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The Habit of Thankfulness.

JOHN A. BROADUS.

"In everything give thanks."—1 Thes. 5:18.

We hear a great deal of the power of habit, but it is always of man's evil habit. Sometimes a bad thing in this world becomes more strongly noticed perhaps than it should be for reasons which I do not deem it necessary to mention now. I know there is power in good habits. Is there any in evil habits? Are good habits the greatest blessings in our life? One-half of the best work performed by us is done largely through sheer force of habit. When a person is learning to play the piano, he or she goes over the keys awkwardly and with difficulty, but soon becomes a good player through the force of habit. A man doing something that he is accustomed to will stand well the cares and anxieties which daily burden his mind. But put him at something which he knows nothing about and they would kill him. Good habits enable one to resist temptation. The only way to conquer evil habits is to put good ones in place of them. The bad habit soon returns like the unclean spirits of the parable, and finding the mind swept and garnished, they make the last state of that man worse than the first. I wish to speak of the habit of thankfulness.

1. First, let us consider the value of such habit. It helps us to quell repining over the ills of life. There is an old story of a young man who was walking along a road, full of life, but very poor, when observing a carriage driven by containing an old man, he began to repine, saying: "O, what a life I lead! Just look at the genuine, quiet comfort enjoyed by that old man; O, that I were in his place!" The old man looked out of the window at the same time and sighed: "O, that I had the youth and strength of that man with all his splendid possibilities, I would give everything that I possess." Now the habit of thankfulness secures us against all this repining to which we are all prone. "O, I am a most unhappy, poor creature," some of you say when suffering from the ills of the flesh. Now you stop this disagree-

able habit. A child will give thanks to any one who may make her a present of any kind, and shall we not return thanks to God for what he has given us? Some of us may have sore troubles; but when you remember the Lord's goodness and his consolations, you are able to bear them. Paul and Silas were mobbed in the streets of Philippi by a howling mob, were scourged and finally thrown into a deep dismal dungeon. All through the early hours of the night they remained there stiff and cramped, and when midnight came they began to pray and sing praises. That's the way to do. Sing praises under all the ills of life. The very Christian idea is to charge upon these ills.

2. The habit of thankfulness leads to deeper penitence. Repentance is the soundest, truest and most acceptable thing in the eyes of God. All true penitence takes account of God's goodness and excites cheerfulness and thankfulness to God.

3. We ought to be thankful for everything, painful as well as pleasant. The apostle says, "In all things give thanks." I am thinking, in saying this, of the young persons who are setting out in life to form the habit of thankfulness. We can always be thankful that a thing is not worse. If it were worse it would be no more so than our sins make us deserve. When trouble comes over us we learn to appreciate that as a blessing which is gone. A man does not know the blessing of good health until he loses it. But when pain does come we should not repine. Even when the greatest of all earthly trials visits us, the loss of some loved one, some bright flower of the family, we should be thankful. The mother who sobs over her dead child thinks her heart will break, but the pang of sorrow soon disappears and her child becomes a precious memory, and she is thankful to God that the little child has taken wings for a brighter and happier sphere. So all the ills of life are converted into sweet recollections and gratitude to God, and thus become a sweet memory.—*Pulpit Treasury.*

Soliloquy Continued.

I wonder I had not thought of it before. Our great ones try to set aside John's administration because they well know that a single infant was not baptized in the Jordan; John being so strict that he required confession of sin and fruits meet for repentance, and would not baptize them

on account of their being the children of Abraham. Here, in reference to this, is a most impressive sophism. Children of believers are to be baptized; John refused to baptize the Jews on account of their being the children of Abraham; therefore ministers must baptize the children of all believers without fail. The next label read: "Jesus baptized to make him a priest." No example here for believers. It struck me in a moment that baptism was no part of the initiation of a priest; that the Jordan was not the place, but the temple; that John had no right to initiate, not having been made a priest himself; that our Lord was not eligible to the Aaronic priesthood, he having sprung from the tribe of Judah. Then Paul's great commission, taken up, extending from the sixth to the eleventh chapter of Hebrews, that he was made a priest after the order of Melchizedec by the power of an endless life, with the oath of God, not to offer beasts, but to offer himself; not to enter the holy place on earth, but the holy place in heaven, with his own precious, atoning blood; not to offer for his own sins, but for the sins of his people, being all efficacious to take away every sin; not to live a little while, but to live forever to make intercession for his people all prevalent—a great, ever living High Priest, touched with the infirmities of his people, sympathizing with them, able to succor them, able to save to the uttermost all who come to God by him; so I could not swing on that branch.

The fourth read: "No baptism from John till Pentecost." "Jesus made and baptized more disciples than John," came up promptly and set aside that branch. The fifth one read: "The kingdom was set up till the day of Pentecost." I remembered what the Lord said about the beginning of the kingdom, and that the Lord's supper was instituted, and that the great commission was given to preach the Gospel to every creature before his glorious ascension. I remembered, too, that the disciples had acted in a church capacity in appointing an apostle to fill the place of Judas before the day of Pentecost; so, there was no fibre of root to that branch.

The next label said: "The three thousand could not possibly have been immersed on the day of Pentecost." Therefore they were sprinkled, it occurred to me, whilst trying to believe that statement; for I wanted them sprinkled, to establish sprinkling, and to do away with immersion, an unholy, indecent thing; but it would occur to me that the eighty-one administrators in all the pools and baths with which Jerusalem abounded and in the brook Kedron, could have immersed the three thousand with all ease in two hours at least. But a portion of them, perhaps, had already been immersed by John and the apostles, and the seventy before the day of Pentecost; for, before that day, the church numbered only a hundred and twenty. So I was much grieved that I could not cling to that branch so long considered well rooted and flourishing; but I was forced to see that it would not hold my weight.

The next branch looked so flourishing that I rejoiced to believe that I could cling to it and not interrupt the placidity of Jordan's waves. It read: "Many infants were among the three thousand on the day of Pentecost; for Peter said: 'The promise is to you and your children.'" The idea would come that the children did not necessarily mean babes, but generally signified offspring, or relationship; as, "Ye are all the children of God by faith in Jesus Christ;" and, oh! alas! for this longjovied and so much cherished inference, and other blighting, withering thought would arise, unbidden, too, unsought, here it is; how destructive! "As many as gladly received his word were baptized"—no; that that gladly—well, it is all the same; it distressingly blights the prospect, even the possibility of there being an infant among the number for they gladly received the Lord, and babes could not so do; so I was forced to give up that branch.

Then followed many flourishing little branches, one for each household that was baptized, each declaring by its legible label in favor of infants' being among the baptized; for surely they had little ones; the parents would not be so cruel, so unfeeling, as to leave them behind even though the Lord had not thought fit to command them to bring their babes along and let them be with themselves baptized, and thus become members of His Kingdom on earth. But said to tell in reference to every household, works are described which infants could not possibly perform; besides I would remember in

members from Elim, and some from Concord, making ten to start with; then baptized seven to-day; so the little church which has for its name Bethel, has seventeen members. There are also some Methodists who desire me to baptize them when I come again; then there are a number of others who are deeply convicted; some of them feel that they are converted, but wish to wait a while longer before they are baptized. We feel sure that great good has been accomplished. Some of the leaders of dancing parties, etc., have been converted. It is said of one man that he intended giving a party the night the meeting began; that man now hopes he is converted, but wishes to feel better satisfied before he is baptized. As a good indication, he said to a brother a little while ago, that he intended giving \$5 toward my support. I learn that since the baptizing, some of the pedobaptists are in a fever and say they want to be baptized in that way. There are many things of interest about this meeting and community, but I am afraid I'll be too lengthy.

The brethren of this church are making arrangements to put them up a good framed building, right away. We begin another meeting to-morrow night at Concord church, and to-morrow night week at another at Canoe Bluff, on Yellow river.

I would like for the brethren of our association to learn of these meetings through the ALABAMA BAPTIST. When they learn that the work is prospering may be they will do something for my support. I have received about \$70 in the seven months I've been in the field. I am owing money and am actually having to buy clothes to wear on credit. At this time I am where I must continue working for the Master, and I feel that the brethren ought to support me. I know times are hard, but all can do something if they will. My work is among the poorest of people is the reason I have gotten so little pay.

Yours fraternally,
S. C. JOHNSON.
Douglasville, Ala., July 31st.

From Jefferson County.

Bro. West: It is always cheering to God's people to know his cause advancing. Allow me to report of matters in Jefferson County. About three or four weeks ago Bro. Henderson, R. W. Inzer and the writer were invited to aid in the constitution of a new church. The matter had been discussed for quite a while as to the propriety of a new church at that place, but it seemed to be demanded. We found forty-eight persons, with letters, ready to go into the constitution. Dr. Henderson preached a fine sermon on "The Church and its Work." All were charmed with his discourse. The name of the church is New Prospect. We have a right to look hopefully on this organization. The members were mostly from Cahaba and Salem churches, which the writer serves as pastor. We had organized a Woman's Mission Society at that place more than a year ago, and preaching has been kept up for several years. The people are well to do and the outlook is hopeful.

A protracted meeting has just closed at Cahaba church. The church is on the A. G. S. Railroad, fifteen miles east of Birmingham. Bros. M. M. Wood and B. H. Crumpton did the preaching, and where they are known it is not necessary to do more than to say who did the preaching for the impression to be that it was well done, and in the language of another "when they preach it stays preached." This is one of the oldest, as well as one of the best, in these parts. Six were baptized; two were received by letter. The meeting lasted ten days.

STATE EVANGELISM.
I hope I shall not be considered officious in referring to this matter. We all know that that subject has been agitated for a long while; and since Bro. Purser retired from the field and accepted the pastorate at Birmingham, all eyes seem to turn to Bro. B. H. Crumpton as the man. I for one would be delighted to see him in the field. I think he has rare talent for the work; but I do not know whether he would accept it if tendered him. I have some fear that the work might be too great for his strength. Our young Bro. Wood has some rare gifts in that direction, and with a little cultivation would do good service.

If the State Mission Board could see the matter as I think I do, and could be assured that Bro. Crumpton would be supported, I think he should at once be put in the field. The new church located at Birmingham, which is to look after ministerial education, could receive material aid in its work from Bro. Crumpton if he was now in the field.

As to a support, I don't feel like

there could be any trouble on that score. Our people at Cahaba raised about seventy dollars and handed it to Bro. Crumpton and Wood, and if our congregation is willing to do this much for one week's work, it seems like the State could employ one man, at least, and pay him.

A. J. WALDROP.

August 13, '84.
Temperance.
The following report was read before the State Convention at Tuscaloosa and ordered to be printed in the columns of the ALABAMA BAPTIST.

MONEY WASTED IN DRINK.

We quote from the Mobile Register, the habit of drinking, which is every body's drink, most people long for. Without going into the moral features of the question, or touching upon the loss of health, happiness and character engendered by this degrading habit, it is only necessary to speak of the great drain it makes upon the capacity and ability of the people to sustain their families and to advance the wealth of the community. The people of the United States expend annually for

Wine	\$505,000,000
Whisky	292,000,000
Beer	292,000,000
Wine	237,000,000
Spirits	237,000,000
Cognac	210,000,000
Brandy	166,000,000
Sherry	155,000,000
Port	85,000,000
Misals	5,000,000

FOR INTOXICATING DRINKS:
In 1883 was \$74,368,775; the tax is 90 cents a gallon; and the quantity of liquor taxed is therefore \$81,375 gallons. A certain part of this was used for mechanical and scientific purposes, but most of it was drunk as a beverage. Sold by the glass it would cost the consumer about 10 cents per gallon. The whole amount of this rate would aggregate \$813,750, which, at 10 per barrel, would equal number of barrels containing at thirty-one gallons each, would be 26,250 barrels. At \$23.95 a barrel 629,915.65 gallons. At 629,915.65 gallons and twelve glasses to the gallon this costs the consumer \$314,351.439. The imported liquors estimated on the same basis cost the consumer at least \$1,000,000, which brings the total cost up to more than \$1,600,000,000. No account is taken of native wines, nor of liquor, "crooked whisky," and other which escapes taxation; and the cost of these may be taken as a fair offset to the distilled liquor employed for mechanical and scientific purposes.

We spend 500 millions for bread and 900 millions for drink. We put less than 200 millions worth of boots and shoes upon the feet of our families and 900 millions worth of whisky and such stuff into our stomachs. We pay ten times as much for our toddlers as we do for our public schools. All the sawed lumber manufactured by Alabama does not amount to one-fourth in value of the whisky we drink.

Assuming that each State consumes a like proportion of these articles, we find that we are spending more for whisky than for bread and meat. In view of such figures which are by no means fanciful, but based upon reliable statistics, it becomes the duty of every good citizen to encourage those who are laboring to arouse the people to a recognition of the great and growing evil of intemperance.

When a paper of so large an influence in our State, published in the city where the liquor interest has its strongest hold, where the foreign population is most numerous, publishes with approving comment so strong an argument against the liquor crime, it encourages us to believe the temperance cause is taking firm hold upon the popular mind.

The sentiment in favor, not only of temperance, but of prohibition, has grown upon the Baptist hosts of Alabama that their representatives in convention assembled last year, committed themselves fully to the cause of prohibition without a dissenting voice, when only four years ago the proposition to appoint a committee of temperance met with serious opposition.

The admirable report of last year, after speaking of the struggle going on all over the Union, in answer to the question, "What is the proper line of action for us?" says:

"Your committee beg permission, in answer to the question, to say that they believe this Convention, as a

body of Christian men who are citizens of the State of Alabama, ought to commit themselves to labor for Constitutional Prohibition as a final aim, and to labor for anything now which may be best in our respective sections, and which looks to State and United States Constitutional Prohibition."

We would put especial emphasis on the word labor. We ought to labor for an object so desirable.

The success of the cause in any section depends upon the amount of intelligent labor performed.

As to the kind of work needed we would respectfully suggest:

1. That we let it be clearly understood that a Baptist church is no home for a drunkard or a liquor vendor.

2. That we demand of political parties the nomination of sober, honest men for office, especially legislators.

3. In counties where the voters are sufficiently intelligent to give reasonable hope of success, let an election for and against prohibition be asked for. But where the case admits of grave doubt, owing to the ignorance of the voters, let the best people petition the Legislature for prohibition within their beats or within five miles of their churches and school houses. If such buildings were thus protected all over the State, it would be very hard for a corner to be found not covered by the law.

4. Let these petitions be forwarded to the legislators by the hands of good men who will do all in their power to have the laws speedily enacted.

5. After the passage of the law let every good citizen feel it his duty to see it enforced and its violation punished.

6. After the passage of such law let the work of educating the people on the subject be continued. Many times a law is repealed by petition, because the friends of the cause did not follow up the victory gained with the dissemination of prohibition intelligence among the people.

7. That we note the weak points in existing liquor laws and do what we can to have them suitably amended. This is very important, for where we fail to secure the passage of prohibition laws, we get almost the same results by having the laws regulating the traffic enforced, if those laws are properly guarded.

8. That we ever bear in mind and announce it boldly, that Constitutional Prohibition is our final aim.

9. Finally, that we imitate Nehemiah and his co-workers: Make our prayer unto God, and set a watch against our enemies, day and night.

W. B. CRUMPTON,
Chairman.

District Meeting.

The district meeting of the fourth district of the Unity Association, was held with Ebenezer church on Saturday before the second Sabbath in August, 1874. Elder H. W. Watson preached the introductory sermon from John 5:1-9. After recess for dinner, the delegates assembled in the church building. Elder H. W. Watson was elected Moderator, and Bro. T. M. Henley, Clerk. Visiting ministers and brethren were invited to seats. The following queries were discussed:

1. Can a Baptist church be scripturally constituted by a presbytery composed of but one ordained minister? Discussed by Elds. Hucklebee, Watson and Adams. Decision: Do it, whether a plurality is necessary.

2. What ought to be the form and substance of a church letter of dismission? Discussed by Elds. H. W. Watson, G. W. Mills, W. J. Ruddick, S. M. Adams. The following form was recommended:

Church, _____ is a member of this church, and is, at his own request, hereby dismissed.

—Moderator.

—Clerk.
3. Can the majority in a Baptist church call as pastor or minister an excluded minister against the wishes of the minority? Discussed by Elds. Watson, Hucklebee, Adams, and Rev. J. M. Kallen. Answered in the negative.

4. Ought a Baptist church to receive into its membership one whom it knows to be an excluded member of another Baptist church? Discussed by Bro. A. G. Patrick, Elds. Hucklebee, Watson and Ruddick. Answered in the negative.

The following resolutions were adopted: That the thanks of this meeting are hereby tendered to the brethren and sisters of Ebenezer church, and the citizens of the community, for their courtesy and generous hospitality.

That a copy of the minutes of this meeting be sent to the ALABAMA BAPTIST with request to publish the same.

The proceedings were read and adopted. Adjourned.

H. W. WATSON, Mod.
T. M. HENLEY, Clerk.

For the Alabama Baptist. The Presidential Race.—What are Christians to Do about It?

The question asked in the caption is suggested by a plank found in the platform of the Democratic party adopted at the Chicago Convention. It reads as follows:

"We oppose sumptuary laws, which vex the citizens and interfere with individual liberty."

What does this mean? Sumptuary laws are such as relate to dress, food, drink, etc. There has not been, nor is there now, any agitation of questions of this nature, unless reference is had to the attempt in various parts of the United States to secure laws prohibiting the manufacture and sale of intoxicating beverages. Such efforts are being made in the interest of society, and denounced by their opponents as "sumptuary laws," wherever the battle has been or is being fought.

The Democracy of Ohio, two years ago, entered into alliance with the whisky men, and I suppose that and similar alliances secured the introduction of this shameful plank in the platform of the party. The candidates have accepted the nomination with it in there, and thereby pledge themselves to oppose prohibition.

Now, what shall the Christians of this country do about it? Can they afford, as Christian men, to vote for the maintenance of such a sentiment?

Can they vote for candidates standing upon such a plank without committing themselves against the temperance reform of the day, and that, too, just as success seems near at hand?

Are the advantages to be gained by Democratic success so great that Christians ought to lay aside their Christianity and enter into alliance with whisky, that they may succeed?

Is Democratic success so superior to Christian obligation that Baptists, Methodists and Presbyterians can afford to falsify the solemn vows they have made in their religious assemblies not to support for office those who oppose prohibition, or the other form of vow that they will earnestly work to secure prohibition?

If they now vote for the candidates standing on the plank alluded to, they utterly fail to keep their vows.

gation, and thereby falsify their plighted word. If, after the election is over, they again support measures looking to prohibition, though it may be for the incorporation of a school or meeting house, they falsify the obligation made to the whole country to oppose all sumptuary laws.

Prohibitory laws do not interfere with the rights of citizens, for no one has a right to do wrong. Drinking intoxicants makes one do wrong to himself and others also by its effects; and therefore it cannot be claimed as a right when used as a beverage. Every man's rights are bounded by the rights of those around him, and if the effect of drinking is such as to unsettle the reason or passions of the drinker, and makes him inflict insult or injury on others, drinking can not be a right.

Intemperance lives alone by the license system, and instead of its being demanded as one of the rights of men, it is an utter perversion of all the objects for which governments are established. The declared purpose of government in this country is "to secure the people in the pursuit of life, liberty and happiness." The license system, instead of securing the pursuit of life, opens wide the door of death through which far more of the people have entered than through the gateways of war. Instead of securing liberty to any, it has enslaved to the worst debasing passions millions of the people. Instead of securing happiness, it has been the prolific source of more misery to more men, women and children than all other things combined.

I ask again if Christian voters can afford to vote against every true conviction of conscience on temperance—the solemn vows we have individually and denominationally made before God and man—simply because the old party with which we have so long voted has decided to float out on a whisky plank? No! A thousand times no! Rather let us teach the party that when it yokes itself up with whisky it loosens the bands by which we are bound to it, for our Master says, "Be ye not unequally yoked together with unbelievers," and "have no fellowship with the unfruitful works of darkness."

If we can not support St. John, we can maintain a masterly silence, and let whisky and its allies work out their own success or defeat.

Will other Christian and moral papers please copy.

GEO. E. BREWER.
LaFayette, Ala., Aug. 15th.

Mr. Moody in London.

BY REV. GEORGE F. PENTECOST.

A part of Mr. Moody's natural power is to be seen in his quick wit, his decision of character, which enables him on the instant to determine upon a course of action and carry a suddenly formed plan into action. An illustration of this occurred on the first night of the mission in London. After the meeting was opened, a man rose in the audience and declared that these meetings were folly and worse than useless; that of all the crowds that had attended the meetings eight years ago there were not a score of converts now to be found in London; that the work was merely excitement which passed away when the meetings were over. Mr. Moody listened patiently till the man was through, and then quietly said that he would be sorry to believe that such was the case, and then immediately put the matter to a test. "All you who are present who were converted eight years ago, or who received permanent and abiding spiritual blessing, please rise." Instantly fully three-fourths of the vast audience arose. "There," said Mr. Moody, "is your answer," and went immediately at his sermon. That settled the caviler and the floating criticisms of this kind which had gotten currency through the agency of such enemies to the work.

One of the most interesting features of the work has been in the number and class of workers who have been closely allied to it. While these have been drawn from all classes, it is remarkable that the clergy of the Established Church have been more numerous represented, and so far as I can judge more heartily interested, than the ministry of the dissenting churches. Of course there have been notable exceptions of support and opposition more or less pronounced among both divisions of the church. The private lay workers have been the main-stay and support of the spiritual work. These have been from every class. The middle classes have been largely represented as workers in the inquiry rooms; gentlemen and ladies of the wealthy commercial

istocracy and nobility have been equally interested and earnest in the work. I could give numerous and most interesting details, did space allow, of the absorbed interest and unflagging zeal on the part of whole families from among the very highest circles of society. Some of these noble families, as well as others, would follow the meetings as they moved from one quarter of the city to another, taking lodging near the hall and living close to the work, that they might be ready at all times and hours for what there was to do.

I have known a young man of one of the oldest and best families of England take care of a cabman's horse for him, and pay for his time, while the cabman had gone into the inquiry room to seek instruction concerning the salvation of his soul. I have seen a noble lady with her daughters singing the Gospel on the outside of the building, and alluring the stragglers into a small building near by to an overflow meeting, and many such visiting from house to house among the very poor, inviting to the meetings and following up the cases interested or awakened through the meetings. I mention the case of one noble family, mother, son and daughters, who have a list of more than eight hundred cases with whom they have conversed in the inquiry room. These they have either personally visited, or had them to come to their home, or written to and sent helpful books or tracts, and in not a few cases helping in matters temporal, where there has been great need. A large part of the coming summer is to be spent following up these inquiries and young converts, instead of the usual summer vacation in country houses or at the seaside. This is only a sample of the work that has been done and is being done by scores of the best families in London. I have seen noblemen acting as stewards doing the commonest detail work in connection with seating people, carrying chairs, and what not. Many young ladies and gentlemen of family and fortune have given themselves entirely to the work. Indeed I have never seen such fine examples of out and out consecration to the service of God and Christ as I have met with among the very best and highest people in London. And this is not a mere fashionable spasm; for it costs in every way to be out and out for Christ, especially among the upper classes. It means often friends and dead cut from society sneers.—*The Independent.*

ANOTHER SUGGESTION.

And it is made with the utmost respect for the feelings of all concerned. It is made, too, in full view of the fact that Baptists are not always speedy in the adoption of a suggestion, even though it be made by a denomination-organ.

The suggestion which we desire to make is, that an effort be put forth at the approaching sessions of the associations to revive the old-fashioned ministers and deacons meetings. Some years ago these meetings commanded no little attention in the associations of the State; but in many sections they have been discontinued, and that, too, without the substitution of anything better, or even anything at all.

These gatherings are productive of great good, oftentimes, provided they are turned to practical account. If the subjects discussed are directed to arousing interest in private and church life, then great good will be the result. The object of such gatherings should not be to furnish an arena for vehement disputants upon far-fetched subjects. Nothing can be gained by vapory orations upon such ponderous subjects as, Who was Melchisedec? or, At whose marriage did Christ turn the water into wine? or, Did the Divinity suffer at the Crucifixion? or Who are "the spirits in prison?" There would be no harm in the settlement of these vexed questions, nor would there be the slightest good. But if questions of practical import could be discussed we doubt not much good would be done as in years gone by.

There is a freeness and a flexibility about these meetings which throw around them an attraction. The brother, unaccustomed to public speaking, need not hesitate to express his ideas in a plain, straight-forward manner. His utterances may be broken, his sentences bungling, and his periods without symmetry, yet he aims at the mark, and usually hits it, if he is earnest. It is in this way that the interest grows. It spreads from member to member, it pervades the community in which the meeting is held, it is transmitted to the churches through the enthusiastic delegates.

Let the matter be brought before our associations. Let the meetings be revived and during the ensuing year let our denominational interests be canvassed, and we believe that the most beneficial results will follow.

WOMAN SUFFRAGE AND TEMPERANCE.

A few weeks ago a Prohibition Convention was held in the city of Pittsburgh, Pennsylvania. It was composed of earnest prohibitionists of both sexes. Vigorous speeches were made, if we mistake not, both by men and women. A platform was adopted and a National ticket nominated headed by the heroic St. John, late Governor of Kansas. Of course the usual flummery of appointing a committee to notify the nominees had to be gone through with. It would never do to fall behind the other Conventions, a single whit. While we have no passion for this sort of nonsense, for this it is, whether adopted by a Convention great or small, still there was nothing seriously objectionable about it.

With the object of the Pittsburgh Convention we were in profound sympathy. We believed then, as we do now, that it was just the thing to be done—that the temperance workers ought to make themselves felt in National politics. It was eminently proper, too, to place the name of Gov. St. at the head of the ticket. But was it necessary that Francis Willard, and Mary Woodbridge, and Mrs. Burt, and Mary Lathrop and Esther Hughes, "representatives of the best brain and health of the American women," should have been present? Was it helpful to the cause when they spoke on the occasion? Was the appointment of Miss Willard upon the Committee of Notification the wisest and best thing that could have been done? We think not. Indeed it was a serious blunder. It carries with it the idea of the determined inseparableness, in some minds at least, of prohibition and woman suffrage.

Certain northern women have made themselves unbecomingly conspicuous at the different National Conventions which have been held for many years past; but consideration has not been accorded them until the prohibition convention assembled at Pittsburgh. If this great temperance movement is made to embrace or endorse the suffrage of women, then the South cannot be relied upon for support. But if this obnoxious feature is removed, then will the earnest temperance workers of the South contribute to the advancement of prohibition.

FROM what we can gather, the dormitories of the Judson will be full next session. On all hands we hear of the stir of preparation on the part of young ladies to attend the Judson.

The superior advantages offered by the Central Female College at Tuscaloosa are winning for it quite a distinction. Students will attend upon this institution next year from several States. President Yancey is a prince in his line.

MISS FRANCIS WILLARD was member of the notification committee that informed Ex-Gov. St. John of his nomination for the Presidency. We are greatly, earnestly and vehemently in favor of prohibition, but pray deliver us from woman suffrage.

INTEREST in a noble work is commendable, and when it shades off into enthusiasm it is better still; but when it rises to the pitch of fanaticism it has leaped the bounds of reason and is likely to destroy that which, in the outset, was most promising.

The people of the South have not generally observed the national thanksgiving day. We trust that the bounteous harvests of 1884 will serve to remind them that it is eminently proper to pour out our souls in thanksgiving to Him who is the Giver of every good and perfect gift.

We learn that quite a neat Baptist house of worship is being completed at Calera. The Baptists of this thrifty town are to be congratulated on account both of their house of worship and their pastor. Dr. Cleveland is full of enterprise and energy as a pastor and a tower of strength in the pulpit.

HOWARD COLLEGE will soon be opened again for matriculates. The present indications are that there will be a large attendance next session. Moral influences, diligent study and thorough training are attracting the attention of parents all over the State.

The subject of ministerial education is gathering new momentum with every bound. From every quarter of the State come the most favorable indications of its interest among our people. This augurs good to our cause. It has the earnest of much glory to the name of our Master. Let the interest continue to widen and the enthusiasm to swell. Everybody can aid, and everybody should aid.

The murder of the Mormon elders in Tennessee is a shame to our civilization. Mormonism itself is a shame and should be wiped out, indeed it should have been throttled long ago; but such acts of violence as those perpetrated in Tennessee will not effect this end. Persecution arouses sympathy, always, and such deeds of violence will only add fuel to the increasing flame of Mormonism.

FIELD NOTES.

Mexico has eleven Baptist churches. Rev. J. S. Dill has been spending a brief vacation in Atlanta.

Moody says that London is the most religious city on the face of the earth.

Dr. J. W. M. Williams, of Baltimore, is spending his vacation in Europe.

The next movement of the Salvation Army is to be an invasion of Germany.

"Prosperity doth best discover vice; but adversity doth best discover virtue."—Lord Bacon.

"Many men owe the grandeur of their lives to their tremendous difficulties."—Spurgeon.

"Let a young minister believe that difficulties are the raw material of a glorious life."—Spurgeon.

An association has been formed in England for the discouragement of expensive funerals. A good idea.

"A great deal of false doctrine in the church and out of it is the result of false thinking."—Christian at Work.

Many Baptist writers are discussing the Bryans' Manuscript, and the general conclusion is that it is of but little value.

"Spurgeon knows that the doctrine of election is of God; because there are always sinners converted when he preaches it."

Mr. D. L. Moody is to engage in evangelistic work in St. Louis this fall, under the auspices of the Young Men's Christian Association.

A North Carolina Baptist church evinced the genuineness of a revival in it, by paying off in full, its arrears due to several former pastors.—Christian Index.

The Committee having in charge the revision of the Old Testament have consented that several members shall undertake the revision of the Apocrypha.

What wonderful churches we would have if the members, who take so much interest in politics, would only use the same industry and diligence in church affairs!

Rev. J. E. Bell writes us from Georgia that he has had good meetings at that place with six additions; at Brewton, with three additions; at May Creek, with three additions. At

Georgians he was aided by Bro. Fountain; at the other points he was alone.

The Independent of New York, which was so blatant in behalf of Cleveland for President, declares that it cannot now support him after the fearful reports relating to his character.

A letter from a missionary in India has just reached Baltimore saying that Rev. W. B. Boggs, of the American Baptist mission, has baptized 616 persons since January 1st.

A wealthy man displaying his goods one day to a philosopher, the latter said, "Thank you, sir, for being willing to share such magnificent jewels with me." "Share them with you," exclaimed the man, "What do you mean?" "Why, you allow me to look at them, and what more can you do with them yourself?" replied the philosopher.

The Baptists of Italy have united under the name of "The Christian Apostolic Union of Italy." Rev. James Hall, of the English Baptist church, is President, and Dr. Taylor, American, is Vice-President. Evangelizing committees have been formed, a paper is to be published, and a hymn and tune book prepared.

In a private note Dr. J. M. Phillips writes thus encouragingly from Henderson, Ky.: "I have been quite successful here. The work of repairs on our house will soon be done, and we will then have the most attractive one in the city. It has been completely renovated and made new. I thank God and take courage for the future."

"We have just closed a precious eight days' meeting with Antioch church, Talladega county, Ala. Baptized 8, received by letter 2, restored 1, taken under watch-care of the church 1; total additions, 12. Rev. J. G. Nall preached one-half the sermons, less one. The Lord was with his people, and they were much refreshed and comforted."—J. C. Wright, Oxford, Ala., Aug. 18.

"There has been a gracious meeting at Shiloh, Bro. Horsely pastor. There were twenty additions. County Line has been greatly blessed, having thirty additions by baptism. Rock Spring is in the midst of a revival, having also received fifteen by baptism, and the meeting still going on. Bro. W. M. Blackwelder is pastor of the two last named."—Geo. E. Brewer, LaFayette, Aug. 20.

"We have just closed the best meeting this town has known for over forty years. It lasted four and a half weeks. We had a full house nearly every night, and frequently many could not get in. The meeting was remarkable for its deep and wide-spread influence. No excitement at all; the falling tear, the moving of the lips in silent prayer, all bespoke the Spirit's presence. Sixty-five were added to the church—46 by baptism and 19 by letter. There are more to follow. Our church is greatly revived, and under God's blessing we hope to move on in the Lord's work. Praise the Lord for his goodness!"—Jas. H. Wright, Union Springs, Aug. 20th.

Ministerial Education.

I have been encouraged by the letters received from brethren in different parts of the State. Not one has spoken discouragingly. The season for earnest, effectual work has begun.

Ten weeks more and the associations will have met, and the opportunities for the best work will have passed. Not a single individual with whom we have communicated has questioned the necessity, or doubted the importance of the work to be done. Success in this leads to progress in every direction.

The house for the "mess hall" has been rented. A first-rate man, a student, with his excellent wife, have been engaged to superintend it; very soon we will need the furniture. We want to make a comfortable home for our young men while they are preparing to preach.

I have just heard of another young man, the son of a minister, who will apply for assistance. It is hoped that the Board will not be obliged to turn away a single worthy young man who applies.

In answer to questions, let me say:

1. We cannot buy clothes.

2. We will lend the books needed, these books to be returned in good order at the close of the session. Books thus used will be a permanent investment.

3. The furniture will remain permanently in the "mess hall."

We are not confined to Howard College in the attempt to educate our young men. The Seminary and a number of high schools will offer facilities.

The Seminary has no nearer friends than the men who compose the Board of Ministerial Education.

Christian men and women, we see good, great good, and nothing but good in the mission upon which you have sent us. We appeal to you to enable us to do well what you have instructed us to do.

W. C. CLEVELAND.
Remember the dates—October 1st and February 1st.

Brexogias, 1 Cor. 3:10-15.

Head Brothers (the Builders) Meeting Preaching the Late Abolitionists Convention, and Asked for Publication.

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work abideth which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The whole passage, context and all, is figurative, metaphorical, in the main; and, therefore, not to be construed too rigorously, so far as terms are concerned. The ideas are put in bulk, and not sharply defined. We have one servant planting, another watering; one laying a foundation, as of a building others building thereon.

One lays a foundation of solid material; the other, some of them, build a superstructure on that foundation—"gold, silver, precious stones," fire-proof material; others "wood, hay, stubble," combustible, destructible material. They are not said to be "laborers together with God," as the revised version, but as the Canterbury revision, "God's fellow-workers."

Bible, laborers together of God,—"swergoi," laborers together with one another, for God, under the Master. As it is said, "One is your Master * * * and all ye are brethren." The Apostle, in the context, is rebuking a preference among the churches for one man above another, leading to faction, while one says "I am of Paul," another, "I of Apollos." They are not to disparage any servant who fills up the sphere assigned him, or to exalt a favorite on any other account. They are all fellow-laborers entitled to honor, so far as their fidelity is equal, alike. But directly to the object before us:

It is "according to the grace given" that the Apostle lays a foundation. The efficiency and the skill depend upon this grace, gracious endowment for the work. As in the previous chapter, he says in reference to the whole work at Corinth, "My speech and my preaching was not with words of man's wisdom, but in demonstration of the spirit and power; that your faith should not stand in the wisdom of men, but in the power of God." Ministerial gifts, and all other gifts, by which the church is edified and edified, and men converted, are bestowed by the ascended Savior. Unto every one of us is given grace according to the measure of the gift of Christ. Therefore he (the Psalmist) saith, "When he ascended up on high he led captivity captive, and gave gifts unto men." Eph. 4:7, 8; Ps. 68:18. The word grace is used in two senses in Scripture; in the former, more common, it means unmerited favor, the unmerited favor of salvation, and spiritual comfort, whenever bestowed; in the latter it means spiritual endowment, producing miraculous spiritual capacity, pious and devout tempers and disposition of soul, personal characteristics, the one confined to the age of miracles, the other perpetual in the church. "Having these gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching; or he that exhorteth on exhortation." Rom. 12:6-8. "Now there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all * * * To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning spirits; to another divers tongues. But all these worketh that one and the self-same spirit, dividing to every man severally as he will. 1 Cor. 12:4-11. The passages cover the whole ground of gifts, graces, ordinary and extraordinary. We are exhorted to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," to cultivate gracious dispositions, pious characters. "The word was made flesh, and dwelt among us * * * full of grace and truth." "And of his fulness have we all received, and grace for grace." John 1:14-15. And elsewhere.

"The epithet 'wise master-builder,' may refer to Apostolic endowments, gifts over and above the gifts conferred on apostolic or common laborers, suggesting the expression, 'Foundation of the Apostles and prophets.'"

The foundation, "a foundation," the article is omitted in the Greek, on comparing the use of the

term in other places of Scripture, appears to mean the great cardinal doctrine of Christianity, the grand elementary truth concerning Christ and his offices, taught at first by inspired men; as we, on the analytic method, first teach the great outline truths of a science in general. The interstices, details added, are filled up after the first principles are mastered. As saith the Epistle to the Hebrews, "When for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God." "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Where *stolichia*, "first principles," in the former passage, *themelon*, "foundation," in the latter, appear to be synonymous.

Another "buildeth thereon," may refer not especially to Apollos, of whom this was true, but whose approved character would seem to make the warning, just after, "Let every man take heed how he buildeth thereon," unnecessary, and would be contrary to the Apostle's accustomed delicacy, but rather the tone is to be taken collectively, for any builders on the foundation, already, perhaps, in the mind of the Apostle as presently to be mentioned.

The reason offered for "taking heed," being careful how the laborers build on the foundation, is remarkable; it is "for," because "other foundation can no man lay than that is laid, which is Jesus Christ," Christ in all that he is to his people; and to a lost world, we may say in the order from generals to particulars, from elements to minutiae, above indicated. Suitableness, congruity, demands that the materials of the superstructure be equally sound, stable and durable, with the foundation. This would be the first idea of any architect who proposed a first-class building. And stable work, to endure forever, is what the Apostle proposes, and exhorts others to propose.

First-class foundations of a building are indestructible by fire, here especially mentioned, or any other agency. So the superstructure should be fire-proof, weather-proof, time-proof. But there is another idea in the Apostle's many-sided mind and many-sided way of putting things. Palaces and the gorgeous abodes of private wealth were often adorned, even as the temple of Jerusalem, or that of Diana at Ephesus, with "gold, silver and precious stones," apartments inlaid and furniture overlaid. Christ, the foundation of Christian truth, and the fundamental doctrines concerning him, are precious. He is compared to a "living stone, chosen of God and precious." And congruity requires that, as the foundation is precious, glorious, the superstructure should be equally so. If the suggestion be thought fanciful, it is at least not without interest, or out of the range of Scripture analogies.

But we are certainly on safe ground, when we recognized a warning against building destructible materials on an indestructible foundation—wood, hay, stubble. Such a superstructure in the work of man is liable to be consumed by fire; will certainly be consumed if, at any time, it come in contact with fire. The superstructure of doctrine built on the foundation of Apostles, the "all things whatsoever," "Christ has commanded," will abide the test of fiery trial, however severe, either in this life or in that which is to come. "One jot or one tittle of the truth of God shall not fall till all be fulfilled." False teaching instead of Christ's commands, though the teacher may hold the head, may teach correctly and soundly the first great principles of the doctrines of Christ, and rest on them, will perish. His teaching may be the result of outward surroundings, of a want of diligence and prayer in searching the Scriptures, of worldly temptations; he may be led away by the dissimulation of others, or like causes, while he still builds on the foundation laid for him.

The faithful builder will be rewarded according to his fidelity, zeal and diligence. Though an unprofitable servant, having, as far as faithful, only done his duty, he will be rewarded for his Master's sake. The builder in bad material shall not be rewarded. His work shall be burnt up, and he, it may be, barely escape the fire. There are righteous in general terms, scarcely saved. There are those who shall be least in the Kingdom of Heaven, and those who shall be great. But this, I apprehend, though a common and popular interpretation of "saved so as by fire," is not the meaning of the words. They mean that these "unrewarded builders" shall be made meet for the inheritance of the saints in light only by severe chastisement, when Messiah shall sit as a refiner and purifier of silver, and shall baptize in the Holy Ghost and in fire: *The dia purus* expresses instrumentality, as ordinarily where *dia* is followed by the genitive.

ADDENDUM.—The teacher of un-sound doctrine is not to be saved from the fire here spoken of, by the means of it; and his work is revealed in fire—present tense—in this present time. See Greek and revised version.

The Educated Preacher.

The zealous efforts now being made by the Board of Ministerial Education will, it is hoped, have practical results. There are strong men now in the Baptist pulpits of Alabama. They are mature in years, attainments and labors, and will soon pass away. What of the men who are to succeed them? At the Convention recently held at Tuscaloosa, the best and largest ever held in the State, there met the promise and hope of the Baptist cause in Alabama. A very learned gentleman, a member of another denomination, expressed himself as astonished at the number of young men in the ministry of the denomination. This he regarded as a very hopeful sign. Many of these young men have had the advantages of collegiate and seminary training; many have not. They will be effective laborers as they are, but how much more useful and effective if their zeal is enlightened by knowledge and guided by mental discipline!

The time has come for the Baptists to take a long step in advance; to make a forward movement all along the line. To secure the position already reached, and to make new conquests, it is necessary to have well-trained and skillful leaders. As Christians, Baptists have never fully appreciated the pastorate. They have preachers, but few pastors. A minister having four churches to supply, can do little or no pastoral work. The efficiency of a church depends in a large degree upon the work of the pastor out of the pulpit. Hence it often happens that an attractive pulpit performer will have a very inefficient church. The time, if not at hand, is approaching, when every Baptist neighborhood will have its church, its school house and its pastor-teacher. The preacher should be, and is, in the highest sense a teacher. To properly guide and instruct his people, he ought to be, and must be, the wisest man among them. Let us educate young men who will teach and preach to our people. While the old may be profited, it is with the young we have to work. Having the old as a foundation, let us with the young rear a superstructure that in mental, moral and religious beauty shall be the best and brightest that ever gladdened the earth. To attain to this end we must educate. The preachers must be educated.

W. C. W.

From Bay Minette.

Dear Sir: Saturday, August 16th, closed our protracted meeting. Nineteen joined our church during the meeting, besides a great many were reclaimed. Bro. Jones had to leave us Friday, but we thank him because he left us and the meeting in the hands of good Bro. Sampey, who is filling Bro. Eager's place at St. Francis Street church, Mobile. Bro. Jones left the harvest ripe for Bro. Sampey, and he gathered in the golden sheaves. Bro. Sampey made quite an impression upon our little folks. One of his sermons was upon the text, "Suffer little children to come unto me, and forbid them not." This was noon service, and when he opened the doors that night, the little ones did come in earnest. There was no talking them back; their reply was sensible too. "Christ said let us come, then why not we come?" Their answers were good and satisfactory, as well as intelligent. Our Methodist brethren seemed to enjoy our meeting and took an active part in it, for which we feel proud and love them more and more. The Methodist quarterly meeting will commence here Monday, August 18th. We will return their kindness by taking part with them.

C. J. CAMPBELL.

Educated Ministers.

I have read the interesting communications of Dr. Cleveland and Judge Haralson, published in the last number of the BAPTIST, and being in full sympathy with the movement which has been inaugurated to educate indigent young men who honestly believe that duty to God and to man requires them to preach the gospel, either in their own or a foreign country, I unite with other brethren in an appeal to the Baptist brotherhood in Alabama to give the subject proper consideration, and to aid in forwarding this noble work to the extent of their ability.

That ministers of the Gospel should be trained for their work is now conceded by nearly all Christian people. Opposition to an educated ministry now has few advocates. In days gone by we had many preachers of strong intellects, fervent piety and commendable zeal who were imperfectly educated, and yet they were very useful, and accomplished much good. Their consecration and upright and exemplary lives inspired confidence and their labors were greatly blessed.

But the want of education imposed great hardships upon those devoted preachers. To qualify themselves to preach acceptably and usefully they had to make their investigations and acquire knowledge under embarrassing conditions which would have been removed

if they had been better educated. With them it was hard work, day by day, to prepare for the duties of the coming Sabbath. Many of them were poor men, and the demands of the family required manual labor during the day, leaving only the night for mental work. They were grand men as it was, but had they been properly educated their usefulness would no doubt have been greatly increased. There are men of that class still living, and being full of zeal, and prompted by love to God and love to man, they are useful and much esteemed.

We must keep pace with the age. Science and the arts have progressed, valuable inventions have to some extent relieved labor, but have the morals of the country improved? Are not the responsibilities of Christians cumulative? Do we really believe that the world will at some future day, however remote, be evangelized? And do we realize that God intends to accomplish his purposes through instrumentalities of his own selection, and that man has been created for the glory of God, and to act as an agent in the regeneration of a wicked world? Fearful thought! Immense responsibilities rest upon Christians, and it would be well for all of us to carefully consider them.

One of the duties devolving upon Christians, is to aid in the education of indigent but worthy young men, who are willing and anxious, because they consider it to be their duty, to preach the Gospel. As is known to our brethren, this matter has been confided to a Board located at Birmingham. The President is Hon. R. H. Sterrett—a man of culture, energy and elevated character, and a Christian of well known piety and great industry. The Treasurer is Bro. T. L. Hudgins. Money placed in his hands for this noble object will be as safe as if deposited in the best bank in the United States. The Convention acted wisely in the selection of the whole Board. They will do their duty, but the denomination must furnish money or the whole movement will be a failure. No contributor need be apprehensive that aid will be extended to unworthy applicants. Dr. Cleveland, Dr. Feague and their associates are capable brethren and will detect imposition, if attempted.

Now what shall we do? The plan suggested by other correspondents of making direct appeals through the churches and associations has my approval; and I will present the matter to the Coosa River Association at its next session, if not done by some other member of the body.

Some brother may say that these frequent calls for money are becoming monotonous. So it may be, but what is not monotonous in this life? We eat and sleep and work, and this is our daily routine. How can we change it so as to break the monotony? The tiller of the soil, the mechanic, physician, merchant, and all others engaged in honorable trades and avocations, as they ought to be, they do not work one day and rest six of each week. But they work and toil and study from January to December. So it should be in the Christian life. Instead of taxing the brain to invent some plausible mode of escape from duty, it would better comport with the teachings of the Bible to give daily thought to plans and agencies for the spread of the Gospel and the salvation of men.

Baptists of Alabama, let us arouse and go forth as an army to battle against vice and immorality in all its forms.

LEVI W. LAWLER.

Good News from Washington County.

Dear Bro. West: Two years ago Rev. S. O. Y. Ray, constituted a little Baptist church, composed of five members, at Red Bud, Washington county. Since that time seven others have joined, making a membership of twelve. The first Sunday in this month I began a protracted meeting which continued nine days. Eighteen sermons were preached by the writer. There were four accessions by letter, eight by baptism. One among the latter was a young lady from Mobile, who though a cripple, had the heroism to go down to the water upon crutches. It was a heavy cross, but she followed her Savior.

At the close of the meeting we raised \$8.80 for missions, and got four subscribers to the ALABAMA BAPTIST. The Lord is blessing the Baptists here. The brethren are aroused to a sense of duty, hence they are going to work to build a good house of worship.

R. M. HUNTER.

New Association.

"That all those churches which favor the organization of a new association are cordially invited to send delegates to a convention to be held at Orion, on Friday before the third Sunday in October, 1884, with authority to constitute and organize such association, and to act as delegates therein, so that a session of such association can be held this year at said time and place with Orion Baptist church."

The above notice is published according to direction of the meeting held to take into consideration the formation of a new association.

Q. P. SILEY,
Clerk of said Meeting.

For the Alabama Baptist.

A Suggestion.

Mr. Editor: Having been recently requested to arrange a series of visitations among the approaching associations of our State, for a distinguished brother of another State, who is appointed to canvass for the Home Mission Board, I have found it very difficult to do, for the reason that the associations in the months of September and October meet in all parts of the State; and an agent or evangelist who wishes to meet them must first south and then north, and then back south again, and so of east and west, which increases very greatly the labor and expense of travel. The suggestion I have to make is, can not influential brethren bring our associations in South and West Alabama to meet in October, and those in North and East Alabama to meet in September? I only mean that it would be a wise arrangement for all the associations in one-fourth or one-half of the State to meet in the same month; some meeting on Tuesday and the others on Friday, and with proper regard to the proximity and convenience of each other. Those brethren who, like Bailey, and Cleveland, and West, and Riley, have attempted to make a visitation of Alabama associations, must have felt the importance of this.

Suppose the associations in North Alabama all meet in August, those in West Alabama in September, those in East Alabama in October, and those in South Alabama in November, would it not be better? With that arrangement an agent, or evangelist, or editor, could remain in one division of the State until his work was done, and he could attend two every week, provided they were arranged to meet some on Tuesdays and some on Fridays; and I think the associations would find this arrangement equally convenient to themselves. Surely those associations which are in hearty co-operation with the State Convention can see the importance of this. But who can arrange it? Influential laymen and ministers can arrange it by some effort. I know that associations which have for many years met at a given time, are slow to change the time, but they ought to change it if they can thereby improve the general good. Besides, it is very well to have the idea broken down that sacredness attaches to one time more than another.

J. J. D. RENFROE.

Meeting at Bibbville Church.

Dear Bro. West: It was my privilege to attend a meeting of days with the Bibbville church some days ago. The meeting began on Friday night before the first Sabbath in August, and continued day and night, through nine successive days. A deep interest pervaded the congregation during the entire services. The church was greatly revived and strengthened. At the beginning there seemed to be a general coldness and indifference, and some of the members had even ceased to attend the regular church services. At the close of the meeting these were mostly revived, and generally ready to participate, and even lead in religious exercises. I have seldom seen a church more united and in better working condition, with a better outlook than Bibbville is now.

The preaching was done by Elds. A. H. Williams, A. A. Loveless, A. W. Hobson and the writer. Bro. Hobson is a young man just beginning the ministry, and it is just to say, he gives great promise of future usefulness to the church. He is possessed of good common sense, deep piety, and a good delivery. I think it is his intention to go to the Howard this fall. He needs and deserves aid, encouragement and culture. During the meeting there were frequent requests, both public and private, for prayer. Several professed conversion, and seven united with the church—three by letter, and four by experience. The ordinance of baptism will be administered at the next meeting, when it is believed that several others will join.

We were greatly helped and cheered during the meeting by the earnest prayers and zealous and affectionate talks of a good old Baptist deacon, Bro. J. D. Letcher, from near Wetumpka, who happened to be visiting friends in the neighborhood at the time of the meeting. I think he is "bound for the Promised Land." Bro. D. A. Flournoy is a very active working member, a deacon, and Sunday school superintendent. He and Sister Flournoy, in company with some other zealous workers, have succeeded in putting their house of worship in good repair, and have purchased a handsome organ, and have established and are maintaining an evergreen Sunday-school. Sister S. is an experienced S. S. worker, and an expert in music. I have nowhere seen in the rural districts, a better organized and more promising Sabbath-school. I believe the Lord is opening a bright future for Bibbville.

J. T. YERBY.

The day has arrived when the two strongest passions of the Anglo-Saxon, love of liberty and love of home, are to be locked around the neck of the liquor trade and the latter broken once and forever.—[Joseph Cook,

Alabama Baptist.

SELMA, ALA., AUG. 28, 1884.

Time and Place of Meeting of Alabama Associations for 1884.

Prepared for insertion in the Minutes.

BY E. B. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Mount Vernon, Ala. F. Baker, clerk, Collinsville. Meets at F. J. DePoy's, Oct. 20.

2 Antioch—J. M. Morgan, moderator, Eschscholtz, S. F. Tucker, clerk, Silas. Meets with St. Stephen's church, Oct. 20.

3 Antioch—Rev. T. A. Camp, moderator, Lamar, J. M. Hix, clerk, Stone Hill. Meets at Wedowee, Randolph county, October 18.

4 Bethel—John W. Jones, moderator, Jefferson, J. E. Cowan, clerk, Coffeyville. Meets with Bethel church, McKale, Alabama county, September 20.

5 Bethel (South)—J. R. Cowan, moderator, Coffeyville; Rev. J. H. Craghead, clerk, Grove Hill. Meets with Bethel church, Jackson, Alabama county, October 3.

6 Bethlehem—Rev. B. J. Skinner, moderator, Burnt Corn; Thomas S. Wiggins, clerk, Monroeville. Meets with Bethel church, Monroe county, September 27.

7 Big Bear Creek—Rev. F. M. Jackson, moderator, Frankfort; W. H. Chaffin, clerk, Frankfort. Meets with Danca's Creek church, Franklin county, October 11.

8 Bigbee—Rev. J. K. Ryan, moderator, Vandyke Creek; Rev. J. D. Cook, clerk, Fushmataha. Meets with Friendship church, Fushmataha, Greene county, September 13.

9 Bethel Springs—Rev. T. H. Howie, moderator, Delia; J. C. Bean, clerk, Oxford. Meets with Bethel church, September 27.

10 Cahaba—V. Wood, moderator, Carthage; J. P. Harris, clerk, Harrisburg. Meets with Bethel church, October 18.

11 Cahaba Valley—Rev. J. A. Glean, moderator, Ashville; N. A. Hood, clerk, Ashville. Meets with Newport church, Sept. 10.

12 Canaan—Rev. A. J. Waldrop, moderator, Woodlawn; E. B. Waldrop, clerk, Woodlawn. Meets with Salem church, Oct. 1.

13 Carey—Rev. W. M. Scarborough, moderator, Mellow Valley; James A. Bailey, clerk, Mellow Valley. Meets with Sardis church, Gibsonville, Clay county, Oct. 10.

14 Centennial—A. J. Slaughter, moderator, Union Springs; F. E. Tompkins, clerk, Union Springs. Meets with Mount Zion church, September 26.

15 Central—Rev. J. H. Colley, moderator, Equality; Rev. D. S. Martin, clerk, Equality. Meets with Shiloh church, Coosa county, 8 miles east of Rockford and 5 miles south of Kellipon, October 3.

17 Cherokee—Rev. J. B. Appleton, moderator, Collinsville; T. N. Appleton, clerk, Collinsville. Meets with Bethel church, September 16.

18 Clear Creek—

19 Coosa River—Rev. S. Henderson, D. D., moderator, Woodlawn; Leola Lay, clerk, Woodlawn. Meets with Childersburg church, September 16.

21 Elm—J. A. McDavid, moderator, McDavid, Fla.; R. W. Brooks, clerk, Williams Station. Meets with Bay Minette church, Baldwin county, October 4.

22 Eufrata—Rev. W. H. Patterson, moderator, Eufrata; Wm. A. Davis, clerk, Eufrata. Meets with Prospect church, 9 miles south of Clayton, October 14.

23 East Harmony—Rev. J. P. Houston, moderator, Tallapoosa, Ga.; T. J. Burton, clerk, Tallapoosa. Meets with Bethel church, 2 miles north of Tallapoosa, Harlan county, Ga., September 20.

24 Harmony (West)—Rev. N. H. Williams, moderator, Scottsville; Jas. N. Hayes, clerk, Scottsville. Meets with Cedar Grove church, Bibb county, October 11.

25 Indian Creek—Rev. J. M. Corbin, moderator, Houston, Tenn.; A. O. Montague, clerk, Sorby, Tenn. Meets with Rock Springs church, Giles county, Tenn., September 27.

26 Judon—J. W. Foster, moderator, Abbeville; Rev. D. Rogers, clerk, Shorterville. Meets with Shorterville church, October 2.

27 Liberty (East)—Rev. J. F. Bledsoe, moderator, Camp Hill; Rev. W. C. Bledsoe, clerk, La Fayette. Meets with Bethel church, Lee county, September 24.

28 Liberty (North)—Rev. J. P. Hampton, moderator, Meridianville; R. A. Petty, clerk, Hayes Store. Meets with Cedar Grove church, Prospect, Tenn., September 18.

29 Liberty (Southwest)—Rev. J. D. Stone, moderator, Meridian, Miss.; J. L. Slay, clerk, Quinman, Miss. Meets with Elm church, Clarke county, Miss., October 4.

30 Macedonia—Rev. L. M. Touchstone, moderator, Backatown; Miss. J. C. Williams, Sr., clerk, State Line, Miss. Meets with Macedonia church, Washington county, October 11.

31 Mount Carmel—Rev. J. W. Brown, moderator, Venedict; Rev. John M. Simpson, clerk, Somerville. Meets with Cave Spring church, Madison county, September 2.

32 Montgomery—Rev. H. C. Taul, moderator, Montgomery; Dr. J. I. Lamar, clerk, Deatsville. Meets at A. M. S. K. R., September 2.

33 Mobile Baptist Union—M. G. Hudson, pastor, Mobile; George A. Pearce, clerk, Mobile. Holds sessions quarterly.

34 Mud Creek—

35 Mulberry—F. M. Hobson, moderator, Hagler; R. M. Honeycutt, clerk, Clear Creek. Meets with Union church, 16 miles west of Centerville, September 27.

36 Muscle Shoals—Rev. J. S. Shackelford, moderator, Trinity; Rev. Jos. Shackelford, clerk, Trinity. Meets with Hillsboro church, October 3.

37 New River—Rev. J. B. Ferguson, moderator, Bucknort; Zack Savage, clerk, Newtontown. Meets with Shady Grove church, 14 miles southeast of Fayette, October 9.

38 Newton—Rev. J. M. Poyner, moderator, Newton; Rev. Ransom Deal, clerk, Echo. Meets with Clintonville church, October 11.

39 North River—Rev. D. Manasco, moderator, Jasper; J. W. Rogers, clerk, Toledo. Meets with Bethel church, 16 miles east of Fayette, September 25.

40 Pea River—Rev. Jesse M. Rowe, moderator, Elba; A. J. Wise, Jr., clerk, Victoria. Meets with Bethlehem church, Coffee county, July, October 30.

41 Pine Bluff—D. W. Ramsey, moderator, Pine Bluff; O. J. Barnum, clerk, Buena Vista. Meets at Snow Hill, Wilcox county, September 17.

42 Rock Mills—Rev. Wm. McCarter, moderator, Rock Mills; J. P. Chubbett, clerk, Rock Mills. Meets with Central church, Hatchee, Heard county, Ga., October 4.

43 Salem—T. J. Carlisle, moderator, Brundidge; J. O. Pierson, clerk, Brundidge. Meets with Union church, Henderson, Fla. county, October 3.

44 Sandy Creek—Rev. J. E. Albright, moderator, Geneva; Rev. J. C. Coleman, clerk, Geneva. Meets with Newhope church, Holmes county, Fla., 5 miles south of Geneva, October 25.

45 Shelby—Rev. I. U. Wilkes, moderator, Brieffield; Rev. C. W. O'Hara, clerk, Wilsonville. Meets with Summer Hill church, 2 miles northeast of Shelby Springs, Oct. 1.

46 South Eastern—Rev. B. C. Jackson, moderator, Mobile; R. Powell, clerk, Citronelle. Meets with Mount Zion church, October 18.

47 Sulphur Springs—Rev. W. B. Palmer, moderator, Partridge; Rev. C. A. Burns, clerk, Bangor. Meets with Union church, September 26.

48 Tallapoosa—Rev. J. H. Norton, moderator, Montgomery; M. E. Parker, clerk, Knoxville. Meets with New Harmony church, October 25.

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51 Tennessee River—Rev. J. J. Beeson, moderator, Flagg; R. A. Coffey, clerk, Stevenson. Meets with Union church, Jackson county, September 25.

52 Town Creek—Rev. M. A. Morgan, moderator, Pendergrass; W. W. Beck, clerk, Murgrove. Meets with Centre Point church, Marshall county, September 5.

53 Tuscaloosa—Rev. F. M. Harbor, moderator, Tuscaloosa; Rev. T. Terley, clerk, Northport. Meets with Big Creek church, September 18.

54 Tuskegee—Waddy Thompson, moderator, Tuskegee; Rev. C. W. Buck, clerk, Crawford. Meets with Brownsville church, October 16.

55 Union—Rev. J. C. Foster, moderator, Foster; Rev. H. B. Chappelle, clerk, Carroll. Meets with Pleasant Grove church, Lamar county, September 23.

56 Unity—Rev. J. F. Palmer, moderator, Mountain Creek; Rev. H. E. Longoria, clerk, Jones' Switch. Meets with Harmony church, Autauga county, September 30.

57 Warrior River—Rev. G. B. Wade, moderator, Walnut Grove; Rev. W. V. Adams, clerk, Blountville. Meets with Walnut Grove church, August 20.

58 Weogucka—Rev. J. R. Steely, moderator, Marble Valley; James Martin, clerk, Fayetteville. Meets with Pine Grove church, Coosa county, October 18.

59 Yellow Creek—Rev. A. Markham, moderator, Pikeville; Rev. J. W. Peters, clerk, Vernon. Meets with Antioch church, Lamar county, October 11.

60 Zion—Rev. F. L. Moseley, moderator, Red Level; Covington Co. Malinda Riley, clerk, Andalusia. Meets with Sardis church, 14 miles southeast of Greenville, October 17.

Meetings in August—Wednesday 6, No. 20; Wednesday 13, No. 14; Wednesday 20, No. 57.

Meetings in September—Tuesday 2, No. 31 and 23; Friday 5, No. 53; Wednesday 12, No. 11; Saturday 13, No. 8; Tuesday 16, No. 17 and 10; Wednesday 17, No. 41; Thursday 18, No. 26; Saturday 20, No. 4.

Meetings in October—Tuesday 2, No. 24, No. 27; Thursday 25, No. 39; Friday 26, No. 15, 48 and 51; Saturday 27, No. 6, 9, 25, 35; Tuesday 30, No. 56.

Meetings in October—Wednesday 1, No. 12; Thursday 2, No. 20; Friday 3, No. 16, 26, 43; Saturday 4, No. 21, 29, 40, 41 and 42; Sunday 5, No. 7, 24, 30, 38, 46 and 59; Monday 6, No. 10; Tuesday 7, No. 14, 17, 18, 20; Wednesday 8, No. 3, 47 and 48; Thursday 9, No. 49; Friday 24, No. 22; Saturday 25, No. 44; Wednesday 29, No. 2; Thursday 30, No. 40.

"IT HAS MADE A NEW MAN OF HIM!"

So writes the wife of the Rev. Dr. Staples, of New Canaan, Conn., in a communication to the Methodist Protestant, Baltimore, Md. Mrs. Staples says:

"My husband has for the last year and a half been afflicted with that troublesome disease Malaria, attended also with Catarrh, which was rapidly growing upon him. He was so feeble at the session of our last Conference that he thought a week or two previous he would not be able to attend. He commenced inhaling Compound Oxygen, and I earnestly felt under the treatment at my nearest resort, the week before Conference, and it is astonishing to see its vitalizing effects. It was almost immediately manifested in an increase of appetite, which had been scarce sufficient to sustain him. He is gradually increasing in strength and vitality. In fact it has made a new man of him."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuritis, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent FREE. Address DR. STAPLES & PALLEN, 1100 and 1111 Girard St., Phila.

DON'T ALLOW FOR HIS POSITION.—"But, oh, papa, George and I do love each other so dearly. I don't care, papa, I don't care, I don't care. How on earth can he support the daughter of a wealthy merchant when his salary is only \$5,000 a year?" "But, papa, you forget he is your son, and I am his mother. What of that?" "Why, he probably owns more of the store than you do already." [Chicago News, September 27.]

If you suffer with Sick Headache, Constipation, Sour Stomach, or Bilious attacks, ENO'S LITTLE CATMINT PILLS will relieve you.—Chicago News.

Treat yourself as you would like to be treated. You are your own best friend.

KENDALL'S SPASIN CURE.

Sauk Center, Minn., March, 1884.

DR. B. J. KENDALL CURE. In using your Kendall's Spasin Cure I wish to say it is the best remedy I have ever used on myself or child to remove catarrhs and swellings. I also have one of your Treatise on the Horse which I have read through and through, and consider a good book for the price.

Yours truly, F. M. CONNELLY.

You have no right to pick a photographer's pocket when he has his pictures.

A sallow complexion is indicative of worms. A dose of Shiner's Indian Vermifuge will destroy them and give a bright and healthy complexion.

BORN TIRED.—The man "born tired," who is too lazy to keep both eyes open at one time, lives but a short time from the "Tired" Mountain House. Last week a party lost their way and halted before his primitive dwelling in a cave. While directing them he kept one eye closed. "What ails your eye?" asked one of the party. "Nothing," replied the tired man, "sometimes I keep one eye shut, and sometimes I don't."

FACTS cannot be contradicted. Dr. F. L. Newman, of Ouachita City, La., says: "I have been induced to prescribe the 'Seven Springs Mass' recently, in a number of cases, and find it of very great value in the treatment of Female Complaints, Catarrh and Dropsical affections. In this climate where malarial influences prevail, it is the remedy 'par excellence.' In a chronic case of child and fever it cured rapidly and safely. It is the best tonic alternative to be found, and I cheerfully recommend it to my professional brethren in the malarial districts of the South. No physician after using it, will fail to appreciate such a remedy."

Learned men are never anxious to seem learned to others, and to be called wise.

CRAMPED FINANCIALLY.—Has no speedy relief, but cramped in the bowels has a sure one in the use of Dr. Bigg's Huckleberry Cordial, the Great Southern Remedy for all bowel affections, and an undoubted boon to parents who have been spending sleepless nights in nursing the little sufferer; at once it produces natural, quiet sleep by relieving the child from pain, and the little creature gradually wakes up as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

WANTED.

A young lady who had considerable experience as a teacher in Music, desires a position to give instruction upon the piano and organ, or either. She can furnish satisfactory testimonials. She refers to Revs. Jno. L. West and B. F. Riley, Selma, Ala., or Dr. W. C. Cleveland, of Montevallo, Ala. Address: Jno. L. West, Selma, Ala.

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