the earth; what man has learned, or thinks he has learned, of the earth. So theology is the science of God and his Word, what man has learned, or thinks he has learned, of God, the Bible, his relations to God and his future destiny. Yes, and this science ever is, and ever ought to be, progressing. Man's knowledge of these great and infinitely important subjects is ever broadening, deepening, increasing, progressing. "Bible students" and others, too, are going deeper into the "hidden treasures and bringing out things new and old." And this is all I ever said; this is all my progressive theology; only this and nothing more. I never said, nor hinted, that God's word was to be added to, or taken from, but studied, learned, loved, obeyed; that we are to get new and ever broadening views of its divine truths and inspired teachings. And I am glad to see you are coming over on my side.

I knew you were not a traditionalist. In 76 you preached "boldly" all over the State, and now I know you would not have my conscience bound by human creeds. You are certainly on the progressive line when you speak of "abolishing preconceived opinions," "correcting errors," "taking in more of divine truths, &c." Take care, your theology is broadening, and so it ought. Let us have one theology as broad as that of Christ and his apostles. Theirs was no narrow, liberal creed. They never dreamed of the narrow, exclusive creed of Calvin, nor were they ever guilty of the horrid cruelty that creed led to. No, let us all get off our narrow gauges, out of our narrow, liberal creeds. The world is moving in that direction. This is not an age of creed. Men care not for what men have written, only as it conforms to the Bible and truth, and as to their conformity they are to judge for themselves. Boys, whether little or big, and the world is full of little boys, and councils, and confessions are all losing their hold on men. They are asking what does God say? what is the truth? The Baptists, my brother, are a great and growing people, and before them is grand destiny; they are doing a great work. Only let them live up to that great central doctrine of their creed, soul liberty, and remember that neither the fathers nor they have found out the Atonement yet.

RUFABIA.

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Alabama Baptist.

SELMA, ALABAMA, NOV. 25, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:
T. WINKLER, Editor; J. B. RENFROE, Editor.

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

SABBATH DESECRATION.

We are still receiving memorials from the churches, relating to the Sabbath question, and intended to be laid before the Legislature at Montgomery. The churches will save time, trouble and expense by sending their petitions directly to the representative of their county, whose official duty it is to present such memorials. Let the documents be forwarded at once to Montgomery. E. T. W.

OUR PAPER.

A large number of subscriptions are now expiring. Will not our brethren who have cheered us by their approval and patronage in the past, and to whom our weekly visits have not been unprofitable, renew at once? We cannot promote, as we desire, the great interests to which our denomination is committed, unless the subscriptions required come in, for it is impossible to maintain our present wide circulation at the expense of the Publisher. His cheerful consecration of time and talent, of labor and money, to the service of the cause of Christ in Alabama, claims our grateful acknowledgments and diligent cooperation. Will not our patrons and active church members bestir themselves in this matter? The subscriptions must be renewed, and ought to be increased in numbers. We receive plenty of kind words, and are thankful for them; but kind words alone will not print and circulate a paper. The ALABAMA BAPTIST ought to have five thousand subscribers. Will not our patrons, whose subscriptions are expiring, renew at once? Will not each of them strive to secure an additional subscriber? Brethren, the cause is yours even more than the Publisher's. Give him the helping hand! E. T. W.

A NEW SERVICE OF SONG.

Dr. W. W. Boyd is again stirring up the brethren at St. Louis. If we may judge from the reports given by him, he has made his Sunday service an entertainment to which crowds resort as to a kind of Sunday theatre. By every act of popular effect he has succeeded in getting his church packed with people inflamed by curiosity and the thirst for pleasure. He now proposes to make the Sabbath service a joint entertainment, in which pastor and choir alternate. First, the choir sings a little so as to show the congregation what artistic singing is; then the pastor talks a little; then the choir breaks in; then the pastor; and so the performance goes on, until it is closed by the congregation singing a hymn after the old style,—not indeed for the worship of God, but to show how coarse that old style is and to make fun of it!

On Sunday evening, Nov. 7, Dr. Boyd's lecture sketched the lives and criticized the works of the great musical composers, Bach, Handel, Mozart and Mendelssohn, pausing after each sketch to allow the organist to play or the choir to sing a specimen from the masterpiece of each master. Thus, after a criticism on Handel's "Messiah," Professor Bowman played "He Shall Feed His Flock;" and to illustrate Handel's "Samson," Mr. Peebles, the soprano of the choir, sang the aria "Let the Bright Seraphim." The whole congregation joined in the 144th hymn, "Joy to the World," set to Handel's music, after which Dr. P. H. Cronin sang the "Be Thou Faithful," from St. Paul. As an appropriate conclusion to this singular and sensational performance, Dr. Boyd gave the congregation an opportunity of comparing the artistic music which had just been performed with the popular church music. Accordingly he requested them to join in singing the 593d hymn, which proved to be Sankey's favorite, "Hold the Fort for I am Coming." Says the reporter: "The audience saw the joke and made the roof ring with the strains."

We do not understand how any person with the fear of God in his heart can regard this sort of Sabbath service as anything but profanation. A lecture on music is one thing, the worship of God is another. And the singing of the final hymn by the congregation, for the express purpose of making it ridiculous, caps the climax of profanation. We have no fondness for the hymn in question, which is said to be founded on an incident in Sherman's devastating march through Georgia,—but surely nothing should be sung by a church as a hymn, for the purpose of producing amusement and laughter.

E. T. W.

A ROMAN CATHOLIC HOLIDAY.

It appears from the records of the House of Representatives that on Monday, Nov. 15, Mr. Walker, of Montgomery, introduced a bill to make Shrove Tuesday a public holiday in Mobile and Montgomery. We hope that our Legislature will pass such a bill; its members have not been elected for the purpose of imposing the festivals of any church upon the communities of Alabama. Shrove Tuesday is a Roman Catholic frolic, an indulgence in amusements and dissipations by which the members of that church may be conciliated, and thus be induced to submit to the restrictions of Lent. In our country there is not even this poor excuse for the holiday. And the history of the carnival in other countries does not encourage its transplantation to our country under the auspices of our public authorities. The working of such public holidays upon the character and the industries of a people is painfully manifest in all Roman Catholic countries. The fewer of them we have in America, the better.

E. T. W.

FIGHTING ONE'S FRIENDS.

"They have a wandering preacher down in Alabama of whom the Alabama Baptist says that he has a 'Yankee brogue,' if any one knows what that is."

There are those who assume that the best English in this country is spoken by those who are most familiar with African dialects. Queer that it should be so!—*Journal and Messenger*.

The circumstance, to which our brother refers in the second of the above paragraphs is queer. But he must settle the matter with the admirers of Mrs. Stowe and the other anti-slavery novelists. We are no unprejudiced judges of those slangy philanthropists who manage to misrepresent the language of the negro as well as to vulgarize their own. Yet the ignorance of our contemporary in regard to the "Yankee brogue" is greener still, for we had supposed him to have been familiar with it from his infancy. If he is not, we beg him to read Sam Slick and the Biglow Papers to learn what we meant. We had thought that no intelligent man in this country was ignorant of the vulgar provincialisms of New England, familiar as they are to all who have visited that region, and immortalized as they have been in some of the most remarkable productions of our literature.

E. T. W.

THE MINISTER A STUDENT.

Our Lord compares an incompetent body of religious teachers to blind guides who involve their followers in disaster. This was the case with the Pharisees, who had no knowledge of spiritual religion, and had substituted an elaborate round of vain rites and ceremonies in its place. But the remark applies also to all religious teachers who are unacquainted with the truths they undertake to proclaim. In the measure of their ignorance they will be certain to lead their hearers astray. The minister of the Gospel may have had few educational advantages, and he may command few books. But he must be a student if he is faithful to the duties of his calling; especially must he apply himself diligently to the Book of books, if he would give solid instruction to his people in regard to the momentous interests of their probation.

We draw a distinction between a student and a scholar. The number of scholars in the ministry must be limited. The number of students ought to be as large as that of the ministry itself. The famous John Bunyan was no scholar; but he was a student, as was proved by the freshness and power of his living utterances, and the solid value of the books he bequeathed to posterity. A Cambridge student once gave a boy a few half-pence to hold his horse while he was hearing "the Tinker prate;" but the prating so affected the young man, that, for some time after, he desired to hear no other preacher. Bunyan was successful, because his mind and heart were always upon his work. When he was offered a release from prison, on the condition of abstaining from preaching, he indignantly replied: "If you let me out to-day I shall preach again to-morrow." When finally set at liberty, he used to make an annual visit to London, where such was the interest he awakened, that, upon one day's notice, such crowds would flock to

hear him, that the place of worship could not contain them. Half of them would be obliged to go away for want of room.

Now, as of old, beaten oil must supply the lighted lamps of the sanctuary. Every minister of the Gospel should avail himself diligently of all the means of mental training and information that lie within his reach, so that he may prove in his great office a well instructed scribe, a capable teacher, a workman that needeth not to be ashamed, rightly dividing the word of truth. E. T. W.

WHAT IS IT?

Dr. M. Stone, in an article in the *Journal and Messenger*, criticizes Dr. Chambliss' able work on the ministry. The language of the critic may have been affected by his recent "familiarity with African dialects;" it is certainly painfully slipshod, as compared with that of the author he reviews. Thus Dr. Stone says: "His [Dr. Chambliss'] view of the call [to the ministry] is eminently scriptural, about the same that has been entertained usually by our denomination, but from which practically he and many of our old men think there has been a decadence of late, which they greatly deplore. There has been a tendency to bring the ministry to a level with other learned professions as to the impulse leading to it. He defends a divine call with an earnestness and force that cannot be successfully resisted by a sound logical use of Scripture authority."

Will our contemporary please tell us what sort of dialect this language represents? It is certainly not lawful English. And what does it mean? "A decaying view of a call" is Hibernian. "A tendency which levels an impulse" is probably Chinese. The italicized part of the last sentence appears to be a dislocation, for it evidently refers to Dr. Chambliss' "defence," from which it is separated; not to the critic's "resistance," with which it is grammatically connected. Such is a specimen of the English to which the Ex-President of Leland University is willing to sign his name. We doubt not that pure civility led our Cincinnati confere to admit such sentences into his columns. But why, in the same number, flout at African or any other dialects? E. T. W.

REMINDER.

Now look here, Bro. Preacher, are you complying with that pledge to ALABAMA BAPTIST? What pledge? Why that one in which you promise to take quarterly, or frequent, collections for some object fostered by the Baptists of this State and of the South. The year is rapidly passing; the so-called "money season" is at hand; now is the time to do your best for some of these objects. R.

SEVERAL THINGS.

Our Arkansas brethren are bent on having a paper. We have just received the first issue of the "Arkansas Evangel," published at Little Rock, by a joint-stock company. We see the names of our old friends, Mayfield and Espey, among the managers. It seems that the present issue is only a trial sheet. We wish them large success.

Our brethren in Tennessee, of the *Reflector* and the *Baptist*, are on the verge of saying some hard things about each other, judging from what they have already said. If we were in a position to make suggestions, we would say to the editor of the *Baptist*, that no paper should object to another paper's publishing anonymous articles, until it can show that it never does so itself. And to the editors of the *Reflector* we would say, that, for nearly thirty years, every once in a while, some young newspaper man concludes that he must kill off "the old lion," and they have always shot a kicking gun. Look out for the swelling of Jordan. If any body undertakes to start two or three more Baptist papers in Alabama, as in Tennessee, for one time we shall use the Prayer Book—"Good Lord, deliver us!" R.

SOMETHING NEW.

The Publication Society has for a long time received earnest solicitations to issue Picture Lesson Cards for the very small children of the Primary Class. The Society yields to the demand, and will supply the want, beginning with the first quarter of 1881.

The first quarter's numbers are now ready and are very attractive and beautiful, and so cheap that there is no need for any class of little ones to be without them. Indeed, it will be found scarcely possible to do without them, if once introduced. A single quarter's trial will convince any one of this fact. The Society anticipates a very large demand for them; hence orders should be sent as early as possible, to avoid disappointment.

For Prices, etc., see advertisement of Papers and Helps in this number.

ANOTHER WORD ABOUT DISCIPLINE.

"Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." We are far from believing in church infallibility; but we believe it to be a fearful thing to trifle with church authority and with the authority of the word of God. John Milton was a statesman as well as an ecclesiastical writer; he was a man of letters as well as a poet. In comforting the Episcopacy of his day, he met the argument that Episcopal power was necessary for the punishment of offenders in the church, by showing that the Lord Jesus Christ has lodged that power with his local churches; that no higher power is necessary, and that it is an awful thing for an offender to be placed under the condemnation of the church of God; that if this will not correct him, no Episcopal authority could do it.

We remember once to have witnessed a scene of this character. An influential man was under notice in the church for drunkenness; he was stubborn and defiant. The church was just about to vote on the question of fellowship, when, unexpectedly, a venerable member, with frail form and gray hairs, a man who seldom spoke in conference, but a man of fine sense and influence, arose, and with tears flowing from his eyes, he addressed the offender as follows:

"Bro., I would not be in your situation for all that you and I both are worth. I have been there, my brother. I suffered myself excluded from the church years ago for the same folly; and, alas, how sad and dreary was my pathway until I returned to the church! Let me ask you, is this church doing right? You know she is. Then remember that the Son of God has said to his church, 'Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.' Every thing was silent for a moment, and then the offender requested the postponement of the decision until the next meeting, and he was not excluded.

For nearly a quarter of a century we have watched, with great interest, the history of men excluded from our own church; and of about twenty, every one has either gone into degradation or returned to the church; the majority went down—down! Possibly some brother will read this who is under censure, or who is a burden to the church, and possibly matter to thus trifle with your connection with the church, or to thus lightly esteem her power. God's church is his executive body on earth; therefore be careful; be watchful; be respectful; be fearful of her honor and authority. If the offender, "hear not the church," saith Christ, "let him be unto thee as an heathen man and a publican." R.

QUERIES ABOUT THE STATE BOARD.

ANSWER.

Dear Bro. Renfro: At your earliest convenience please answer the following queries:

1. Does the State Convention bear the same relation to the associations, that an association does to the churches composing it?
2. If the above query is answered in the negative, is not the inference plain that the State Convention is rather a State church, or is it not centralization or usurped authority?
3. What was the original idea of the State Board in their work in evangelizing the State? and do they hold to the same idea? INQUIRER.

ANSWER.

We have reason to think that some of the best friends of our State Mission work deprecate the discussion of conflicting views on the subject. We are not one of that number. To our mind anything which may not stand the same relation to the associations, that an association does to the churches composing it, is not worth the attention of an honest man; and if our brethren have divergent views they have a right to express them, and we never yet espoused a cause which we thought to be indefensible, and neither will. Still we cherish an inclination to retire from any discussion of this subject, for the reason that we may be and have been misjudged as a sort of special advocate for this cause. We, however, shall none the less cherish the conviction that it is the most important interest attempted by the Baptists of Alabama for the last thirty years.

The above queries come from an influential brother in an association where the State Board has decided opposition; and we would fain hope that we may say something that will allay the opposition.

1. Then, to the first question we answer, No; the State Convention does not bear the same relation to the associations that an association does to the churches composing it. Of course there are some features of resemblance; but the State Convention is composed of messengers from associations, from churches, from missionary societies, and of life members; and these are all admitted on the ground that they have contributed "any sum" to the support of the objects fostered by the body: a life

member becomes such on the payment of \$100.00. Associations, churches and societies may send messengers one year and not another; that is to say they are under no constitutional obligation to send messengers. So that our querist may see that we might have a strong and efficient State Convention one year without the representation of a single organization that composed it the year before; and it would be possible to have an efficient State Convention without messengers from a single association. Our State Convention is a perpetual organized plan for holding a series of mass meetings once a year in behalf of missions and education. These mass meetings are to be held next year in Troy; but wherever held or by whomsoever composed, they have no authority over churches or associations, and assert no constitutional relations to them, except for the given time of holding the meeting. We need hardly say that it is quite otherwise as to the associations and the churches that compose them. This, too, is a voluntary association, but not on a money basis, and the churches meeting with any association obligate themselves to send "delegates" annually, and every church joining it becomes a perpetual member of that body, and churches alone are represented; so that the association can look from year to year to its own churches alone for its existence.

"STATE CHURCH."

2. The second query of our worthy brother presents a cluster of huge ideas: "the Convention a State church," a "centralization," with "usurped authority." All that it seems necessary for us to say, is, that our Convention is not a State church, not a church at all, nor does it bear any likeness to such an establishment; it is not a centralization, though it has been making an honest and open-handed effort for more than fifty years to centralize some of the moral forces of Alabama Baptists; but all along it has found, as a Methodist Presiding Elder once said to us in debate, that "these Baptist churches are independent. O, yes, they are very independent, they are like the Dutchman's yearlings—so independent that 'they will go one in a gang and two by themselves,'" and therefore they will not centralize worth a cent; never have, never will, and in the offensive sense it never has been attempted in Alabama, nor among Baptists anywhere else. If any man thinks that Baptists have ever attempted an objectionable and oppressive centralization, let him show where it was done, and if he cannot do this he ought to close out on that subject. As to the "usurped authority" apprehended in this query, we only have to say that the Alabama Baptist Convention has no authority, and has never claimed any over any church or association in the State. The only semblance of authority that it has is the chartered authority to appoint the trustees of Howard college. If it has any other authority we have not learned what it is. It pleads with Alabama Baptists to try to arouse their slumbering souls to the interests of Christ's cause at home and abroad, but has attempted no authority over them. We insist, as we have often done, that the New Testament plan of church independence provides for the unification of the efforts of the churches of Christ in the spread of the Gospel and all its agencies.

This editorial is long enough. We hope next week to give special attention to the third query of our Rockford correspondent.

FIELD NOTES.

—Iowa has 411 churches and 234 Sunday-schools.
—Minnesota has 140 churches and 65 Sunday-schools.
—Illinois has 926 Baptist churches and 500 Sunday-schools.
—Wisconsin has 191 Baptist churches and 150 Sunday-schools.
—Ohio has 634 Baptist churches and a Sunday-school for every church.
—Rev. C. B. Roach has moved from Scottsboro to Fackler, Jackson county.
—Kentucky has 1,702 Baptist churches, and only 369 Sunday-schools.
—We have at least 400 Baptist churches in Alabama without Sunday-schools.
—Dr. and Mrs. E. B. Teague have been pounced by the people of Columbia and Wilsonville.

—There are 24,794 Baptist churches in the United States, and only 12,407 Baptist Sunday-schools.

—When you order your name dropped from our list, you are expected to pay up all back dues.

—The State Mission Board of Ohio last year asked the 631 Baptist churches to give \$3,000, for State Missions. The money was not raised.

—Last Tuesday, the 23 inst., was the "silver wedding day" of the Corresponding Secretary of our State Mission Board, Rev. T. M. Bailey, of Marion.

—We have on our list a considerable number of subscribers who gave their names last summer, with a promise to pay as soon as they could sell cotton. All such are respectfully requested to forward the amounts promised.

—During his pastorate of the Greenville Baptist church, extending over a period of less than five years, Rev. H. H. Crumpton received upwards of 300 members into the church. —*Greenville Advocate*.

—In cases where subscribers cannot procure post office orders or greenbacks for remittance, subscriptions to this paper may be sent in postage stamps of the denominations of one and three cents. Do not send stamps if you can avoid it, and never send any except one and three cent stamps. We have no use for any other.

—IMPORTANT TO YOU.—We have on our mailing list the names of quite a number whose subscriptions have expired. All of them have been notified of the fact through the mails. We shall be compelled to drop from our list all from whom we do not hear before the next issue of our paper goes to press. If your subscription has expired and you wish the paper continued to your address, let us hear from you at once.

—A brother in East Perry county has sent us a copy of the letter said to have been "written by our blessed Lord and Savior Jesus Christ, and found 18 miles from Jerusalem, 63 years after our Savior's crucifixion," with a request that we give it a place in our columns. We have had occasion to refer several times to this letter, in answer to inquiries of correspondents. The whole thing is a forgery. Our brother must excuse us. It is not worth publishing.

—The meeting at the Baptist church in Pickensville, Ala., closed last Sunday night. Bro. J. E. White, of Clinton, was with us, and did most of the preaching. He is a good worker. There were twenty-four accessions—eighteen by baptism and six by letter. Some will join other denominations. Many are earnestly inquiring the way of life, and refuse to be comforted because Christ is not formed in them the hope of glory. Among the number added to the church was Prof. Pfafenschlager and all his household, his wife and three daughters. "The Lord hath done great things for us, whereof we are glad." —*J. H. Curry, Pickensville, Nov. 16.*

We recently subscribed for the Encyclopedia Britannica, published in this country by Scribner Brothers. The work has many excellent articles prepared by distinguished men. Its theology however must be excepted from our commendation, being thoroughly and offensively secular. Thus in his account of Adam, Dr. Davidson interpolates the sacred text, assigns the history of our first father to different authors, makes the first chapter of Genesis contradict the second, and the third contradict the fourth, and jumbles together all the wild legends of the East with the inspired narrative. As our name is on the subscription list of the Encyclopedia, and as some of our friends may be induced to take it on that account, it is proper that we should apprise them particularly to which we have referred. Theology is not the forte of the British Encyclopedia, especially that part of theology which rests upon the antique documents of our faith. —*E. T. W.*

—We have been accustomed to regard all our subscribers, not only as gentlemen and ladies, but as Christians, and we have uniformly treated them as such. During the year, at the beginning of each month, with perhaps one or two exceptions, we mailed a statement to each subscriber whose time would expire during that month, notifying him of the fact, and stating distinctly, that unless he ordered his paper stopped, we should take it for granted that he wished it continued and would pay us for it. In every case we urged those whose time had expired to notify us promptly if they did not wish the paper continued. We regret to have to say that some of these have received the ALABAMA BAPTIST regularly, after our notification and request, for several months, and now decline to pay us for it. Every paper sent out costs us money, cash down every week. Can our brethren be so ungenerous as to receive our hard earned wages and give us no return, when, from our explicit statements, they know that the paper would not have been sent them a day beyond the time paid for, except on the understanding that they wished it sent on? We really believe, notwithstanding we have written thus, that the number who will fail to appreciate and pay us for the paper will prove very small.

B. H. CRUMPTON.

Greenville, Ala., Nov. 12.

Items from Bro. Bailey.

Dear Bro. West:

For ten weeks I have been constantly on the "go," attending associational meetings. My heart has been filled with gratitude to God as I have witnessed such unanimity of action on the part of our people and their determination to do more and give more for the upbuilding of our Master's cause. The suggestions made by the State Board, to the associations, as to the amounts they should endeavor to raise for benevolent purposes, were well received. The associations took hold of the matter and distributed the amounts among the churches, having an eye, not merely to the reported membership of the churches, but also to their financial ability, as well as to the degree of their development in the grace of liberality, as manifested by previous contributions or failures to contribute. Numbers of brethren have said to me, "This is just what was wanted." I believe the plan will be successful, because it equalizes the work of contribution among the churches, and affords to each one, both the knowledge of what it is expected to do and the advantage of a definite object at which to aim in its contributions. Every association in the State that I have heard from, but one, proposes to raise the full amount asked for. It is significant, too, that it was not the preachers (though the movement received from them a hearty endorsement) but our lay brethren that took hold of the matter and would raise the amounts suggested. But I did not think of writing a letter, but of giving you a variety of items, which will be interesting to your readers.

Rev. J. J. Stamps, who graduated at our Theological Seminary last May, is now at work as a missionary of the State Board in the Muscle Shoals Association.

Rev. F. C. David, a successful missionary of the Board, is at work on the Memphis and Charleston railroad, between Decatur and Scottsboro. The Centennial Association aids in supporting a missionary in North Alabama. I doubt if there is another association in the State that gives as much per member as this lively little

Rev. J. G. McCaskey has been appointed by our Board as the successor of Rev. A. T. Sims.

A missionary of the Board who has resigned, and whom we dislike to part with, has not only received every dollar of his salary, but has turned over a considerable amount into the treasury. Churches will sustain earnest men.

Rev. J. N. Prestridge, of the Theological Seminary, is now our missionary in the Union Association. He will do good work.

Providence church, Dallas county, informs us that she will comply with the request of the association, and raise the amount suggested for our benevolent enterprises.

Rev. W. Fritchett and Rev. J. F. Bruner, co-pastors of the State Board, are diligently engaged in disseminating religious literature. If some generous brother or sister will send us \$50.00, we will engage to keep a colporteur in the field with it for the next twelve months. Who will do it?

Selma church, on being informed that the association asked for \$50.00 more for benevolent objects than the sum agreed to by the church, unanimously and without discussion voted to meet it.

The churches served by Rev. J. H. Curry, of Union Association, have raised and forwarded their annual contributions for Ministerial Education. We are waiting to hear from the other ministers of that body.

Ministerial students are coming to Howard College nearly every week. Now is the time to make an earnest effort for their support. Will not those ministers whose names are attached to the "Ministers' Pledge" report the results of their efforts during the next four weeks?

Rev. T. J. McCaskey, missionary of the Board, is doing good work in North Liberty Association.

The financial statement of our State Board in last week's paper, will, we believe, call for devout gratitude to God for hundreds of our people. Thank God for the increasing spirit of liberality in our churches. Let there be no relaxation of effort. Our work is not half done yet. Let us raise every dollar of the \$17,000 asked for. We can do it, if we will. The contributions to the Home and Foreign Boards are an improvement on last year. Let us go on and increase them tenfold.

T. M. BAILEY,
Sec. and Treas. S. M. B.
Marion, Nov. 17.

From Tuscaloosa County.

You desire items of news for your paper. I would say that for many years it has not been my custom to write for the public. When I was a young man I often wrote, but as I advanced in years I began to leave it off, until finally I dropped it altogether. Concerning my own work, my desire has been, for many years, not to blow my own trumpet. "Let another man praise thee, and not thine own mouth;"—Prov. 28:2. Indeed, I became indifferent whether the public knew what good had been done through my instrumentality. So God knew it, was all I wished. I desired the praise of God more than the praise of man. "With me it is a very small thing to be judged of man's judgment."—1 Cor. 4:3. I have seen so much that was egotistical and fulsome that I could say with Mary: "They have taken away my Lord, and I know not where they have laid him." In giving account of work, there has been, it is true, the usual codicil added, "To God be all the praise," yet who is it that could not see who wished the praise?

I, too, have held many precious revivals, the results of which were known only to God and the community where they were held. There have been over four thousand professed conversions under my preaching. "What is my hope and joy and crown of rejoicing?" are not even these? Day after to-morrow night will be three weeks since I closed a revival with my church here at Bethel, held by the oldest citizens to be the best meeting ever held in this county. There were thirty-six additions to the church, thirty-one of whom were by baptism, and all but three were grown, and the greater part were heads of families. Many who never prayed in public, were persuaded to do so, and the church was left in good working order.

I had been assisting Bro. W. A. Bishop in a meeting near Marion, and came home fatigued to enter, at once, upon a series of meetings with this church. The brethren wished to know what help I would get. I replied, I wanted none but them; that they would be sufficient. From the very first, the Spirit of God was with us. The first week I preached day and night, but there was so much cotton to gather, that the second week there was preaching only at night, until Saturday and Sunday, when I preached twice. The first week there were nineteen baptized, and twelve the second.

We now have an interesting prayer meeting, and hope soon to get every male member of the church to pray in public. Our church is decidedly the largest in Union Association. I have been pastor here for three years, and during that time sixty-three have been added to the church. We also have had a good Sabbath-school. The church has always had preaching only once a month, but since the removal of my school from Vienna to this place, they have had preaching twice a month.

This is emphatically the county of the State for schools. I matriculated thirty-seven scholars last session, and have opened auspiciously this session. I have now associated with me, as assistant, Prof. D. D. Lucius, who has been teaching for some years. All the studies of an academic course are taught here, including Greek, Latin, and the higher Mathematics. The total cost of board and tuition together is only \$8.00 per month. Can any school beat that for cheapness? As yet, we have only five boarders, but others have spoken for board, and we will soon have many more.

R. A. MASSEY.

Hickman, Nov. 12th.

LITERARY NOTICES.

The Baptist Family Magazine for November is an excellent number. This journal is growing in interest and we hope in circulation. The subscription price is only \$1.00 a year. J. Eugene Reed, Publisher, 434 Chestnut St., Philadelphia, Pa.

The Woman at Work for October has been received. Mrs. E. T. Housh, Editor, Woman at Work Pub. Co., Publishers, Louisville, Ky. Subscription price \$1.50 a year. A sample copy will be sent for 10 cents. See our advertising columns.

We have received specimens of illustrations of R. Worthington's new juveniles for 1880. These pictures are of the sort best adapted to please, instruct and amuse the little ones. For list and prices of Worthington's new juvenile publications, address R. Worthington, 770 Broadway, New York.

Monthly Cabinet for November, Boston, Mass.: Howard Gamett. \$1 a year; 10 cents a number.

This is a collection of illustrations, religious anecdotes, &c., for the use of preachers, Sunday-school superintendents, teachers and religious workers. Most of the illustrations are adapted to the Sunday-school lessons.

SUNDAY-SCHOOL. EDITORIALS. BY Mrs. Mary B. C. Hale, Henry A. Young & Co., Publishers, 17 Broadway, New York.

This is a nearly printed book of 128 pages, containing exercises for Christmas and New Year, Palm Sunday and Easter; children's day; floral concert; autumn leaf Sunday; memorial days; and the regular Sunday-school concert.

DEMOCRAT'S MONTHLY MAGAZINE for December is promptly on our table. It contains a fine chronicle and an elegant steel engraving. This number is complete in all its departments, and is unusually attractive. What more acceptable Christmas or New Year's gift can be made to a friend than to present her with a year's subscription to Democrat's Magazine? \$3 a year; 25 cents a number. Address W. Jennings Demorest, 17 East 14th street, New York.

INTERNATIONAL REVIEW for November. A. S. Barnes & Co., 111 and 113 William St., New York. 50 cents a number; \$5.00 a year.

Contents: West Point and the Colored Cadets; by Prof. Geo. L. Andrews (West Point); The French Revolution and the Jesuits; by E. De Presency; The "Master of the House" at Munich; by T. C. Felton; The State and the Railroads; by Charles S. Baker; Boston Lawyers in the Old Days; by Jno. T. Morse; State Debts and Redemption; by Robt. P. Porter; Contemporary Literature.

HUMILIBRARY of Popular Science Literature, J. Fitzgerald & Co., 143 Fourth Avenue, New York. 15 cents a number; \$3 a year (24 numbers).

Number 43 of Vol. 1, which is now before us, is a work on "Mind and Body; the Theories of Their Relation." By Alexander Bain, LL.D., Professor of Logic in the University of Aberdeen. Chapter I. Question stated. Connection of mind and body. 3. The connection viewed as correspondence, or concomitant variation. 4. General laws of alliance of mind and body: the feelings and the will. 5. The intellect. 6. How are mind and body united? 7. History of the theories of the soul.

EDINBURGH REVIEW for October, reprinted by The Leonard Scott Publishing Co., 41 Barclay street.

"Life of Lord Lynedoch." He served in the expedition to Tripoli in 1793, with the Austrian army in Italy, was killed in 1843 at the age of sixty six. "Annals of Exeter College: the fourth in antiquity in the University of Oxford. Records of Early English Adventure. We find ourselves carried back to voyages of discovery undertaken in the reign of Elizabeth. We search for the north west passage and with Frobenius, reach the East Indies with Lancaster, make acquaintance with the Great Mogul, and learn the origin of the East India Co., and its struggles with Spanish, Portuguese, and Dutch rivals. The chemistry of the stars, Dutch rivals. The chemistry of the stars, Dutch rivals. The chemistry of the stars, Dutch rivals.

There was a slight fall of snow on the 7th inst., on the mountain near Cliff Springs, in St. Clair; also a tremendous thunder storm, with rain and hail, at Asheville, on the 10th.

The Chattahoochee Manufacturing Company's Mills, in Chambers county, and on the former river, are to be supplied with \$50,000 worth of new machinery from Boston and other eastern cities.

Mr. Downey's hand was torn off in a gin in Jackson county, and afterwards amputated, and Henry, son of Rev. Peter Henderson, had his so badly injured that it was thought amputation would be necessary.

John T. Tanner, Esq., of Athens, sold, a few days since, to F. H. Peebles, of Mooresville, 1,555 acres of his plantation lying on the Memphis & Charleston railroad, in South Limestone, for the sum of \$35,860.

While digging a cistern for C. D. Winston, in Sumter county, the bones of a human animal, perfectly preserved, and supposed to be of prehistoric time, was found twelve feet below the surface, and twenty feet below the surface.

The Montgomery Advertiser says that almost without exception, the papers of the State, except the Standard, are in the hands of the restoration of the law by the State election was held simultaneously with the Federal election in November.

We were pleased to have in our office, last week, Walter W. West, who has recently become editor and proprietor of the Camden News and Recorder. Mr. West is an intelligent and worthy gentleman, and the News will improve rapidly under his management. We trust that his paper will be liberally supported.

The Montgomery Advertiser says that the bill to be reported to the House of Representatives provides that the salaries of Supreme Court Judges shall be increased from \$3,000 to \$4,000; and it is said that a bill will soon be introduced to raise the salaries of Circuit Judges and Chancellors from \$2,500 to \$3,000.

Wm. McCarthy, of Elmore county, drove his wife to her father's, near the town of Wetumpka, where she died. He was a half-breed, and was last heard from at Central Institute, going to Clay county. He threatened his father-in-law's life, and threatened a pistol over his wife's head when she begged him not to take the infant. A posse of men have gone in pursuit of him, and it is hoped will catch him.

The Mobile News says that on Tuesday night the Manser building, with the Signal Observer's office, records and public property, were destroyed by fire. Sergeant Edgerly, wife and three children, and his assistant, James L. Barrett, lost everything. Their individual losses amounted to \$1,000, which will be reimbursed to them by Government. They narrowly escaped with their lives, as the only means of egress from the third story of the building was a narrow stair. It will be ten days before new instruments can be received to establish a new office.

The Montgomery Advertiser says that the Montgomery weekly cotton statement shows receipts to be 4,305 bales, against 6,530 last year, showing a decrease of 2,225 bales. Total receipts since September 1st, 1879, to date, 1880, 18,750 bales, which shows our receipts to have fallen off 8,671 bales this season, as compared with same period last year. Stock on hand 10,520, against 9,334 last year. Price now—low middling, 9 3/4 to 12 1/2; as at 12 3/8 to 11 1/2; at 11 1/2 to 10 3/4; at 10 3/4 to 9 3/4; at 9 3/4 to 8 3/4; at 8 3/4 to 7 3/4; at 7 3/4 to 6 3/4; at 6 3/4 to 5 3/4; at 5 3/4 to 4 3/4; at 4 3/4 to 3 3/4; at 3 3/4 to 2 3/4; at 2 3/4 to 1 3/4; at 1 3/4 to 1/2; at 1/2 to 1/4; at 1/4 to 1/8; at 1/8 to 1/16; at 1/16 to 1/32; at 1/32 to 1/64; at 1/64 to 1/128; at 1/128 to 1/256; at 1/256 to 1/512; at 1/512 to 1/1024; at 1/1024 to 1/2048; at 1/2048 to 1/4096; at 1/4096 to 1/8192; at 1/8192 to 1/16384; at 1/16384 to 1/32768; at 1/32768 to 1/65536; at 1/65536 to 1/131072; at 1/131072 to 1/262144; at 1/262144 to 1/524288; at 1/524288 to 1/1048576; at 1/1048576 to 1/2097152; at 1/2097152 to 1/4194304; at 1/4194304 to 1/8388608; at 1/8388608 to 1/16777216; at 1/16777216 to 1/33554432; at 1/33554432 to 1/67108864; at 1/67108864 to 1/134217728; at 1/134217728 to 1/268435456; at 1/268435456 to 1/536870912; at 1/536870912 to 1/1073741824; at 1/1073741824 to 1/2147483648; at 1/2147483648 to 1/4294967296; 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