

entered into the debate with the "an-

ti's" member. Dr. Ware gave them

some plain talk; but they passed

their resolutions by an overwhelming

majority of 34 to 4.

They may possibly ask, Why

did Dr. Ware not myself go to that

council? For the same reason that

a spy goes into the enemy's lines;

with the difference, we went openly

and unguessed. We wished to know

what they were going to do, or try to

do, at the next meeting of the Associa-

tion, so that we might be ready to

meet them. Thus we became fully

posted as to all their plans. The

Council, by resolution, endorsed their

declarations, and advised the church-

es to join the Association to with-

draw from, and disown, all missionary

churches.

October, 1838.

THE ASSOCIATION WITH BREAST WORK

CHURCH, BUTLER CO.

Elder David Moor was re-elected

moderator by a large majority over

Dr. Peck. The writer was elected

clerk. It was strictly a party vote as

to the moderator, but as they had no

one on the side of the house compe-

tent to keep the minutes, the writer

was elected to the clerkship.

CENTRE RIDGE CHURCH.

Dr. B. Well and his colleagues,

Elder W. K. Kirtan and Deacon Allison,

came again with the letter from

the Centre Ridge church, asking to

be admitted into the Association. At

the same time there were two other

churches which petitioned to be re-

ceived. I knew that one of them

was considered by the "anti's."

The letters were handed to the

clerk. Knowing that Centre Ridge

was rejected at the previous session,

in order to forestall them, I read

the letter from the "anti" church first.

That church was a matter of course

was rejected without objection. I

then read the letter from Benton

church; that church was likewise re-

ceived. Lastly, I read the letter from

Centre Ridge. And, to the surprise

of some, that church was received

without a negative vote! There were

the same reasons still existing for its

rejection. Perhaps they concluded

that as they had the majority they

could do as they pleased; and as

there were other churches as bad as

Centre Ridge, they could safely re-

ceive it, and then at the proper time,

cut them all off at one grand

stroke.

In the reception of the 3 churches

the "anti's" received three additional

delegates to their ranks and the

missionaries six, which saved the As-

sociation of the conservatives.

Had Centre Ridge been rejected

again the "anti's," in the test vote,

would have had a majority of four,

but by its reception the missionaries,

or rather the conservatives, had a

majority of two.

CORRESPONDENCE.

When correspondence was called,

Elder Travis presented correspondence

from the Bethlehem Association.

An objection was made to Travis' be-

ing invited to read a case. After a short

debate, Travis took a seat as messen-

ger from the Association.

THE TEST VOTE.

Elder Isaac Haney was appointed

the year before to prepare the circular

address to the churches. It was

very bitter in its denunciations of all

benevolent enterprises, in conse-

quence of which its adoption was

opposed. As much had been said,

pro et contra, Dr. Hartwell arose with

his Bible in his hand, and addressing

the Chair, said, "We are prepared to

prove all that we do, or wish to do,

from the Bible. All we ask is an

opportunity. Show us where we are

wrong by the Bible, and we will de-

sist." This was a fair challenge

to debate the mission question with

any of its opposers. One of their

preachers arose and sarcastically re-

plied: "I am very unfortunate. I

forgot my Bible this morning. If I

had my Bible I could show him

Scripture that would condemn them."

Elder Travis, who was sitting near

the speaker, drew his Bible from his

pocket and offering it said, "Here,

Bro. Ferguson, you may have

my Bible." Elder F. replied, "I

have not time now," and sat down in

confusion, to the merriment of the

spectators.

THE ANTI-MISSIONARIES SECEDE.

When the question was put on the

adoption of the circular, the moder-

ator, after counting, said that he was

not able to say which side had the

majority. The writer moved that the

vote by yeas and nays be taken;

which motion prevailed.

The roll was called, and the yeas

and nays recorded. The conserva-

tives had a majority. I believe

there were over 100 delegates present

at that meeting. It may be asked,

What did the anti's gain? Well, perhaps

they gained much. We kept our old home-

stead.—The Alabama Baptist Association.

The "anti's" could have left the

Association, but they had wished to

without making any fuss about it;

but not the Association wanted to drive

the missionaries away! That caused

all the trouble. And when they

found they could not do that, they

seceded in a body. Each one got his

hat, and, under the leadership of the

writer, they retired, to meet in convoca-

tion with us no more on earth.

Thus ended our year's strife.

After the secession there was a great

calm, of which I will write in my

next paper.

Bible Association.

Bro. Editor: In this portion of the

State we were separated about two

months, and in addition to being

scared almost to death by the yellow

fever, which visited every day we

would become victims of its power,

and almost afraid to look out of the

house, fearing we should inhale the in-

fectious malarial air. We were shut

out from the columns of the ALABAMA

BAPTIST. And what a treat it

was to be permitted to welcome its

return to our doors, and to the little

ones composing the home circle.

But few of us know how to ap-

preciate blessings and privileges until

we are deprived of them. None

know the worth of the ALABAMA

BAPTIST except those who have read

its columns, for a period, and the cut

off from that privilege. It helps the

children to discharge the house-

hold duties, and to make them

more dutiful. It helps the parents to

discharge parental duties. It helps

the farmer, the stock-raiser, the

day-laborer, in their various avoca-

tions. It aids the church-member to

be more dutiful, obedient, and a

better worker in the vineyard of his

Lord. It helps the minister in the

preparation for Sabbath and pulpit

services. How can we do without it?

How can any Baptist family in the

State of Alabama deny the right, or

ability, or duty, or pleasure of enjoy-

ing the weekly visit of this expositor

of Holy Truth? As for one, I feel

determined, if possible, to place it in

every family belonging to my church-

es, and as many others as possi-

ble.

I am truly glad you are able to re-

duce the price of our organ, as it has

stopped the cry of many. The sub-

scription price is not great, and I

feel safe in saying it is in the range

of pecuniary ability of any man or

woman of ordinary physical ability

to take the paper and pay the sub-

scription price.

A few churches in the South-

west portion of this Association en-

joyed a flying visit from our Evan-

gelist, Elder B. H. Hendon, a short

time since. He and Eld. P. E. Kir-

ven had been on a tour in the south-

ern portion of Cherokee county, to-

gether with Washington county, visit-

ing the churches, and preaching the

Gospel of Christ, so, perhaps, hun-

dreds of who had never heard a Baptist

sermon until our evangelists went

among them. These brethren are

ministers eminently fitted for the

work assigned them. Their hearts

are in the work, and they are doing

all their power to advance the church-

es to a realizing sense of their true

condition, and to stimulate them to a

Bible standard of work. They are

much encouraged by the churches

Alabama Baptist.

SELMA, ALA., JANUARY 9, 1879.

JOHN L. WEST, PUBLISHER.

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

"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 than value received to those who subscribe for it.

VIGILANCE AGAINST TEMPTATION.

As once the Angel sentinels stood at the eastward path to the Tree of Life to prevent guilty man from entering Paradise, with the same stern fidelity should we guard every avenue by which sin can gain admission to our hearts.

For the senses which God has given us to connect us with the outer world and which are the sources of so much pleasure, are the gates through which sin steals into the human heart, like fire into an unguarded city, to ravage and destroy. The eye was made to enjoy the works of God; but here licentiousness forces a passage. The ear was made to listen to the harmonies of nature and heed the oracle of inspiration; but here the flatteries and blasphemies of the world find admittance; and so every faculty which makes this life delightful may be abused.

We cannot even trust our own hearts. They can easily be corrupted. They are like those delicate porcelain vessels of the East, whose stains penetrate into the substance could not be eradicated, and which must therefore be broken because they could not be cleansed. An evil thought will corrupt them. A criminal desire tolerated there for a brief season will be like a hot coal falling on the floor and leaving a permanent, dark blemish upon the spot where it expired.

Wherefore keep thy heart with all diligence; for out of it are the issues of life. Repress its desire for forbidden objects by every means that God has put in your power—by resolution, by prayers, by perusing the Word of God, by meditations on the perfections of God, the sufferings of the cross, the brevity of life, the terrors and glories of eternity. O man, when a sinful object begins to allure, realize that the season of your greatest danger has come; reject it with every power; and herein exercise yourself to have a conscience void of offense toward God and toward men.

The means of safety, which religion proposes, are mainly the study of the Word of God, the conviction of the real facts of existence, and an earnest, devout and perpetual vigilance against sin. Put upon yourselves, dear readers, this Christian armor for the campaign of life and the wars of the Lord, and having done all these things, stand to your posts like faithful soldiers of the cross.

LOSS AND GAIN.

The statistics of Catholicism which have awakened alarm among many overtimid people are explicable by the immense amount of immigration among the people holding that faith. They by no means indicate that any gains are being made, on the whole, from Protestantism. No doubt there is an immense apparent gain. At the time of the Declaration there were 25,000 Catholics in this country; now there cannot be less than 5,000,000. At that time there were 25 priests; now there are 5,358. In 1790 there was one Bishop; now there are 56. And the Catholics at the present time boast of having 5,046 churches, 95 religious houses, 225 conventual establishments, 400 female seminaries and 64 colleges. But these results are due to immigration. The accessions made to that faith mostly from the ranks of the ritualists and from the number of Protestant girls who have been sent to Catholic schools, will not for a moment compare with the number of Catholics who have left the church of Rome either from indifference or else from conviction. The new generations are accustomed to breathe the air of liberty slip away from the Papal grasp, and assert their right to think for themselves in the choice of a religion. During the last ten years as immigration has slackened the Roman Catholics have been losing ground in this country; and notwithstanding their vaunted accessions from Oxford, in Europe also. Before he died Mr. Dupanloup, Bishop of Orleans declared that the Pope

need of the aid of Peter's Pence much now as in the days of Pius. We see by the last accounts that the contributions for the relief of Africa have become ominously small. As a general principle, what value they are willing to pay

FEMALE EDUCATION.

There is no better indication of the progress of a people than the elevation of its women and the respect in which the female sex is held. This thing begins to appear in the Empire of Japan, where female education has the sanction and patronage of the Court. The Empress, who is to be a very able woman, spends her time and money in fostering education and in looking toward the elevation of her countrywomen. Recently she invited a number of girls to the palace to make an exhibition of their needlework. It is worth observing that the education which the imperial lady seeks to promote is one which will prepare the women of Japan to adorn and dignify their spheres. It is not a bad way, as she did not undertake to walk at all. She was laid down in the chapel of the Grotto at the time that the Bishop of the diocese came to give his blessing to the pilgrims from his diocese. No one but the blessed Sister Mary that without any bathing at all, she was standing and walking to her convent, where she now performs all her duties. It appears that the same kind of miracles as have been effected by the statue and the fountain can be effected by the Bishop independently of either. And we have no doubt that the fact is so.

LEAVEN.

Christianity operates by indirect influence even in places which seem to be most inaccessible. The personal holiness which it inspires, and the scientific knowledge which it fosters, make the reluctant homage of the heathen and the infidel. A case in point has recently occurred in Constantinople, the stronghold of Islam, where the honor was rendered to the Gospel by no less a personage than the Sultan himself. The Head of the Islamic faith recently sent for a Christian doctor of note at Constantinople, and when the latter arrived he said to the Sultan with a Bible in his hand, "You are a Christian," said the Sultan, "swear to me upon this Bible that you will tell the truth." I want to know if my lungs are affected, and I have any other organic troubles. The doctor took the oath, and then, touching the Sultan's lungs, found them healthy, as also his general system, except a tendency to nervousness for which horseback exercise was prescribed. This circumstance, upon which no stress has been laid by our contemporaries, appears to us very like the fulfillment of the prophetic Ps. xxi: "The Kings of Sheba and Saba shall offer gifts." For the honor rendered in this instance to the Christian religion was by the very monarch of those lands.

"LYING WONDERS."

It is difficult for us to realize the degree and deplorable superstition which prevails in regions wholly given over to Catholicism. The priests long themselves to imposture. In remote places, in dim lights, in the presence of interested or credulous witnesses, they profess to perform frequent and amazing miracles. In some cases, the cures are precisely of the same sort as those which magicians, spiritualists and the quacks of all ages have claimed the power to perform. In others, they relate to nervous disorders, which every physician knows to be largely influenced by the imagination; and which are often relieved by sympathy or credulity or terror. In others, they are bald deceptions which an investigation would certainly expose; like the wonderful cures at La Salette, "the Valley of Life," as the Abbe Delon describes it. The court at Grenoble investigated the story of "the Holy apparition" there, and found that a half crazy man had personated the Virgin Mary. Yet the spring, where the counterfeit Virgin appeared, had already, in one year, effected more than 100 miraculous cures, and ever so many conversions.

There is another sacred fountain, which needs stirring up. It is at Lourdes, a town of France at the foot of the Pyrenees. In 1858, a poor and unfortunate girl saw the Virgin in a grotto; was cured by a fountain which sprang up on the spot, and bore a command to the priests to build a temple there in honor of the Virgin. Ourselves the church was built; the spring became a spiritual Sarsoga, and just where the Virgin appeared, a marble figure was reared, inscribed with the absurd declaration: "I am the Immaculate conception." It is difficult to believe that, in one year, this Hermitism in stone was visited by half a million of pilgrims—yes, that number after twenty years, the imposture is just as successful as it was at first. The *Annales de Lourdes*, a monthly periodical, records twenty-eight great pilgrimages in the month of September last.

And, as to the cures during that time, they are of the best quality. Such was that of a woman named Joanne Dehan, aged 29. In 1866

cholera left her large abscess in the right leg, and a further had "luxation" of the joint, causing a club foot. But the Countess Limmenger, who kindly sent her to Lourdes, was so sure of the cure that she sent shoes and stockings (which Joanne had been compelled for years to dispense with) with her. On September 13 and 14 she bathed eight times, yet without being cured; but at the ninth bath the sinews of the right leg relaxed sharply, and she fainted with pain. On coming to, she exclaimed, "I am cured." The club foot had been restored to its natural shape. She contracted herself had regained her normal action, and the immense swelling had healed up in a moment, leaving only a redness to show where it had been. That this woman carried her shoes and stockings with her is interesting; but not incredible. I doubt they had a good deal to do in working the miracle.

But this case esteemed less marvelous than that of another crippled woman, "Sister Mary of the Angels." Her condition is not described, but no doubt she was in a bad way, as she did not undertake to walk at all. She was laid down in the chapel of the Grotto at the time that the Bishop of the diocese came to give his blessing to the pilgrims from his diocese. No one but the blessed Sister Mary that without any bathing at all, she was standing and walking to her convent, where she now performs all her duties. It appears that the same kind of miracles as have been effected by the statue and the fountain can be effected by the Bishop independently of either. And we have no doubt that the fact is so.

THE BALLOT.

Dr. Wayland, in the *National Baptist* lectures on the Southern people in regard to their treatment of the Freedmen, makes all for granted that has been said about fraud and violence, and safely argues that no country can prosper under such circumstances. Our contemporary says of the election of the right of suffrage, that it is impossible to deny it in the light of the statements of sworn officers of the United States, culminating in the official declaration of the President. In the light of the full and unimpeachable assertions of responsible newspaper correspondents, like Mr. L. White, a Staff Correspondent of the *Tribune*, and the testimony of indisputable figures.

Yet Dr. Wayland ought to know that the charge has been denied; and that by persons who have no partisan bias, and whose character is without a stain. In comparison with the Southern States, which he surely must have seen, that of the witnesses he adduces is like small dust of the balance. For the President repeats simply what has been told him by Radical officials—most of them without any reputation for veracity, and not to be believed on oath. And besides this, the official reports, which are stamped by men who have been sent to the South to gather or make materials for use in the approaching presidential election. On the other hand, it is claimed that no more fraud and rowdism has been practiced at the precincts of South Carolina and Louisiana than attend popular elections in any part of the country. In Philadelphia and New York it is claimed that the special charges against the South rest upon the unsupported declarations of men who have long since forfeited all claims to respect; upon anonymous letters whose writers shield themselves under the convenient plea that they dare not reveal their names; and upon the manufactured dispatches sent from the South by partisan correspondents.

Under such circumstances we wonder that any Christian, influenced by the ordinary principles which control the judgments of men, to say nothing of the will of God, should venture to condemn a whole people and hold them up to the reproach of mankind. If it should be found that fraud prevailed in one or two districts in South Carolina or Louisiana, as it has been one year after in the cities we have named, it would be an outrage to make the offence sectional at the South and to prosecute it as simply a local at the North. We confess that we know very little personally about the conduct of popular elections. We repair to the ballot box, and vote for those whom we esteem to be the most intelligent and upright of the candidates. And then we return home along streets, thronged with voters, many of whom are engaged in animated conversation, but of whom are orderly and sober. In our district the colored voters largely predominate; yet a Democratic seat to Congress—a gentleman whose character and culture fit him for the position. How the election is managed we do not know; there is certainly no intimidation, and no appearance of unfairness. And the result is one that satisfies all good citizens.

Dr. Wayland's reference to "indisputable figures," and Senator Blaine's singular statement of political arithmetic

metically assumes that the colored people will not vote for a Democratic candidate. This is not true. And the falsity of the premises destroys the whole argument built upon it. Let us have done with all this claptrap which better betrays a presidential candidate than the editor of a Society which aspires to national acceptance and currency. If our contemporary will insist that "all over the Union, voters shall be protected in their rights, and that suffrage shall be restricted to one ballot for every qualified voter," he will find no one objecting to his position. But when he makes imaginary or casual instances of wrong, a pretext for an assault upon an entire section, he is injuring the Society he represents and benefiting not a single human being.

PUNISHMENT OF CONVICTS.

The question: What shall we do with the convicts? has been largely decided by the necessity of reducing the expenses of jails and penitentiaries. To States, struggling with financial difficulties, it has appeared to be an intolerable burden and nuisance to support a set of able-bodied criminals in idleness. Hence convict labor has been farmed out. In all the States which have tested it, this system has proved more economical and satisfactory than that of penal confinement. In Georgia, the principal keeper of the penitentiary, in his biennial report, shows that the State is making a profit out of the labor of its convicts. He estimates that there will be a clear gain of \$15,000, the present year, from the hire of convicts to planters and others. Of the 1,239 convicts, no less than 50 are murderers, 78 have been convicted of manslaughter, 50 of involuntary manslaughter, and 100 of attempt to commit murder.

We think that something else, however, besides the profitable employment of convict labor, should be regarded by the lawmakers of our States. There are some criminals against the laws, who have been incited to violence by a false sense of honor; whose crime is therefore of such a sort, as should not subject them to public degradation. There are others, whose crime is too diabolical to permit that they should have the liberty of outdoor labor. And there are others who, in our judgment, ought not to be imprisoned at all; whose best punishment would be the stocks and the whipping post, especially the latter. Our system of penal legislation may be overhauled to the advantage of the interests of justice, and to the increased security of life and property.

GOOD RECOMMENDATION.

We think that every one who is a subscriber to the *Young Reaper* will heartily join in the following recommendation of Wm. B. Harrell, of Hillsboro, N. C.: "I think the *Young Reaper* decidedly the best Sunday-school paper published by our people; either North or South." We add, any Sunday-school that has not seen the paper can receive 25 copies of back numbers free of charge, by sending to the editor, B. Griffith, D.D., 1420 Chestnut St., Phila.—Ad.

FIELD NOTES.

—Rev. Robert McPheeters, late of Lowndes county, has removed to Columbus, Shelby county.

—Rev. B. W. Whilden has removed from Trinity, Ala., to Quitman, Ga. Our best wishes go with him.

—Rev. B. F. Riky has removed from Albany, Ga., to Bellville, Conecuh county, Alabama. Correspondents are requested to address him hereafter at the latter place.

—Rev. W. E. Lloyd, of Auburn, will enter upon his new field of labor soon—on one village and three country churches. He promises to interest himself in behalf of our people. He will co-operate with the Central Committee on Woman's Work in forming Woman's Work societies.

—I enclose you \$4.00, for two of which you will continue your paper to me for a year. I don't think I could do well without it. I always gladly welcome its visits, and the more I read it the better I am pleased with it. Your paper and *Kind Words* are papers which every Baptist in the State ought to have.—S. R. McDuff, Cedar Grove.

—Dr. Shackelford, of Forrest City, will soon leave our state, and return to North Alabama. His health has been very poor for some time, and the step he is about to take seems to be necessary to his improvement. Indeed, we are sorry to know that Bro. Shackelford is to leave Arkansas.—*Western Baptist*. We regret that Bro. Shackelford's health is impaired, but shall be glad to have him back in Alabama.

—"Will you set my figures forward 3 months for 50 cents, or do you send the paper only to new subscribers 3 months for that sum? I want the paper, but it is inconvenient to pay a full year's subscription just now." Certainly, we will set your figures forward 3 months for 50 cents. It gives us more trouble of course to get small amounts; but we have never complained of the trouble, and are glad to accommodate our friends by receiving a little at a time on their subscriptions when it is not convenient for them to pay for a year at once.

—We call the attention of our readers to the advertisement of *Brace's* and *Ivory* Whens in another column. We believe Bro. Ivory to be a worthy and honest man, and we bespeak for him the confidence and patronage of all who may feel disposed to test the wheat.

—Rev. W. Wilkes, our District Evangelist, preached at Cedar Grove church on Saturday, Nov. 23d, and at our church on Sunday, the 24th, to a large and attentive audience. He preached on his plain, practical sermons with great force and zeal. He is an able and zealous worker in our Master's cause. We appreciated his visit and sermon very much—his first at our church—and hope it will not be long before he can visit us again.—S. R. McDuff, Cedar Grove, Dec. 21.

—A good brother who was at one time a subscriber to the *Baptist*, writes: "You have not had my name on your subscription book since you have had control of the paper. Yesterday my daughter said to me, 'Pa, when you get a dollar that you can spare, please let me have it; I want to send for the *Baptist*.' I have only one which you will find enclosed. Send her the paper to this office. If I had the means I would subscribe for a large number and have them sent to my wife and not allow to pay the subscription price." May the Lord bless you, brother, and make the paper a blessing to you and yours.

—If it will not be asking too much, I would like to make the following statement in the *ALABAMA BAPTIST*: In condensing the minutes of the General Association for publication, my report on amount collected for missions is not as full as I would like to have it. I promised that each place should have credit for the amount contributed, and that it would be published in the *ALABAMA BAPTIST*. The following are the places, with the amounts: Precept \$3.20; Geneva \$10.08; Goodhope \$3.20; Lebanon \$7.53; Oliveville \$3.00; making a total of \$35.15 as published in the above minutes.—J. S. Yarbrough, Orion, Ala., Dec. 26, 1878.

—Bro. P. E. Kirven writes, Dec. 18th: "I have just returned from a fifteen days tour among the churches and through a portion of the destitute region of Clarke county. The complaint of 'no money' is becoming louder. Riding as a missionary, while always involving self-sacrifice, is now very trying. The reduction in the price of the *ALABAMA BAPTIST* ought to induce our people everywhere to take it. A horrible murder was perpetrated about nine miles below Jackson, Clarke county, near where I was preaching on Sunday morning, Dec. 8th. A Mrs. Eicheide was found by her husband lying in their spring dead with marks of violence on her person. Later advices state that the husband of the deceased was arrested on charge of the crime."

—The question of the treatment of Rev. H. Woodsmall in South Western Georgia, is settled by a letter over his own signature, dated Leesburg, Nov. 1, 1878; and published in the Index of Nov. 18. The letter is written in a gentle spirit. "The winter has been ten days in South Western Georgia, laboring among the colored people, and cordially received by the writer. At Valdosta he was kindly aided by Judge R. A. Peoples and brother Middleton. Mr. Woodsmall visited the fair at Thomasville, where he was surprised to find the exhibition so good, and admired especially the taste and enterprise manifested by the ladies. He concludes his letter by saying of the brethren further South: 'The people of Leesburg and vicinity are very clever and warm hearted as I find the people generally in South Western Georgia, and my visit has been exceedingly pleasant.'"

—The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Astor Place, on Thursday, December 5, at half past three, P. M. Wm. H. Allen, Esq., LL.D., President in the chair. "Two widely organized societies were recognized as auxiliaries: one each in Alabama and Iowa. If the foreign correspondence of the month were letters respecting work in Mexico; from A. B. King of Liberia, asking for Arabic Scriptures for Mohammedans in Africa. Mr. Bliss sends a long and valuable paper respecting the openings for larger work in Persia and the Caucasus. Grants of books were made for sale by the Society's colporteurs in the South and West, amounting in value to \$5,000. Besides these, about 6,700 volumes were granted for home and foreign distribution, to various auxiliaries and other societies, churches and individuals. Of these, nine volumes were in raised letter for the blind, and about 1,400 for foreign lands. The receipts for November were \$38,775.87; copies of Scripture issued, 74,010.

LITERARY NOTICES.

BLACKWOOD'S MAGAZINE, for December has been republished by the Leonard Scott Publishing Company, 41 Barclay street, New York, and fully sustains the reputation of this famous magazine, as always containing something fresh and instructive, and furnishing the best stories that are published in periodical literature.

TOPICS FOR DAILY PRAYER-MEETINGS for 1879. Ex. Com. Young Men's Christian Association, Corner 23d St. and 4th Avenue, N. Y. This is an excellent little manual; its topics and scriptural references seem to have been well selected. Price 5 cents a copy or 50 cents per dozen.

THE DOMESTIC MONTHLY is published by Blake & Co., 849 Broadway, New York. It is \$1.50 per year, inclusive of pattern premium. Specimen copies 15 cents.

The January number, just come to hand, is full of information concerning current fashions, and the latest array of stylish designs for costumes and garments of every description.

that it contains, cannot fail to delight the feminine taste, be it ever so fastidious.

THE PREACHER AND HOMILETIC MONTHLY. A magazine of Sermons, Dec. 1878. New York: Religious Newspaper Agency, 21 Barclay St.

Several notable clergymen give sermons to the present number. Among whom are Drs. Talmage, Storrs and Deems, Dean Stanley and Bishop Simpson. There is also a discourse by a Jewish Rabbi. Sketches for ministers, communions, children, temperance meetings &c., follow. A valuable department is given to ministerial interchanges of opinion, and another to the meanings of texts. Price \$2.50 a year, 25 cts. a number.

EVOLUTION EVOLVED: A Review of Darwin, Huxley and Haeckel. By Wilford. New York: Hall & Co., 1234 Broadway. Paper \$1.00.

A well printed octavo, with a frontispiece exhibiting the picture of the six leading Evolutionists of the age. The author undertakes to show that the current doctrine of evolution is untenable: that it does not explain the facts of nature; that it finds chasms in the relations of orders and species which it cannot bridge; and that the evolutionists are inconsistent with each other and with themselves, and even furnish the proofs that overthrow their own doctrine. Thus it is conclusively shown that there is nothing, yet adduced by these infidel scientists, to justify their rejection of the doctrine that "the world and all that dwell therein" were made by God. The author adduces a large variety of particulars, showing that he has traversed the whole field of controversy. In opposition to the materialists he maintains that life and mind are just as true substances as the body is. And upon the basis of the scientific doctrine that substance is indestructible, he grounds an ingenious argument for the immortality of the soul. We do not always agree with our author, as for instance in the argument just mentioned which seems to us to prove too much,—yet we find the discussion able, timely and instructive.

THE LIGHT: IS IT WANNING? Why? How much? and What Shall We Do? Fletcher Price Essay, 1879. By Rev. A. F. Dickson, Tuscaloosa, Ala. Boston: Congregational Publishing Society. Congregational House, Beacon St. Price \$1.

The design of Dr. Fletcher in contributing a special fund for prize essays was to call attention to the lamentable fact that Christianity excites so little practical influence in the world; and thus awaken a deeper sense of obligation in Christians to devote themselves to the illustration and extension of the religion they profess. The present volume is an eloquent presentation of the evil and the remedy. We have rarely met with an essay that has interested us so deeply. It is characterized by rare excellencies; cogency of argument, brilliancy of illustration, philosophical depth and devotional fervor. The author has investigated the subject with broad yet searching vision. He shows how much Christianity has done; in what particulars its advocates have failed to apply it; and in what manner it must be employed to bless and renovate the hearts and the societies of men. We trust that an essay so felicitous in its style, so fresh and suggestive in its discussions, so tender in its appeals, and so soulful with conviction, may be widely scattered among the Christian households of our country.

BOSTON MONDAY LECTURES. CONSCIENCE, with preludes on current events. By Joseph Cook, Boston: Houghton Osgood & Co. 1879. Price \$1.50.

These lectures, like those which have preceded, were reported in the *Boston Daily Advertiser* and subsequently revised by Mr. Cook. In printing them in the present permanent form the publishers have wisely concluded to retain those expressions which indicate the occasion on which they were delivered and the immediate effect they produced. It is important that the lectures should as far as practicable retain their popular character. In the present volume the lectures are ten in number, embracing the following themes: Unexplored Remains in Conscience; Solar Self-Culture; Physical Tangibility of Moral Law; Matthew Arnold's Views on Conscience; Organic Instincts in Conscience; The First Cause as Personal; Is Conscience Infallible? Conscience as the Foundation of the Religion of Science; The Laughter of the Soul at Itself; and Shakespeare on Conscience. A group of preludes follows, relating to subjects of present and urgent interest: Insurrections of Hunger; Bachelor and Family Wages; English Civil Service Reform; Duty of Wealth to Missions; Enfranchised Ignorance in the South; Indigent Infidelity; California the Door to China; Free Tabernacles in Great Towns; Magdalen in Cities; Young Men in Politics. At present the vastness and variety of the themes forbid more than this mere recital of titles. Mr. Cook is the greatest of living lecturers, and this volume is the finest production of his consecrated genius.

A Good Letter in a Good Spirit.

[The spirit of the following communication is so good that, although intended for our eyes only, we feel constrained to give it to our readers. We shall welcome Bro. Teague's articles to our columns.]

MEANS EDITORS: Released again from distracting connection with secular affairs, I shall resume more fully my great life-work; and as an unconstrained disposition to talk to men of things divine, accounts for the shape of that life-work; and a similar disposition, for the much writing I have done—I shall resume the pen again, on occasion, but little used of late. Your columns, when open to me will, perhaps, be the usual medium. "Alabama" may just as well be assured, that I am not looking out for flatteries or insults. If a "first-class explosion" should ever occur, in any quarter, I do not expect to be blown up; much less do I propose to apply a "fuse" to combustible matter, wherever it may exist. The Lord has been good to me, and brought me out "into a large place," putting before me the prospect of a quiet old age of undistracted service. So, at least, I read the signs. "Let no man trouble me;" I shall trouble no man. The results of my humble labors with my churches, and in the destitute communities adjacent, and the labors of others just about me, may be about all the news I shall have to communicate.

Wishing you, and all others similarly engaged, the most divine success, I am, as ever, yours,

E. B. TEAGUE.

State Missions.

The friends of State Missions will be gratified to learn that the work is being vigorously and successfully pushed forward. Two new fields have been mapped out since the Convention, and two earnest, devoted men appointed to occupy them. Since Nov. 1st, Rev. B. F. Hendon has been laboring in the bounds of the Bigbee Association, and with Rev. P. E. Kirven, is endeavoring to meet the destitution that abounds in Choctaw, and especially Washington county. Rev. F. C. David has been appointed as evangelist in the territory of Tuskegee, East Liberty, and Tallapoosa River Association.

At our annual meetings in the fall the work was heartily endorsed and ever-present pledges were redeemed and generous contributions, in cash and pledges, were made for its future support.

Our evangelists have won their way into the hearts of the people. More earnest, self-sacrificing men cannot be found anywhere. They see and feel the great importance of the work in which they are engaged; and are greatly cheered by the tokens of God's approval of their labors, as well as by the approval of their brethren.

During the quarter ending Sept. 30th, there were baptized, in connection with their labors, 152 persons, and twenty-five Sunday schools were organized. During the present year, the labors of the evangelists will be given more immediately to the strengthening of the weaker churches, and to places where there is positive destitution. They will not have an opportunity of collecting many of the pledges made by the stronger churches for their support. I would, therefore, urge brethren and churches who are supporting this work to send me their pledges, or at least a part of them, during the money season, so that our brethren may not be hindered in their work.

T. M. BAILEY,
Cor. Sec. S. M. B.
Marion, Jan. 1st, 1879.

ORDINATION.

Last Friday evening, Dec. 13, 1878, in response to a call from the Tuskegee Baptist church, a presbytery composed of Brethren J. B. Hawthorne, of Montgomery, Z. D. Roby, of Tuskegee, and J. J. Cloud, of LaPlace, met in the pastor's study, and proceeded to examine Bro. Henry W. Battle, with reference to his call and qualifications for the work of the Gospel ministry. Rev. J. B. Hawthorne was elected chairman, and Rev. J. J. Cloud secretary.

The candidate was carried through a very thorough and rigid examination which gave perfect satisfaction to all. The presbytery then repaired to the church where an unusually large congregation had assembled, and proceeded with the ordination in the following order: Sermon, by Dr. Hawthorne, from the text, "And how shall they preach except they be sent?" Rom. 10:15. Ordination prayer, by Rev. J. J. Cloud. Charge, by Rev. Z. D. Roby. Presentation of the Bible, by Rev. J. J. Cloud. Right hand of fellowship, by the presbytery, and benediction by the candidate.

Bro. Battle is quite a young man, therefore, he has our warmest sympathies and earnest prayers in the sacred and responsible work that is before him. He is pious, intelligent, and eloquent—destined to make his mark in the world.

J. J. CLOUD, Secy.

Then and Now.

A good many of the readers of the ALABAMA BAPTIST remember the enthusiastic meeting we had on Friday night of our last State Convention, when the subject of State Missions was under consideration. The brethren were enthusiastic over the report, and over the good speeches delivered, generally, and seemed to vie with each other in pledging for themselves and for their churches for the support of the Corresponding Secretary of the State Board. A goodly sum was subscribed.

Now six months have nearly passed by, and how much of the amount subscribed has been paid? Just \$223.50. The Secretary has no source to look to for his salary, and necessary expenses, but to the pledges made at the Convention. When he visits the churches in any Evangelist's field, his collections are all turned over to that evangelist for his support. Think of it, brethren, \$223.50 to support a family six months, pay traveling expenses, &c.

I have heard of a Methodist Bishop who, when offering prayer at the ordination of some young ministers, asked God to "keep them poor, that they might be kept humble." A veteran minister, near to him, cried out, "No use, bishop, to ask God about that; the people will attend to it." Doubtless I am like other men, in some danger of getting proud, but if brethren and churches will redeem their pledges, or at least a part of them just now, it will relieve my wants, cheer my heart in a good work, for which I have sacrificed so little, and I will promise them that, with God's help, I will try and keep humble.

T. M. BAILEY,

Cor. Sec. S. M. B.

Marion, Jan. 1st, 1879.

New-Year and Christmas Gifts.

Our friends who have recently made special pledges to the Board of Foreign Missions, to be redeemed by the 1st of January next, are aware, of course, that the redemption of these pledges at maturity will be received by the Board as very gratifying New-Year Offerings. To other friends, who are not specially pledged to us, but who are ever pledged to God, by virtue of their Christian character, to maintain "in all the world" the cause of Christ, we would respectfully suggest that never has the close of any year been reached by them when the gifts of faith and love were more acceptable to, and more needed by, our missionaries, than they are in the Christmas week of 1878. Indeed, unless the supporters of the Lord Jesus among the nations come speedily to the relief of his work, the festivities upon us will be only wormwood to the hearts of those who are held responsible for its conduct. May not the spectacle be witnessed, by men and angels, of a Christian people in joyous commemoration of the advent of him, the great object of whose coming is left by the same Christian people, to neglect and discredit! Remember, we plead for him who gave himself for us; and "the glad tidings" of whose salvation we are to give "to all people."

"For him, let endless prayer be made,
And endless praises crown his head.
To him, let rich perfume arise,
With every morning sacrifice."

H. A. TUPPER,

Cor. Sec.

Richmond, Va., 1878.

Appointments.

In Gulf Coast Association for Rev. W. G. Curry.

1. Shell Banks church, Saturday and Sunday, Feb. 1 and 2, 11 o'clock, a. m., and 6 1/2 o'clock, p. m.

2. Daphne, Tuesday, Feb. 4, 11 o'clock, a. m.

3. Union church, Saturday and Sunday, Feb. 8 and 9, 11 o'clock, a. m., and perhaps at night.

4. Grand Bay church, Tuesday, Feb. 11, 11 o'clock, a. m., and perhaps at night.

5. Bayou LaBatre, Wednesday, Feb. 12, 11 o'clock, a. m., and 6 1/2 o'clock, p. m.

6. Friendship church, Thursday, Feb. 13, at night, and perhaps Friday night, 14th.

7. Whistler, Saturday and Sunday, Feb. 15 and 16.

In addition, he may preach at some other places in traveling from one appointment to another. Arrangements will be made for his conveyance.

A. B. COUCH.

At the recent session of the General Association of Missouri, the sum of \$32.45 was collected for the Home and Indian Mission Board. After an address by Dr. John A. Broadus a contribution of \$132.50 was made to the Southern Baptist Theological Institution. Arrangements were adopted for the holding of Ministers Institutes for the benefit of colored preachers. The Woman's Mission Society has raised over \$700 during the year.

A Kentuckian, believing that cave life is conducive of longevity, has fitted up a cave for his residence. The ground is floored over, and comfortable furniture has been put in, but the rock walls and roof have not been covered, the occupant's idea being that they impart a good influence on his health.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Lesson for January 19, 1879.

THE MISSION OF NEHEMIAH.

Neh. 2:1-8.

GOLDEN TEXT.—The God of heaven, he will prosper us: therefore we his servants will arise and build.—Neh. 2:20.

EXPOSITION.

INTRODUCTORY.—The chief character of this lesson is Nehemiah, a pious and patriotic Jew, of royal descent, who occupied the high and honorable post of cup-bearer, (or butler, perhaps,) to the greatest king then on earth, Artaxerxes Longimanus, King of Persia, (Est. 1:2; and Dan. 8:2) and who began to reign about 466 B.C. This being the 20th year of his reign would be 445 B.C. Though born and reared in exile, Nehemiah was eminently a patriotic Jew. Reports of the desolate and desolate condition of Jerusalem affected his heart sadly and made him mourn and weep. Neh. 1:4. Nehemiah conceived the idea of going himself to rebuild and fortify Jerusalem, and until after Christmas, November, until after, or before, April, four months, he prayed over the matter, waiting for a favorable opportunity to prefer the request of our lesson. First, he could not speak to the king until addressed; and second, it was a dangerous thing to express a desire to leave the service of a capricious Eastern despot. It was uncourtly to manifest the least sadness or want of their fullest in the king's presence, as that might indicate dissatisfaction, which was a crime punished with death.

1.—HIS SADNESS.—And yet he was sad—sad at heart—and he could not altogether, or always, conceal its appearance. So, one day, when the king was probably dining in private with his queen, or chief wife, he observed the sadness on Nehemiah's countenance and asked him why it was. Nehemiah realizes that the longed-for time for preferring his request has come, and though greatly afraid lest his request should be denied, or lest the capricious despot should manifest anger, he, at once replies that he is sad on account of the waste and desolate condition of Jerusalem, the place of his father's sepulchres. This reply indicates that he belonged to the family of David, for the royal family only were buried in the city. This was putting the matter in a strong light before the king; for, in the East, no feeling is stronger than respect for the graves of ancestors.

2.—THE REQUEST.—Divining instantly that his favorite has some request to make, and being in a good humor, the king asks what the request is. First, Nehemiah lifts his heart in silent prayer to God to grant him the king's favor, and help him in this time of need, and then he boldly prefers a request which amounts to this—that he wishes to be made governor of Judea, with a commission to rebuild the walls of Jerusalem and the city itself. The king asks how long he wished to be gone, and on Nehemiah's setting a time for his return, the king grants his request.

3.—THE REQUEST GRANTED.—The king not only commissions Nehemiah but does much more at his special request. He gives letters to all the *satraps*, or viceroys, on the way, to conduct him safely and render him all necessary assistance in his journey to Judah, and also, a letter to the keeper of the royal parks or forests of Palestine, which would enable Nehemiah to cut down timber and thus obtain lumber for building purposes—such as beams for the "palace" or castle, in the temple, (the tower of Antonia) and for the gates of the city, and for the house in which he should dwell himself, (Neh. 3:7; 7:2.) All this was very generous on the part of Artaxerxes, and showed that his heart was, indeed, influenced by divine power, in answer to devout prayer.

ALABAMA NEWS.

Saturday, January 4, Selma had a snow-fall of about 1 inch.

B. Steinhardt, of Greensboro, broke his collar bone by falling on the side walk, Dec. 26.

Hale county issued 281 marriage licenses last year.

The store of T. Weis, of Claiborne, was burned.

The Methodist supper in Greensboro realized \$50.

The city election in Birmingham is to be contested.

In North Port, Sid Rice severely stabbed Gray Fowler.

The supper at Perdue Hill, 18th St., netted \$52.30.

The new depot at Wetumpka will soon be completed.

A negro was frozen to death in Huntsville recently.

A paper was started at Collinsville, Dec. 10th county.

The cemetery at Alexander city, 18th ult., realized \$40.

The Presbyterian supper at Union Springs netted \$74.

Capt. R. P. Potts, representative from Sumter, died Dec. 17.

Sixty marriage licenses were issued in Perry county in December.

The wife of S. S. Strength fell dead recently.

Highway robberies and petty thefts are of daily occurrence in Eufaula.

Jas. Thomas has resigned as superintendent of the Eureka Iron Works.

McKee is killed by Jos. Peters, near Cuba station, recently.

H. L. Stevenson has been appointed financial agent for Calhoun College.

Ino. Balford, of West Perry, who broke his leg a few days ago, has since died.

In a difficulty at Hurtville, Dec. 26, three men, Jesse Williams, Charles Boram and B. Long, were seriously shot.

Col. Robert Meek has resigned as superintendent of the S. & N. R. R. Col. B. Dumas has been appointed in his stead.

Hog cholera is said to be raging in Lee county.

A locomotive on the A. G. S. R. exploded below Fort Payne, recently, killing the engineer and dangerously wounding the fireman.

The *Enterprise* says not less than 1,328 fights occurred in Mobile on Christmas day.

In a difficulty in Montevallo, on Christmas eve, M. Geisler received a flesh wound in the arm.

Walter S. Meroney sprained his ankle very severely in Columbiana recently.

Montevallo had a Christmas tree and a Jacob's ladder, both loaded with presents.

S. V. Hobson, at the Shelby Iron Works, cut his foot very badly with an axe. Squire Hiss Finch, of the same place, received some severe injuries from falling from a flat car.

Rev. Ino. McKenzie of Shelby county, was struck by a male Christmast morning from the effects of which he died soon afterwards.

An old lady near Harpersville, fell and seriously injured herself on the 26th ult.

In an affray near Bragg's, Lowndes county, Wm. Johnson shot William Berry with a pistol, inflicting a dangerous wound.

A negro man was run over by a switch engine at the Montgomery depot, recently, and badly mangled.

It will require two weeks to repair the injuries sustained by the Mary on her last trip up the river.

On Christmas morning, Walter Monroe, of Selma, received a painful wound from the accidental discharge of a parlor rifle.

The entertainment of Pickensville Female Institute was a success. Proceeds amounted to \$22.15.

Luke Robinson, of Randolph Co., killed two hogs which weighed 950 pounds.

Prof. Geo. Bell, of Roanoke, takes charge of the Stilltown High School this year.

During Christmas week, in an affray between Buck Kimbrell and Lloyd Baker, of Walker county, the latter was killed.

A mail route from Jasper, Walker county, to Lattessa, Winston county, has been established.

Chicken fairs predominated about Decatur during the holidays.

A great deal of cotton is being shipped from Huntsville.

M. A. Rabb, of Evergreen, has been admitted to practice in the Supreme Court of Alabama.

H. H. Hawkins has been elected marshal of Evergreen.

Hon. F. B. Bonifay, agent for the M. & M. R. R., paid \$3,263.03 to the tax collector of Conecuh Co.

Escambia county receives a tax of \$5,000 from the M. & M. R. R.

Col. P. D. Bowles, the gallant commander of the 1st Ala., is practicing law in Evergreen.

Eggs are selling at 25c. a dozen in Montgomery.

The Walker County *Times* says the young ladies of that county are considering the propriety of petitioning the Legislature to pass an act to prevent young men from marrying until they are able to support wives.

Potatoes sell for 25c. a bushel in East Perry, recently.

A concert and supper will be given by the people of Larkinsville and vicinity, on Jan. 23, for the benefit of the church.

Gadsden is getting to be an important town in the way of steamboats. It now has a boat from Rome every day in the week, Sunday excepted.

The grocery store of P. H. Hammock, of Opelika, was destroyed by fire on Christmas morning.

There were 35 convictions within the penitentiary walls on Dec. 31.

Messrs. Siskunk & Jordan have just completed a mill at Talladega, for grinding purposes.

The Baptists of Wetumpka had a very elegant church supper and Christmas mission on Christmas night.

There have been three snows in the vicinity of Talladega up to this time.

A white man seriously stabbed a negro in Marion, Dec. 25.

J. R. McKee was dangerously stabbed in the leg, Dec. 25, by Wm. Wimple and Co. Leach.

The Christmas festival at Columbia, Henry Co., closed with an exciting foot race.

J. C. Johnson, of Abbeville, was stricken with paralysis, recently.

There was an old-fashioned gander pulling on Christmas day, at Brackley's store, in Berry Co.

The physicians at Marion have reduced their fees to the ante-bellum standard.

In Bangor, Dec. 24, Joe D. McAndally and Sam Jett.

Near Blountville, Dec. 22, George Fowler and Emma Sanders.

At Blount Springs, Dec. 24, Travis M. Byars and Katie Jones.

Near Scottsboro, Dec. 19, Captain Wm. H. Dicks and Mrs. Annie Jenkins.

Near Mt. Sterling, Bullock county, A. E. Brooks and Fannie Black.

In Union Springs, Dec. 24, James Bradley and Emma E. Vaghot; also, Richard Gray and Lula Echols.

In Troy, Dec. 29, James King and Fannie Herring.

In Union Springs, Dec. 19, David Paul and Kate Cunningham.

In Hale county, Dec. 19, Romulus Brand and Belle Dew.

In Calhoun county, W. M. Bailey and Fannie E. McCulloch; also, W. F. Doss and Fannie Bailey.

In Shelby county, Dec. 23, W. G. Crawford and Lizzie Woods; also, Dec. 19, J. M. Johnson and Tenney Patton; also, Dec. 29, Jno. S. Thompson and Mollie Jenkins.

Near Strassburg, Dec. 24, Dr. A. E. Bivings and S. H. Harrell.

In Blount county, Dec. 22, Prof. W. J. H. Ellis and Martha Deavor.

In Blount county, Dec. 26, W. E. Murphree and Vera Davis.

In Opelika, Dec. 26, Thos. Watkins and Mrs. Sallie M. Mitchell.

In Randolph county, Dec. 24, Jno. Y. Birdsong and Palestine Hornsby.

In Roanoke, Dec. 26, James D. Richards and Nancy A. Lee.

In Barbour county, Jan. 2, Alex. Dasinger and Mary Moore.

In Clayton, Dec. 26, Henry Wright and Charity Ellis; also, Jno. Warwick and Caroline Grissett.

Near Hillsboro, Dec. 19, Captain Jack Rose and Sallie B. Wright.

In Carrollton, Dec. 31, Capt. G. T. Myrick and Emma F. Garrett.

In Tuscaloosa county, Dec. 22, Thos. L. Lohman and Mary E. Mills; also, Dec. 22, Sam Moss and Anna Mitchell.

Near Fitzpatrick's, Dec. 18, Mrs. Thos. Millard.

Near Greensboro, Dec. 25, I. P. Borden.

At Fort Payne, recently, J. J. Hawkins.

In Shelby county, Dec. 27, Walter, little son of E. H. Rascoe.

Near Columbiana, Dec. 19, Mrs. Barney Armstrong.

Near Calera, Dec. 23, Thos. Hand, aged 73.

In Marion, Dec. 26, Bettie Lockett.

Near Fort Brainerd, Barbour Co., Dec. 22, J. A. Siskbury.

In Jasper, Dec. 22, Jack Burton.

In Jasper, Dec. 24, Mrs. Matilda Brown.

In Jasper, Dec. 31, Mrs. Sarah Mooney.

Near Evergreen, Conecuh Co., Ala., Dec. 19, 1878, by Rev. F. Spence, Mr. Joshua A. Lee, of Montgomery county, to Mrs. Mattie Presley.

By Eld. J. K. Ryan, near Butler, Choctaw county, Dec. 12, Mr. S. P. Smith and Miss Mattie Walker, also, at the residence of the bride's father, Dec. 17, Mr. S. E. Davis and Miss Mattie Brunson; also, at the residence of the bride's father, Dec. 19, at 3 p. m., Mr. Wm. H. Hall, of Meridian, Miss., and Miss Ada M. Atkinson, of Peshamata, Ala.; also, on the same day, at Mt. Sterling, Choctaw county, Ala., at 7 p. m., Mr. Wm. L. B. Cooke and Miss Fannie Nettles.

Ezra C. Plumb was born at Mt. Willing, Lowndes Co., Ala., Jan. 30, 1859. He died in Marion, Ala., Dec. 16, 1878.

In the death of this honored and beloved young man, not only the College and the family to which he belonged have experienced a great loss; but also the Church of Christ, which had called him to the Gospel ministry.

His naturally quick and vigorous intellect was developed by the pursuit of high aims and by diligent application to study. His intelligence, manly rectitude and discharge of every allotted duty, kept his name upon the honor-roll of his college course. At an early period of life he became a Christian, and dedicated himself to the work of the ministry. With this end in view, he was prosecuting his studies at Howard College, where he was universally regarded as a model of Christian excellence, and exerted a commanding influence over his fellow students. He was also held in the highest esteem by the Faculty of the Institution. During the last summer, he did valuable missionary

work among the churches of his association. His ardent spirit could not brook the rest he needed; when he saw around him fields white unto the harvest, and when the services of the "boy preacher" were eagerly solicited by the churches. In these labors, prosecuted during an unusually sickly season, he contracted a disease of the liver which culminated in the abscess of which he died. Sudden as the summons was, it did not find him unprepared; he was equally willing to go or stay; he committed himself and all his interests to the sovereign disposal of him whose sacred name he bore. As death approached, his submission was changed into rapture; his last words were, "Come! angels, come!" A lively sorrow was awakened by his decease, and a tender interest for the venerable servant of God, Rev. David Lee, of Mt. Willing, thus called upon to resign a cherished grand-son, who had lived, would have been the staff and glory of his declining years. Yet while we mourn, we rejoice; in the places the departure of the youthful saint has left so solitary, Faith inspires us to sing:

"Thou art gone to the grave but we will not deplore thee,
For thy spirit, thy Guardian and Guide,
He gave thee, he took thee, and he will restore thee;
And Death has no sting for the Savior has died."

E. T. W.

Rev. E. C. Plumb.

At a meeting of the Theological Students of Howard College, a committee consisting of the following members, was appointed, viz: W. N. Hucklebee, J. D. Cook, J. L. Thompson and P. F. Crawford. These submitted the following preamble and resolutions, which were unanimously adopted:

Whereas, it pleased our Heavenly Father to remove from our midst our beloved fellow student, and highly esteemed brother, E. C. Plumb, therefore be it

Resolved, 1st. That our hearts are sorely grieved by the untimely death of our dear brother, who seemed destined to occupy a place among the most efficient laborers in the Master's cause.

Resolved 2nd. That while we bow in humble submission to this dispensation of God's providence, we feel that our State has lost a most gifted son; our denomination a most zealous, pious and faithful young minister; our College a most exemplary and talented student, who bore fair to claim the highest honors in his gift; and the Theological Class a most profound, thoughtful, logical reasoner, and warm-hearted member, whose loss to us is irreparable.

Resolved 3rd. That we record with sad pleasure, for the consolation of his friends and the encouragement of all Christians, these his last expressions, as a testimony of his complete triumph in the hour of death: "I'll soon be there," "I'm not afraid to go," "In whom all my faith dwells," "Tell Grandpa I love him so much," (referring to Rev. David Lee), "Tell all good people I love them so much," "O, tell sinners to love Christ," "Come angels to bear me." After these words, he sang the first stanza of the hymn, "Jesus lover of my soul," and thus gently fell asleep in the arms of Jesus.

Resolved 4th. That we tender our heartfelt sympathies to his bereaved friends and relations, and especially to his aged grand parents.

Resolved 5th. That a copy of these resolutions be forwarded to the ALABAMA BAPTIST, *Hayneville Examiner* and *Marion Commonwealth* for publication; and that a copy be furnished to the President of Howard College to be preserved in the Archives of the Institution, and that a copy be sent to his afflicted relations.

W. N. HUCKLEBEE, Chm.

A. W. MCGAHA, Sec.

OBITUARY.

Died, at her residence in Forkland, Greene Co., Ala., on the morning of December 24th, Mrs. Cornelia A. Hand, wife of Hon. M. W. Hand.

A long and painful illness, in which the end was sadly foreshadowed, was at last successfully terminated by death. For this she was not unprepared, having professed her faith in Christ many years since, and illustrated in her life the beautiful traits of one who habitually "walked with God." Attractive to person, and of a graceful dignity of demeanor, she insensibly won the admiration of all who approached her, and to know her familiarly was to love her. She possessed natural endowments of a high order, and these were cultivated, and in early life brought under the refining power of Christianity, eminently fitting her to enjoy and to dispense the pleasures of social life, and for usefulness in the church of God as well. Domestic in her tastes, her home was her realm, and in it she reigned the sovereign of every heart, but with the modesty and grace of a Christian lady. The silent chamber, the vacant chair by the hearthstone, remind us of a lovely form that has vanished—let us not think into the gloom of the grave, but into the ineffable glory of the life eternal, "forever with the Lord."

Money Received at this Office, and not otherwise received for.

Wm. Melown, \$5.00

Mrs. E. A. McGhee, 2.00

Mrs. Henry Spigener, 2.00

N. E. Drew, 2.00

B. A. Lide, 2.00

W. J. Thornton, 7.50

W. S. Thomas, 2.00

Mrs. M. B. Locklin, 2.00

Mrs. M. W. Hobdy, 2.00

W. A. Brunson, 1.00

Fannie M. Bran, 3.00

J. K. Ryan, 2.00

Rev. F. C. David, 2.00

Eld. R. B. Hall, 1.00

Rev. J. S. Yarbrough, 2.00

N. C. Underwood, 2.00

Rev. T. M. Barbour, 14.00

Rev. C. H. Skelton, 0.00

Mrs. C. M. Draper, 4.00

Mrs. R. M. McDaniel, 4.00

Mrs. M. J. Smith, 2.00

Mrs. L. V. Alexander, 2.00

M. S. Truss, 3.00

James V. Tuttle, 4.00

T. J. Bettie, 4.00

Dr. L. R. Gwaltney, 2.00

Prof. I. B. Valden, 2.00

Bertrand Zachary, 1.00

Mrs. L. A. Jones, 2.00

J. B. Pope, 2.00

Rev. E. T. Fulp, 2.00

J. H. Duke, 2.00

W. Simmons, 2.00

E. Denham, 2.00

T. G. Williams, 2.00

W. G. Boyd, 2.00

J. A. Erwin, 2.00

Miss Kate Nutting, 1.00

G. A. Pearce, 2.00

Rev. J. M. Thomas, 50

Chas. G. Brown, 2.00

James Bryant, 2.00

J. W. Robinson, 2.00

Mrs. N. E. Goodwin, 2.00

Rev. W. J. Riddick, 2.00

R. Y. Woods, 2.00

W. W. Paschal, 2.00

Col. I. C. Brown, 2.00

Amanda Kirby, 1.00

R. H. Pratt, 2.00

R. Meadows, 2.00

Rev. W. M. Farrior, 4.00

A. B. Tidmore, 8.00

Mrs. Susan Keith, 2.00

M. Ivey, 3.00

M. C. Dutton, 2.00

Rev. H. Davis, 2.00

R. A. Howard, 2.00

J. J. Descker, 2.00

S. D. Miller, 2.00

Elisha Melton, 2.00

Dudley Williams, 2.00

Rev. T. W. Kobey, 1.50

W. L. Taylor, 1.00

I. R. Cook

