



Alabama Baptist.

SELMA, ALA., DECEMBER 19, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS: S. T. WINKLER & JOHN L. WEST.

RENEWAL ONCE.

On our special offers last spring and summer, a large number of names were entered on our books for Jan. 1st, 1879. The subscriptions of all these and a number of others will expire with this issue. We sincerely hope that all will renew before Jan. 1st. The low price at which we are now publishing the paper will compel us to adhere more closely than ever to our rule of cash in advance. Do not suffer your names to be dropped. If you cannot renew for a year, renew for 6 months or 3 months.

KIND WORDS.

We have failed, of late, to notice this excellent little paper editorially, not for want of interest in it, but because we have thought that it did not need any special commendation at our hands. KIND WORDS is a paper that speaks for itself, wherever known, and truly needs no commendation. It has but to be seen to be admired. It is a useful paper. It has done much good in our denomination, both in the cause of personal religion and denominational information; and it should be liberally patronized by all of our schools, especially as it always gives more that value received to those who subscribe for it.

THE CHINESE IN AMERICA.

Instead of harrising the Chinese, as the Kearneys urge our Government to do, it would better become a Christian nation to evangelize them, and by the aid of Divine grace to train upon our Western coasts missionaries who, returning to the celestial empire, might publish to their people, in their own tongue, the wonderful works of God. If we do not labor to convert the Chinese, it is certain that their wretched Paganism will take root in our own country. We learn that the Chinese of San Francisco have sought over an expert priest for the purpose of propitiating Ah Dish, the devil or spirit of evil. They believe that Ah Toa is incensed by the piece of iron that has been paid to cover his country, and they have resolved to make amends. On the other hand, it is an encouraging sign of the advance of Christian sentiment in the right direction, that at the recent session of the General Missionary Committee of the Methodist Episcopal church a special committee of bishops and laymen was appointed to co-operate with other Christian bodies in opposing unfriendly congressional measures toward Japanese and Chinese in this country, and in securing for them all the rights of humanity.

INFANT BAPTISM.

The baptism of unconverted children and unconscious infants would have long since ceased to be observed had it not been for the parental sentiment which, hopes that in some unexplained and inexplicable way it may benefit the little ones. For there is not a single precept or example to authorize it, nor any occasional allusion to show that it was ever observed by our Lord or any of his inspired followers. Infant baptism is a superstition which arose in an age of superstition when it was supposed that water could become magnetized by priestly hands and charged with regenerating power. And infant baptism is injurious to the administrator, to the candidate and to the church; to the administrator because he adds a human invention to the laws of Christ who is the only King in Zion; to the candidate, because he is taught in after years that he has been regenerated by that ceremony and made a citizen of the kingdom of heaven; and to the church because the preacher opens wide its doors to the unconverted world.

Hence we are glad to see that in many parts of our country the sprinkling of infants is falling into disuse. The "ordiance" dies hard, and dies slowly, but it dies certainly. A correspondent of Zion's Herald who has been looking over the minutes of one of the Methodist Conferences of New England finds that out of the whole number of one hundred and twenty-nine pastoral charges in the Conference list for the year, the whole number of children reported as having been baptized was only fifty-eight, and that these were reported from twenty-nine charges, leaving a hundred charges, with a membership, including full members, and probationers, of more than ten thousand, in which not a single child was baptized during the year. The number of adults baptized in that time was six hundred and ninety-eight. The number of children baptized the previous year, in the same Conference, was twenty-two; and the number bapt-

ized a year before that was eighty-two. These statistics indicate that the Methodists of New England are making progress in the right direction, coming to the conclusion that the church should consist of a spiritual membership only. The next step to be taken is indicated by John Wesley in his note on Rom. 6:4, "Baptized with him—alluding to the ANCIENT MANNER OF BAPTISING BY IMMERSION."

THE "MILLENNARIANS."

The following are the opinions in regard to which the adventists who met recently in New York have come to an agreement: (1) The time of the second advent is known to no man, though it may occur at any moment. (2) We are not to look for the world's conversion and the millennial reign before the Second Advent. The setting up of the kingdom in power and glory of the earth will be synchronous with that event. (3) Then will occur "regeneration" or restoration of all things, a glorious change, the resurrection of departed saints, the transfiguration of living saints, the general outpouring of the spirit, the repentance and ingathering of Israel, the physical renewal of the earth, the spiritual renewal of all flesh; and finally, after a thousand years the resurrection of the impenitent dead, the judgment, the condemnation of the wicked and the perpetual establishment of the redeemed in holiness and blessedness. (4) The duty of the church in the interval is to watch and pray, to work and wait, animated and sustained by the hope of the Bridegroom's coming.

INSTRUMENTAL MUSIC IN WORSHIP.

An esteemed correspondent has sent us a long communication in which he urges a variety of arguments against the use of instrumental music in the worship of God. He calls attention to the fact that such instruments originated among the wicked race of Cain; that their common use has been so heightened carnal revelry that only trumpets were allowed in the priestly Mosaic worship; that only David was permitted as the man after God's own heart and as a king to introduce instruments of music as aids in the temple worship, and finally that the use of instruments was forbidden subsequently by the prophet Amos. This argument is presented with force and ingenuity, although the writer confesses his impression that he will be unable to convince any one else of the correctness of his views.

THE "MILLENNARIANS."

We confess our unwillingness to open our columns to this discussion. The arguments on the other side it is easy to recast—such as that the use of instruments formed a part of the temple worship and was approved by God, (Chron. 5:12; 2 Chron. 5:13; 7:1, 6; Ps. 150; that it was required in the services of Zion; Ps. 98, 149, 150; that it aided the prophets in their ministry, 2 Kings 3:15; that it marked the periods of religious reformation, 2 Chron. 23:13, 24:12, and that the passages referred to in Amos (5:22, 23; 6:4, 5) no more forbid instrumental music than they do the "offerings" of religion or the "eating of flocks." And still further, that the worship of the saints, as figured in the New Testament by the voice of harpers harping with their harps, musicians with their instruments, Rev. 14:2, 3.

ECCLESIASTICAL HISTORY.

THE STUDENTS' ECCLESIASTICAL HISTORY. The History of the Christian Church during the first ten centuries, from its foundation to the full establishment of the Holy Roman Empire and the Papal Power. By Philip Smith, B. A. With Illustrations. New York: Harper & Bros., Franklin Square.

handle the subject, another of them was the constructor of every instrument made of metal. If instruments were constructed as human inventions, so our tunes and hymns were rejected. If the music of instruments is pleasing to a carnal mind to be used in worship, we must for the same reason, reject the melodious music of voices, which is the sweetest music in the world.

Hence, while we would submit to the loss of a music to save a church from doctrinal conflict, we would rather give up those who do not appreciate melody, to respect the experiences of those who do, and not by factious opposition deprive their brethren of the aid of the saintly Baxter describes as "the sweetest music."

CASH AND CHARITY.

Our Roman Catholic contemporaries have endeavored to draw an odious distinction between the Protestant ministry and the Catholic priests of the Mississippi valley. They have maintained that the latter displayed more heroism in their ministries to the sick and dying than the former. In reply we have called attention to the reports which indicate that a large number, certainly in proportion to the clerical force, have died among the Protestant ranks among the Catholic ministers. And although one of our correspondents objects that this was wrong, and insists that our ministers should have fled like so many others to a place of safety; we, on the contrary, believe that the maintenance of their post was dictated by the spirit of him who "came to give his life a ransom for many."

In our notice of this subject we have given credit for proper motives to the Roman Catholic priesthood. We supposed them to have been influenced by the same motives which led our Protestant ministers to devote themselves to duty in the service of our afflicted fellow beings. But now it appears that other motives also lead the priest to the bedside of the dying. And these motives are mercenary, as appears from a case which excited much comment in the city of Waterville, Maine. The facts came to light in the following way: A Roman Catholic father and mother having lost their child decided to bury it in the Protestant cemetery. Father Halde, their pastor, told his congregation not to attend the funeral. Jas. Cavanaugh, a member of the church, stood up and denounced the priest. This caused great confusion, and next day Father Halde had Cavanaugh arrested for disturbing a religious meeting. The Justice imposed a fine of one cent. Cavanaugh made a speech in which he said that the priest had refused to visit the dying boy without a fee of fifty cents in advance, and had afterwards assured the parents that their son was in hell. Father Halde replied that his assessment of fifty cents upon his people was moderate, and that if they refused to pay it they could not expect his services. The controversy is very bitter. Such is the spirit given by the daily press; and we presume that it is substantially correct.

A COMMUNISTIC FAILURE.

The necessity of an organized Government is proved by the result of every effort to get along without one. It would be better to live under an absolute monarchy than to live in a society where there were no laws, no penalties, and no officers having power to execute them. We do not deny that the evils connected with a paternal government are oppressive. And it is natural that those who have experienced these restrictions and annoyances, should find themselves to the opposite extreme. But man is not made to live in a state of nature, and every effort to realize such a condition and to find in it the safeguards of liberty and property, has proved disastrous. Of the truth of this remark a new illustration is given in the history of a small community of Russian Nihilists, who undertook to live independently of laws, at Cedar Vale, Kansas. They numbered twenty-two, six being children, one a single woman, and another the divorced wife of one of the members, who had married again. In 1875 they bought a farm, but there was no order nor system in their manner of working it. They were opposed to rules, or to being ordered to any special work. They believed in working by impulse for the general good. Consequently several persons would often begin the same description of work, such, for instance, as going for the cows in the evening, but when the latter were brought in it was some time before they were milked, as it was no one's special duty to milk them. Being opposed to ornamentation in dress, they attired themselves in very rough materials, though belonging to the educated classes of society. Their sole reliance was farming, and they found each year that their sales were not at all commensurate with their purchases. Sundry American Socialists had offered to join them, but were repulsed. They desired only Russian accessions. An Americanized Russian finally joined them, and instituted daily business meetings, at which it was decided what work should be done, and who should do it. This divided the community into two parties, the "systematists" and the "naturalists," the latter of whom believed that business would move naturally when left alone. These finally left, one by one, and the rest concluded to disband.

The question: How can labor be organized in the interests of the capitalist, the laborers and the community at large, is the most difficult problem of political economy. The Communists have not solved it by free labor. The manufacturer has not solved it by a division of labor which makes every man an insignificant fragment in a vast body. The Shakers have not solved it by their monastic seclusion and repudiation of marriage. The co-operative Societies of England and the Granges of America have but partially solved it; for both these are limited in their membership and in their scope. A higher order of states-

manship than the world has yet produced must undertake the work; and in the meantime, and always, Christian charity must do what it can to smooth the inequalities of society, and to relieve the miseries of men. Vain now is Goldsmith's lament at the alteration from that legendary time,

"Ere England's griefs began,  
When every rood of ground maintained its man."  
We must all work, each in his appointed place—each, like David, "serving his generation according to the will of God."

BRO. FOSTER'S PLAN.

We did not read the article of our esteemed Bro. Ira W. Foster, which appeared in our last issue, until it was in type and the forms were nearly ready for the press. The note which we appended was hastily written and we fear may be misconstrued.

We share all the anxiety of Bro. Foster that the paper may be placed in the hands of every Baptist preacher in the State. And we will cheerfully adopt any plan consistent with its financial safety, by which this desirable end may be accomplished. But we are not in a condition now to adopt our brother's plan. We will, however, offer the following as a substitute, which we think will be better for our brethren in the ministry and safer for ourself:

FIELD NOTES.

—We give two S. S. lessons this week, that none may be lost.  
—Next week being Christmas week, there will be no issue of this paper. We hope to greet you again Jan. 2d.  
—Col. Brewer, State Auditor, will please accept our thanks for a copy of the Auditor's Report for the fiscal year ending Sept. 30, 1878.  
—Rev. Robert E. White, of South Carolina, was not assassinated, as was at first supposed, but was accidentally shot by a boy who fired at a hawk.

OUR LESSON.

1. WORSHIP.—THE ALTAR REBUILT. 1-6.—Without waiting to build the temple, the priests went energetically to work, and rebuilt the altar for burnt sacrifices, (v. 2) as was required in Num. 28:3; Deut. 12:5, 6. This altar was built on the same foundation upon which the altar of Solomon had stood. Morning and evening sacrifices were offered regularly, beginning with the first day of Tisri, the 7th month, (v. 6). In accordance with Exod. 29:38-42; Num. 29:1, 12; Deut. 12:5, 6 people assembled, with one accord, to sacrifice and to keep the feasts of Trumpets and Tabernacles. Ex. 23:16; 29:38; Lev. 23:24, 34; Deut. 16:13; Neh. 8:14-17. They regularly observed all the appointed feasts of the Mosaic law, and offered all the occasional as well as regular sacrifices of the Mosaic ritual. See Num. 28:17; Deut. 16:10, 16. Thus their worship was regularly re-established before even the foundation of the temple was laid, they believing that by so doing they placed themselves under God's care and protection and were, therefore, safe from the surrounding hostile nations whom they dreaded.

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2. WORKING.—OR THE TEMPLE BEGUN. 7-9.—In the meantime preparations for rebuilding the temple were made, according to the Decree of Cyrus. Ezra 6:3-5. Masons and carpenters were hired (v. 7) and provisions, wine and oil were sent to the Phenicians to pay them for cutting and transporting cedars to Joppa, by sea, in rafts. (See 1 Kings 5:6-11; 2 Chron. 2:3-16; 1 Kings 5:9.) Then, in the second month of the next year, say May, (Zif, Zerubbabel and Jeshua, (Joshua, margin), the work of rebuilding the temple began, and the foundation was laid, the Levites being appointed overseers of the work, and they entered upon the work with zeal and great unanimity; the heads of the two Levitical houses (or families) to which the work was given in charge, were Jeshua, the High Priest, and Kadmiel, Ezra 2:40. The family of Henadad assisted.

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3. PRAISING.—OR JOYFULNESS MANIFESTED. 10-13.—As was to be expected, great joy was felt by all, when the foundation of the new temple was laid. According to the ritual established by David, 1 Chron. 16:1; 2 Chron. 2:2, the priests, trumpet-bands and claid in magnificent official robes, alternated with the descendants of Asaph in responsively singing praises to God, (see 1 Chron. 16:34-41). A great shout of joy went up from the people; but the oldest ones, who remembered the old temple, could not refrain from giving loud vent to their sorrowful remembrances, with which the joyful shouts of the young men blended, as they loudly gave audible tokens of their thankful happiness.

LITERARY NOTICES.

AMY AND MARION'S VOYAGE AROUND THE WORLD. By Sarah B. Adams, Boston: D. Lothrop & Co. 16 mo, 392 pp. \$1.25.

—Two young ladies, daughters of Rev. Dr. Nehemiah Adams, of Boston, sailed in a ship commanded by their brother, from Boston to San Francisco, thence across the Pacific to China, thence to the Philippine Islands, round Cape of Good Hope, up the Coast of West Africa and across the Atlantic. At the various places where they stopped, they made excursions, observed with animated interest the strange scenery and peoples, and obtained photographs which have been engraved to illustrate the sprightly story of their travels. It is a charming book.

THE CHILDREN'S ALMANAC FOR 1879.

80-82-83. Edited by Ella Farman. Boston: D. Lothrop & Co. —This pretty volume is substantial enough to last for five years in careful hands; these for whom it is intended will test its durability to the utmost. It has twelve fine drawings and four chromo-lithographs, birth mottoes for every day in the year, a poem for each month by distinguished contributors, such as Longfellow, Alford, Whittier, Celia Thaxter, and blank leaves for memoranda. Plain cloth 50c. Gilt \$1.

THE CHILDREN'S ALMANAC FOR 1879.

—We cordially commend this profusely illustrated volume to those who wish to please their babies. It was written by lovers of the little ones, who know what they like. The stories are such as innumerable mamma's will have to read and re-read and read again, while the verses will become familiar in nurseries as the rhymes of Mother Goose. Such are the verses about Naughty Susie, Baby's Complaint, Washing Day, etc. The illuminated cover displays a choice selection of babies, doing all sorts of things.

THE CHILDREN'S ALMANAC FOR 1879.

—We would like to see the name of our minister for 3 months, who will send us 50 cents; and afterwards will credit his subscription one month for each name and \$2 that he may send; 6 months for five names and \$10; 12 months for 10 names and \$20. Those who send subscribers on this proposition must be careful to state the fact in every letter.

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THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Review for December 29, 1878.

GOLDEN TEXT.—Thus it is written, and thus it behooved Christ to suffer and to be raised from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:46, 47.

HOME READINGS.

M.—Luke 13:22-30; Luke 14:15-24. T.—Luke 15:11-24; Luke 16:19-31. W.—Luke 17:11-19; Luke 18:9-17. F.—Luke 19:1-10; Luke 21:8-21. S.—Luke 22:10-20; Luke 23:33-46. S.—Luke 24:13-32; Luke 24:44-53. S.—Psa. 23:1-6; and Eccl. 12:1-2.

TOPICS IN TITLES.—1. Warning against Formalism; 2. The Gospel Feast; 3. The Prodigal Son; 4. The Rich Man and Lazarus; 5. The Ten Lepers; 6. Whom the Lord Receives; 7. Zacchaeus; the Publican; 8. Judaism Overthrown; 9. The Lord's Supper; 10. The Cross; 11. The Walk to Emmaus; 12. The Saviour's Last Words.

CLOSING SCENES.

These twelve lessons have been taken from the closing scenes of Christ's life, as related by Luke. They include his teachings and sufferings on the way to, and at, Jerusalem on his last visit. In them there is a tone of peculiar sadness and solemnity, for his approaching death, his rejection by the Jews, the fate of lost sinners, and the transcendent importance and solemnity of his mission seem constantly to be resting on his mind and heart.

OUR LESSON.

1. TEACHINGS IN THE FORM OF PARABLES.—1. The Gospel feast (Lesson 2)—showing the full provisions and free invitations of the Gospel, and what, in man, hinders a cordial and loving acceptance of it. 2. The Prodigal Son, (Lesson 3)—which shows the way in which a sinner returns to God—in penitent trust, by seeking and prayer; and also, that our acceptance by God is an act of Sovereign grace. 3. The Rich Man and Lazarus, (Lesson 4)—The connection between this life and the next, and on what salvation depends—character and not condition—are shown: a merely selfish life indicates as great a rejection of God and is as offensive to him, as an openly wicked life. 4. The Pharisee and the publican, (Lesson 6)—which teaches us the spirit of true prayer, and that God regards the heart, and not a man's condition or person; that it is the humble, confiding penitent whom he receives—the trusting, believing penitent whom he forgives and saves. II.—THE SUFFERINGS OF THE CLOSING SCENES.—These may be treated under the heads of, 1. The sufferings as taught in prophecy—as in Lesson 11, where Jesus explains to the two disciples how his sufferings were foretold, and were therefore necessary, in fulfillment of the prophecies of the old Testament, and in order that repentance and remission of sins might be preached in his name among all nations. (See golden text.) 2. The sufferings themselves.—In the lesson on the Lord's Supper, (Lesson 6), we had the mental sufferings of anticipation and preparation; and in the Lesson of The Cross (10), we had both the mental and physical sufferings, detailed in a fearfully vivid manner. These sufferings were both of body and soul—the human body and human soul, to which the union of divinity gave value and enabled endurance. 3. The issue of those sufferings.—1. The redemption of believers; 2. The establishment of the Gospel; 3. The great commission to preach that Gospel to all nations; 4. The promise of the Holy Spirit; 5. The ascension into heaven, (Lesson 12.)

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1. WORSHIP.—THE ALTAR REBUILT. 1-6.—Without waiting to build the temple, the priests went energetically to work, and rebuilt the altar for burnt sacrifices, (v. 2) as was required in Num. 28:3; Deut. 12:5, 6. This altar was built on the same foundation upon which the altar of Solomon had stood. Morning and evening sacrifices were offered regularly, beginning with the first day of Tisri, the 7th month, (v. 6). In accordance with Exod. 29:38-42; Num. 29:1, 12; Deut. 12:5, 6 people assembled, with one accord, to sacrifice and to keep the feasts of Trumpets and Tabernacles. Ex. 23:16; 29:38; Lev. 23:24, 34; Deut. 16:13; Neh. 8:14-17. They regularly observed all the appointed feasts of the Mosaic law, and offered all the occasional as well as regular sacrifices of the Mosaic ritual. See Num. 28:17; Deut. 16:10, 16. Thus their worship was regularly re-established before even the foundation of the temple was laid, they believing that by so doing they placed themselves under God's care and protection and were, therefore, safe from the surrounding hostile nations whom they dreaded.

OUR LESSON.

2. WORKING.—OR THE TEMPLE BEGUN. 7-9.—In the meantime preparations for rebuilding the temple were made, according to the Decree of Cyrus. Ezra 6:3-5. Masons and carpenters were hired (v. 7) and provisions, wine and oil were sent to the Phenicians to pay them for cutting and transporting cedars to Joppa, by sea, in rafts. (See 1 Kings 5:6-11; 2 Chron. 2:3-16; 1 Kings 5:9.) Then, in the second month of the next year, say May, (Zif, Zerubbabel and Jeshua, (Joshua, margin), the work of rebuilding the temple began, and the foundation was laid, the Levites being appointed overseers of the work, and they entered upon the work with zeal and great unanimity; the heads of the two Levitical houses (or families) to which the work was given in charge, were Jeshua, the High Priest, and Kadmiel, Ezra 2:40. The family of Henadad assisted.

OUR LESSON.

3. PRAISING.—OR JOYFULNESS MANIFESTED. 10-13.—As was to be expected, great joy was felt by all, when the foundation of the new temple was laid. According to the ritual established by David, 1 Chron. 16:1; 2 Chron. 2:2, the priests, trumpet-bands and claid in magnificent official robes, alternated with the descendants of Asaph in responsively singing praises to God, (see 1 Chron. 16:34-41). A great shout of joy went up from the people; but the oldest ones, who remembered the old temple, could not refrain from giving loud vent to their sorrowful remembrances, with which the joyful shouts of the young men blended, as they loudly gave audible tokens of their thankful happiness.

QUERY.

A member of the church at A. fully withdraws from his church and is received by the neighboring church at B. Thereupon the church at A. formally withdraws fellowship from the church at B. for receiving her member. What is the Scriptural method to be pursued by those churches in order to a reconciliation with each other?

ENQUIRER.

Bladen Springs, Dec. 7th. REPLY.—If no principle is involved in the case, the question is one of courtesy. The church at B. should express regret at its hasty action and ask a formal letter of dismission for the member, and a restoration of fraternal relations. The church at A. should receive the acknowledgements cordially, grant the requests of its neighbor and express the hope that the fraternal relations thus restored might be maintained without interruption. The adjustment should begin where the difficulty began.

SUNDAY-SCHOOL TEACHER.

Do you need some help in preparing your lessons? Perhaps you have few books; then you need condensed help. Perhaps you have little time; then you want *Multum in Parvo* and the best for a little money. You can find nothing better than the *Baptist Teacher*, issued monthly. It has lesson expositions, helps, illustrations. The editor, Dr. P. S. Henson, writes the most timely and rare editorials; and there are articles of value every month from able Sunday-school writers. Don't cheat your class of the benefit you may get; but send at once for the *Baptist Teacher*. Get up a club, or go alone if need be. The club price for five copies for one year, is only \$2.65. Single copy, 75 cents. It is published at 1420 Chestnut St., Phila.

The Central Committee on Woman's Work in Ala.

The Home Mission Board of the Southern Baptist Convention has located the Central Committee on Woman's Work in Alabama in Selma. It is the purpose of the Committee to press its work earnestly and diligently, and as it will be impossible to obtain the addresses of all the ladies with whom the Secretary wishes to communicate, the pastors are most respectfully requested to assist in the development of the strength and resources of the female membership of the churches in the State. They can do this by sending the addresses of active, energetic ladies to the President of the Committee, and by assisting the ladies in the establishment of missionary societies in their churches. As soon as a society is formed, its secretary is requested to send a postal card, containing the names of its officers, and of the church in which it has been formed to Mrs. S. F. PRESTRIDGE, Selma, Ala., Pres. Cent. Com. Wom. Work in Ala.

ALABAMA NEWS.

Marengo county is out of debt. Fayetteville had a \$26,000 fire recently. Corn is selling at 50 cts. a bushel in Rockford. The firemen's supper in Marion netted \$105. Hogs are selling in Jackson county at 2 cts. gross. The dwelling of A. J. Brown, near Attala, was recently burned. Benjamin Fordham shot Jno. Staring in Henry Co. recently. Mrs. R. McQueen, of Greenville, broke one of her wrists recently. The residence of Mrs. Born, in Blount county, was recently burned. Wm. Walters, of Bullock county, had two mules drowned recently. The Legislature is now having a recess until after the holidays. The house of Mrs. Dorman, near Chappell Hill, was burned recently. Two registered letters were stolen from the Ashland postoffice recently. Frank Bartleson was found dead in a house near Cherokee recently. A. S. Stockdale has assumed the duties of editor of the *Ashland News*. The gin house of T. W. Bailey, of Marengo county, was burned recently. There were 18 marriage licenses issued in Jackson county in November. Gurley H. Gibson, of Montgomery, has bought Morgansville, Lowndes county. The new mail route between Kingston and Jones's Switch is now in operation. C. J. Bryan has purchased an interest in, and will be editor of, the *Macon Mail*. During an affray in Abbeville, Dr. W. C. Bethune was badly stabbed by Matthew Arnold. Handly is the name of a new postoffice in Randolph county. Jno. A. DeLamar is postmaster. The Secretary of State will receive proposals to do the public printing on Dec. 30.

The Baptist concert and supper at Alexander City netted over \$50.

F. Shubbs, of Randolph county, committed suicide at the Wedowee on Dec. 6. The Presbyterian Synod of Alabama will meet in Talladega next week.

Mr. Halsey recently fell from a house in Randolph county and was killed. Bishop Cavanaugh presides at the Alabama Conference now in session at Mobile.

The name of the Selma, Marion & Memphis has been changed to Selma Greensboro road.

T. C. Williams, of Hayneville, had his hand mangled while gaming recently.

Frank Jones, of Auburn, was killed by a negro, Dec. 10, in a most brutal manner.

Governor Cobb has appointed Col. Jno. W. Winter his aid-de-camp, with rank of Lieut. Colonel.

Biglers entered the store of I. B. Riche & Co., of Marengo county, recently. Loss about \$30.

There was a light snowfall throughout the section of the country on the night of Dec. 9; so "they say."

In Greensboro, Dec. 7, Wm. Dorman shot and instantly killed James N. Williams.

Geo. named Henry Jackson has been convicted in Birmingham of robbing Maj. Wadsworth's house in June.

W. Warrington has presented the Greenville Light Guards the old banner of the 17th Alabama Confederate troop.

Eight hogs and 8 bales of cotton, the former belonging to Dick Taylor, colored, and the latter to different parties, were burned near Greensboro Dec. 7.

Wm. Lindsey, near Moulton, recently lost his crib, 200 bushels of corn, 500 pounds of fodder, and 50 bushels of cotton seed, by fire.

The North Ala. Conference (Methodist) resolved to unite with the Alabama Conference in the publication of a medical organ.

The gin house and screw, with 20 bales of cotton and 400 bushels of seed, belonging to Col. Brewer, near Whitehall, were recently burned.

The house occupied by Ed. Butterfield, property of Mrs. H. Blackman, of Union Springs, was recently consumed by fire.

A station in Wetumpka was recently entered by burglars, and everything in it was available, including all the hogs, &c., was stolen.

The store of Houghton & Lasseter, of Union Springs, was recently entered and robbed to a considerable amount.

The paper recently given by the ladies of the Episcopal church, in Union Springs, resulted in a net profit of \$38.

The session of the Grand Lodge of Odd Fellows will be held in Tuscaloosa on January 18, and promises to be a very interesting one.

J. W. Martin, formerly a well-known citizen of Macon county, was killed in Florida, December 3, by a mule.

The present Legislature is composed of 67 planters and farmers, 42 lawyers, 1 physician, 1 insurance agent and 1 merchant.

An old negro man was recently found in the cellar of a store in Marion, where, as he said, he had been for a week, without food. He has since died.

The Alabama Presbytery of the Cumberland and Presbyterian church met in Columbia Dec. 12. The opening sermon was preached by Rev. Thomas Stabb.

The annual convention of the Perry County Medical Association was held in Uniontown recently; Dr. W. W. Henson, of Marion, President, and Dr. Bradfield, of Uniontown, Secretary.

The Methodist S. S. of Union Springs celebrated its 5th anniversary Dec. 15. A banner was presented to the class by Prof. W. W. Wilkerson, and the presentation was accompanied with a "sensible and appropriate address."

MARRIED. In Montgomery, Dec. 12, J. Andrew LaPrade and Clara A. Swatt.

Near Hewston, Dec. 1, J. S. King and L. E. Mayo; also, W. D. Wilson and Laura S. Lovelace.

Near Fayetteville, Dec. 10, S. J. Brasher and Emma McRae.

Near Chubbiana, Dec. 5, Henry Cashner and Virginia E. Spradley.

In Chubbiana, Nov. 27, Wm. T. Taylor and Beatrice E. Powell.

Near Wetumpka, Dec. 8, Benj. C. Huggins and Mollie B. Miller.

In Union Springs, Dec. 8, W. A. McAnney and Mrs. Sallie Boykin.

In Union Springs, Dec. 5, Charles H. Hance and Emma Boykin.

In Scottsboro Dec. 12, Willis Lively and Lela Jones.

Near Scottsboro, Dec. 11, Jno. W. Ross and Elizabeth Tipton.

In Barbour county, recently, Thos. Dismukes and Nellie Lee.

In Bartlesville, Russell county, D. S. Johnson and Willie M. Hoynie.

In Perry county, Dec. 11, William Newbome and Nannie Singleton.

In Dale county, Nov. 24, by Rev. W. B. Hampton, Matthew Day and Mrs. Ann Goodwin.

In Selma, Dec. 10, by Rev. R. W. Barnes and Richard L. Brooks and Florence Bradford.

In Selma, Dec. 11, by Rev. Dr. W. C. Cleveland, Capt. Len. Harrison and T. G. Collins.

In Escalante, Dec. 5, W. P. East and Leta Ford; also, Robert Bonds and Emma Greene.

DIED.

In Mobile, Dec. 8, Mrs. Bond. In Mobile, Dec. 8, Henry C. Baldwin, a prominent citizen. Near Uniontown, Dec. 10, Capt. Ned Starwood.

Married.

At the residence of the bride's brother, in Perry Co., on the 12th of December, by Rev. H. E. Longier, Mr. L. Graves and Miss M. E. Sewell.

Death of Our Beloved Pastor.

The Tuscaloosa church is sorely bereaved. Few men of his years equaled Rev. W. W. Sanders in intellectual power and personal magnetism. Simple as a child, yet royal in manhood, he quickly won all who knew him; holding their love with silken cords, and their confidence with hooks of steel. Less than a year ago he came to us a stranger; to-day, by his untimely death, we mourn the loss of both honored pastor and much loved friend.

It is scarcely too much to say, that throughout our membership, in every household, there is sorrowing as for a first-born taken away. Old and young alike deplore his loss. Oh! the aching void! That promised Comforter bring unto us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Bro. Sanders was reared near Dadeville, in this State, educated at Howard College, and inducted into the ministry at Union Springs. Afterward, he entered our Theological Seminary, then located at Greenville, S. C., and during his connection with that institution he preached, with great acceptance, to the church at Wadhwa. From Greenville he went to the University of Virginia. While pursuing studies there, he preached occasionally to the church at Charlottesville, and more frequently in Lynchburg, the home of those kind friends who, a few weeks ago, so tenderly received the invalid in search of health.

Deepening his studies at the University, he responded to our call, and assumed the pastorate of the Tuscaloosa church last January. To fill the pulpit so long occupied by the beloved Williams was no easy task. But the young preacher came in the fullness of the Gospel of Christ. From his first sermon, a masterly presentation of ministerial work, as he conceived it, to his last pathetic appeal, "follow thou me," we listened to his eloquent utterances with unabated interest.

In bearing his health commenced to fail, but so imperceptibly as to attract little attention. Only a few of his eager hearers knew that he was in physical pain while he preached, at the last commencement of his writer's school, that singularly touching and instructive sermon on the Captive Jewish Maiden. In July he was quite sick, but rallied sufficiently to attend the Convention at Talladega. The respite was brief. He was soon prostrated again, and repeated attacks detained him for over two months at the hospitable home of Judge Henderson, whose family ministered most tenderly to the suffering invalid.

Early in October he returned to Tuscaloosa. But medical skill was unavailing. The semi-monthly attacks continued, each one leaving him less able to withstand the next. As a last resort he was sent to the bracing air of Virginia. He was buoyant with hope when he bade us adieu of the 12th inst.; and, as he afterwards wrote, he improved every mile of the way to his destination, Lynchburg. Alas! alas! it was but the first of the upstart of the candle from its socket. On the 25th ult. kind friends, in anxious watchings beside his couch, caught the uncomplaining murmur, "I am in the vale"—and his spirit gently passed from earth. In his 29th year, at the Master's bidding, he laid his well-used armor down. The mournful intelligence reached us on the 28th—"thanking you very much for our loss—he has just entered on an endless Day of Transfiguring."

His young pulpit is draped in black, in token of its sweet symbol—an evergreen anchor, high over it has been placed isomestic cross and a glistering crown, and around the walls and upon the chandelier are the interlaced emblems of our dark night and his bright day. Next Sunday, the 8th inst., has been set apart for Memorial services, to be conducted by Rev. J. C. Foster, under whose roof our departed brother had received, in both health and sickness, so much of the best and gentlest attention.

To our imperfect apprehension how ruthless the search of events, and how ill-fated! Surely the man of noble mind, of lofty intellect, of rare attainment, of moving eloquence, a living epistle of truth and duty—surely such a one consecrated to Gospel work, bereaved by his people, and having power, with all men, is designed by Infinite Wisdom for a long life of great usefulness! And this we argue, indeed, is our gift for gifted young preachers. But God's ways are

not as our ways, nor his thoughts as our thoughts! We bow in silent submission to his will, and mingle our tears with those of the sorrowing mother, sister, brothers, friends. And may they and we find new meaning in the pregnant words: "Follow thou me."

Sore, indeed, is our bereavement. Who now will take our beloved brother's mantle, tenderly gather the smitten flock, bind up the broken hearts, and lead us on to the Good Shepherd? Jno. F. LANNEAU, Dec. 3rd.

OBITUARY.

Departed this life, in the 62d year of her age, near Collierville, Lowndes county, Alabama, Mrs. M. A. M. Hardy, in happy assurance of a blissful immortality beyond the grave.

She was a native of Talbot Co., Ga., and in youth removed to this State, with her father, Judge M. M. Fleming, now of Arkansas, and settled near Mt. Willing, Lowndes county. In her 22d year she made a profession of religion, and united with the Baptist church of Town Creek, Dallas county. She was married to B. F. Hardy in 1843, and after a happy union of 13 years, was left a widow, with three little girls to train and educate for the solemn responsibilities of life. With love unceasing, patience unflinching, and a devotion that knew no faltering, she applied herself to this arduous task, and the rare fidelity with which she acquitted herself of the weighty charge can be truthfully attested by those who knew her best. Richly endowed with a well-balanced mind, discriminating judgment, amiable disposition, and calm, equable temperament, to which were added the rich graces of a ripe Christian character, she passed gently along the pathway of life, shedding a fragrant influence around all with whom she was associated, and illustrating by her conduct the reality of the religion of Jesus, and its purifying, elevating influence on her own heart.

As she lived, so she died! calmly, peacefully, retaining consciousness until her feet entered the icy waters of Jordan, and she was in sight of the other shore; and leaving such undoubted testimony, as affords the most delightful assurance to afflicted friends that she has exchanged the trials and sorrows of this life for full fruition of bliss, and a state of happiness rendered ineffably glorious by a Saviour's smile and presence.

"It matters little at what hour of the day The righteous fall asleep; death cannot come To her unawakened as it fits to die. The less of this cold world, the more of Heaven; The brieflier life, the earlier immortality."

OBITUARY.

Died, at her home in Choctaw Co., Ala., on Dec. 7, 1878, after a brief and painful illness, Mrs. Caroline Spinks, aged 68 years and 3 months.

The subject of this notice was well and favorably known to the writer. She possessed all the qualities of a zealous and faithful Christian, having united with the Baptist church in 1852 and remained a consistent member thereof until the day of her death, of which event she spoke with perfect resignation.

It has not often been our lot to stand by the death-bed of one whose loss was so deeply felt and mourned by so large a circle of relatives and friends; and to them we offer much sympathy in their great bereavement and in the irreparable loss of so devoted a mother, sister and Christian friend. J. G. F.

Died.

In Richland Parish, La., Nov. 27, 1878, Mrs. Louisa Ryan, wife of Thomas G. Ryan, formerly of East Perry county, Alabama. Mrs. Ryan was a member of Ocmulgee church, Perry county, Ala., before her removal to Louisiana. May God bless the surviving husband and motherless children, and sanctify to their good this sad bereavement.

A FRIEND.

From Dr. S. W. Hunter, Baltimore.

Having become familiar with Colden's Liebig's Liquid Extract of Beef and Tonic Investigator, I take pleasure in recommending it as an excellent preparation, combining as it does Food and Tonic in a remarkable way, producing good blood, health and strength. Galt & Co., Selma, Ala., Agents.

It is a fact well established by unquestionable testimony that Hall's Hair Renewer restores, cleanses, brightens, invigorates and restores to its original color and lustre, faded gray or discolored hair, cheaply, quickly and surely. The poorest people prefer to buy it and use it, rather than to proclaim in a manner more forcible than words can delineate, through blanched locks or grizzly beard, that they are aged and passing to decay. A very short trial will convince the most skeptical that it does eradicate the scalp diseases which rob the hair of its color and life.—Fort Scott (Kan.) Daily Monitor.

Chew Jackson's Best Sweet Navy Tobacco.

We know H. Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are of the best quality. Jas. Haggis & Co., Selma, James S. Manly, Moulton, and G. W. West, Mobile, are their agents in this State.

Keep Guard.

A bad cold or cough, the most insidious of all the evils which afflict mankind, ready to seize upon the most unsuspecting, ready to take a practical test of its virtues has never failed to convert the most skeptical into the most ardent admirer of the Compound Honey Tonic. It cures Coughs, Colds, and all diseases of the Throat and Lungs. The editor of one of our religious papers says that a friend of his, suffering with Asthma, informs him that he experienced more benefit from Cousins' Compound Honey Tonic, than from all the various remedies he has tried. If you have a bad cold or cough, remember that Cousins' Compound Honey Tonic is the only remedy you need. It is sold by all Druggists at 50 cents a bottle. dec 3m

"'Tis Sweet to Love, but Oh! how Bitter."

Their acquaintance began innocently, but it was not long before it became a love affair. Her lovelessness excited the admiration of all who knew her, and it is not strange that after a few meetings the Aurora of love irradiated his life, and he wandered in a blissful dream of happiness. His young progress favored, and might have terminated successfully, had he not told his love in a voice which sent a shudder through her frame, and produced a feeling of revulsion fatal to his hopes. He should not have appeared in the refined presence of his lady love when laboring under the disadvantage of a bad cold, when he could have rid himself of it so easily by the use of Cousins' Compound Honey Tonic, a never-failing remedy for Coughs, Colds, and all diseases of the Throat and Lungs. Price 50 cents. For sale by all Druggists. dec 3m

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Benson's Caprine Porous Plaster. This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is the superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new ingredients, which cause it to relieve pain at once, strengthen and soothe other plasters will not, even relieve. For Lameness and Weakness of the back, Rheumatism, Lumbago, Neuralgia, Catarrh of the Bladder, Hemorrhoids, Catarrh of the Uterus, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price 25 cents.

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