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FORGIVE, O LORD!

SUNDAY-AFTERNOON.

Forgive, O Lord, the doubts that break
Thy promises to me;
Forgive me that I fail to take
Thy pardon full and free.

"I will have mercy," thou hast said;
"My ways are not your ways."
Yet from Thy presence I have fled,
I dared not put Thy grace.

I sought to put my sins away,
I strove to do Thy will;
Yet, when I tried to pray
My heart was doubting still.

I thought that Thou with jealous eye
Was watching me all day;
My deeds to mark, my steps to spy
Where'er I went astray.

I hoped that when, by days and years
Of service and of prayer,
I had become a true and pure
Thy mercy I might share.

Forgive, O Father, this my sin,
This jealous doubting heart;
For when men seek Thy love to win,
And choose the better part.

I know that, swifter than the light
Leaps earthward from the sun,
Thy pardoning love, Thy rescuing might
Speed down to every one.

RECORDS.

When the thoughts, in rhythmic numbers

And with rocking cadence flow,

Keeping time to the warm throbbing

Of life's pendulum below,

Then the record is a Poem.

Mark its sections, as do figures,

On the dial-plate of Time.

When the heart breaks forth in rapture,

Free as flooding light of noon,

And the mind, with jeweled laces,

Grasps and holds the glowing tune,

Gives the heart-beat, captured impulse

To the mission of the soul,

Bearing love and cheer and solace,

Then the record is a Song.

When the heart and mind are longing

For the infinite unknown,

Reaching on and ever onward,

They are held in sweetest tone;

Thus the words we blend together

From the thoughts that sweetly throng,

Through the soul's creative temple,

Are but Echoes of our Song.

A SERMON.

BY ELDER W. S. ROGERS.

JEREMIAH 2:13.—For my people have committed

twofold evils: they have forsaken me,

the fountain of living waters, and hewed

them out cisterns, broken cisterns, that can

hold no water.

What emotions of mingled scorn

and commiseration one experiences,

when he studies this shameful revolt

of the chosen people of God! To

see all the claims of the God of love,

who had nurtured them into a great

nation and blessed them so richly, set

at naught, excites a feeling of indignation.

But when we turn our eyes

and rest them a moment on those

most wilful rebels against God, in

their humiliating, miserable, Babylonian

captivity, indignation passes into

commiseration. I have thought that

the great paternal heart of Deity

throbbed with pity when he saw them

suffering their necks and hardening

their hearts against the pleadings of

his prophets and would not be fore-

warned nor wooed back to the Father's

house where only blessings were theirs.

In forsaking the fountain of living

waters and hewing out broken cist-

erns for themselves the Lord sees

two evils—*injustice to himself, and injury**to themselves.* Perhaps man would

have said that they had committed a

great evil of terrible consequences,

but it seems that the Lord would

emphasize their sin against them-

selves. This furnishes very naturally

the general division of the subject:

I. The sin against God; II. The sin

against themselves; III. The sin re-

peated in our times.

I. The sin against God.—There are

several elements in this sin which we

must consider before we can see its

enormity. 1. It was the denial of the

right of the Creator to rule the crea-

ture, and claim the homage of his heart.

What a terrible thing it is to give the

worship of the heart to gods made

with men's hands instead of to God

the Creator. Their national history

had been one long continued utterance

of the Great I. "I am God, and

there is none else beside me." That

the idols worshipped by their heathen

neighbors had eyes and saw not, feet

and walked not, ears and heard not,

heads and no brains in them, had

been demonstrated in many different

ways. Indeed, God was using them

to establish the all-important fact

of monotheism among the children

of men. So much light only aggra-

vated their sin. 2. It was spurning

God's love and refusing him the re-

ciprocated love of their hearts. Per-

haps there is nothing in the expe-

rience of man so bruising to the

heart as contempt of his affections.

Man is a fallen creature, but in him

is yet the counterpart of him in

whose image he was created. The

heart-melting lamentation of Jesus on

Mt. Olivet, over cold, hard-hearted

Jerusalem was but the outburst of

this feeling in the divine nature. Believe

in the immutable Deity is yet a God

of feeling. And among all the sins

of men, there is not one, perhaps, so

painful to the heart of God as the

trampling of his love under foot.

3. In this sin was the element of

ingratitude. God was the fountain

day,

The Alabama Baptist.

J. L. West, Publisher.

Vol. 5.

SELMA, ALABAMA, THURSDAY, APRIL 10, 1879.

"The Truth in Love."

Terms: \$2.00 a year.

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the Passover argument. He just passed over it by a "short" route, and may be did a little "ragged work."

But he is astonished at W's review of him on the Savior's baptism. M. said it was "high baptism" &c., W. says, "Why not add—without significance, purpose or design." Yes, but he will by no means add that, that it was without "significance, purpose, &c." Oh, no, let us not add that. But the fact that it was "high baptism," does not prevent it from having much "significance, purpose or design." Our brother further says, "This baptism of our Lord must be an incomprehensible thing." High baptism is not necessarily incomprehensible. Nor is high example. And there is not the shadow of a reason, why we may not hold "high baptism and high example," in "sweetest remembrance."

And surely, there is no reason why such "sweet remembrance" should be a "sign of arrogance." Now, Bro. Editor, I see your frown, but hold, I am not trying to *spite*, I am trying to *quit*. Bro. Wilkes has waved hands and lances a little with us; Bro. K. of Gadsden, has fought himself over again in the days of the *Religious Herald*, on the 8th of March, Dr. Graves, smiling at their loveliness, plished out Dr. Geike's shining batteries, in the *Memphis Baptist*; the whole field bristles with big guns, the defence on every side is strong, good.

It is time then, for the reed of the wilderness to retire, lest, if not shaken by the wind, he might be by a "stronger man." J. C. W.

Oxford, Ala.

Big Words.

Big words are great favorites with people of small ideas and weak conceptions. They are sometimes employed by men of mind when they wish to use language that will best conceal their thoughts. With few exceptions, however, literature and half-educated persons use more "big words" than people of thorough education. It is a very common but very egregious mistake to suppose the long words are more genteel than the short ones—just as the same sort of people imagine high colors and flashy figures improve the style of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed." And instead of dying at last, they "decease." The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation—and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot and a half."

A CHEERFUL HEART.

A merry or cheerful countenance was one of the things which Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in this world as they would if shut up in a dungeon. Everything is made gloomy and forbidding. They go mourning and complaining from day to day that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present for the evil that is to come. This is not religion. Religion makes the heart cheerful; and when large and benevolent principles are exercised, they will be happy in spite of themselves. A YOUNG FRIEND.

A Sharp Reproof.

It is always a terrible condemnation of a church member, says Dr. Cuyler, that no one should suspect him of being one. We have heard of a young lady who engaged for many months in a round of frivolities, utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany him to a certain place, she declined on the ground that she was *going to church*. **ONE**

INSURE YOUR LIFE, YOUR COTTON, YOUR DWELLING, YOUR GIN HOUSES, YOUR STORE HOUSE, YOUR MERCHANDISE, YOUR HORSES & MULES, YOUR BARN & CONTENTS, CHURCHES AND SCHOOLS.

McCONNICO & GERSTMAN, GENERAL INSURANCE AGENTS, Selma, Ala. and Low Rates.

Letter from Georgia.

Well, perhaps you and others would like to know what I am doing in Georgia at this time of year; and there are some who have a right to an explanation. I had intended to come during the past winter, to see the few remaining members of my father's family, among them a sister whom I had not seen in ten years. But the extremely cold weather, and my wife's illness, prevented the consummation of my intention. When, after a long time, she had sufficiently recovered to undertake a trip, the physician said a change of scenes and surroundings would be of more value than medicine, and recommended that she travel some. And as in the matter of health as well as in other things "a stitch in time saves nine," it was simply a matter of common prudence and foresight to adopt the doctor's suggestion now, rather than wait until ill health had obtained a firmer hold by the lapse of time. So, while regretting the necessity that called me away from my work, I decided to take two or three weeks for the object mentioned. But for that, would have postponed my visit till fall or winter.

Although I began my journey from home, I propose to begin my narrative by first speaking of

ATLANTA.

This is a busy city, and appears to be growing. One half the people on the streets appeared to be, in a great hurry. To look at them, you could imagine that a silver dollar was rolling down the street ahead of each one, and he was determined to catch it before it fell into other hands. But yet a number of idlers, or gentlemen of leisure, were to be seen, some sauntering along with an air of entire self-satisfaction, and others standing in little groups engaged in conversation. Probably most of them live on the labor of other people. You would be surprised at the number of wholesale business houses in Atlanta, considering that the city has no water communication with the outer world, and is surrounded for many miles by a country which, if it ever was rich in its natural soil, has not been so for the past twenty-five years. But pluck and puff will accomplish a great deal, especially if backed by prudence. From the number of drinking saloons, restaurants and green grocer shops to be seen along the streets, one will come to the conclusion that the people are very fond of eating and drinking—or, drinking and eating; and their looks will bear out the conclusion, as they are generally either fat or florid, and sometimes both.

I called first at the *Index* office, a desire to accept the invitation often extended in the columns of that paper to the brethren to visit and inspect the printing facilities of the Franklin Printing House, from which it is issued, being quickened by an experience of twenty-five years in the printing and newspaper business. Of course I would talk a little with the editors, also, if they were not too busy. But a large printed card, announced in emphatic phrases that no one would be admitted to the mechanical departments under any circumstances. I could not make this card and the invitations, aforementioned harmonize; and the suggestion arising that perhaps the editors were not at home to passing visitors, any more than the workmen, I made no further effort to form acquaintance with either the mental or metallic appurtenances of the excellent Georgia paper. And this setback at the outset prevented an effort to call on some brethren with whom I was acquainted in the past. They, too, might exhibit a card, or its equivalent. Thus I am unable to tell you anything about the paper, preachers, or other brethren in Atlanta. Hope to understand them better when next I spend an idle hour or two there.

MISCELLANEOUS.

I am now thirty miles from the city of Augusta, but as almost the entire distance from home was traveled at night, I can say but little of the appearance of the farms along the route this side of Montgomery. Before reaching Atlanta, however, we had two or three hours of daylight, and the opportunity was afforded of seeing some of the "red hills of Georgia," which look just as many others did the first time I ever saw them, a long time ago. But though I could not see the farms, yet I could tell the smell what the farmers are doing in one particular, as the odor of guano filled the air at every station on the road from West Point, on the Alabama line, to the end of my journey on the railroad. And I see that the farmers in this section, also, are making liberal use of that fertilizer. They say it pays, provided it is rightly used. And a part of the way, some of them say, to make the best

ible that pastors and their churches can go to the Lord and be blessed without a professional revivalist leading them. Our dependence is on God both with and without revivalists, and we should never forget this fact. It has occurred to me again and again, that the financial troubles attaching at present to our missionary operations may be owing to our putting too much reliance in our Boards, men and money; and not realizing our entire dependence on God. Christ has told us emphatically, "without me ye can do nothing." I am afraid that the people of God do not feel the force of this truth. I meet with but few Christians who talk about our missions as if they had an interest in them which is felt in secret devotions. Indeed, there is but little prayer in our public assemblies for the success of our missions. Why is this? Are we forgetting our dependence on the Lord? There is always danger of our placing too much, or an undue reliance on secondary causes which are nearer to us, or more visible. Let us look to the great first cause—the fountain of living waters, if we would do great things for the Lord. "All our springs are in him," and every other object of confidence must prove a broken cistern. We ministers should not forget that ministerial attainments and gifts may be relied on as to become broken cisterns. Eloquence relied on is but the flash and roar of the cannon charged with powder only. Broad and deep learning may seem so all-sufficient as to cause us to forget that even truth is powerless without the blessing of God. In striving after every possible ministerial accomplishment (which is an imperative duty) we should not forget our absolute dependence on God. I have expanded this thought beyond what I had intended, and I hope the applications made may suggest others and that these thoughts may be blessed of God to the drawing of us nearer to him who is the source of all our strength; the Fountain from which flows our every blessing.

COMMUNICATIONS.

The Desires of the Soul.

Bro. Winkler: I bring to you an inquiry; and I believe that your opportunities, your ability to improve them, and the testimony of the world that you have improved them, as well as my lack and deeply felt need in just these things, warrant me in expecting from you an answer, and such an answer as shall be the solution of a difficulty that has been a life-long source of anxious thought.

Our physical being has desires, or appetites, which proper food will satisfy. Such food can be obtained, and its proper use strengthens the body. Improper food deranges the organism of the body and destroys its usefulness.

Our minds have capacities that are steadily and regularly strengthened by contact with difficult problems. The efforts of preceding thinkers afford opportunity for the mind to obtain the kind of food that will satisfy it for the time, preparing it for still other hungerings, and greater victories.

(Unwholesome mental food produces mental dyspepsia, a very common disease.)

The spiritual part of a man, the part that loves and notes, that hopes and fears, demands, and absolutely demands food,—demands communion with other beings who hope and fear, who love and hate. In our fellows we find, to a limited extent, such opportunity for communion of heart with heart; and all that earth gives of happiness is found in the fellowship of loved ones.

This desire of the human heart for happiness has built every altar, and kindled every sacrificial fire, and prompted every offering that has ever found a place in the thousands of religions that men have embraced.

The child of God knows that the desires of his inner nature can be satisfied only by communion with God.

Here is my difficulty—here it seems that I almost see the light that will break away every cloud:

Does the existence of such desire for communion with the Infinite, on the part of finite beings, argue the existence of an Infinite One who has created such desires? Has this question been asked, met and answered by the world's thinkers?

How could such a desire exist if it has not been implanted by a being who can satisfy it?

It seems to me there is firm ground just here; and a chance to rout, utterly, the advocates of materialism, who are so steadily playing their efforts to argue a personal God out of existence.

S. J. N.

Alabama Baptist.

SELMA, ALABAMA, APRIL 10, 1879.

JOHN L. WEST, PUBLISHER.

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

Send us \$2 and receive the ALABAMA BAPTIST one year. If you cannot spare \$2, send us \$1 and receive it 6 months. For a club of 10 names, new or old, and \$20, we will send you the paper one year free. For 10 names, new or old, and \$10, we will send you the paper 6 months free.

REV. DR. RENFROE.

We are deeply concerned to hear of the ill health of Rev. J. D. Renfroe, D.D., whose name has been familiar to all the readers of the ALABAMA BAPTIST, and to the people of our State at large, as that of one among the ablest and most fearless defenders of the vital principles cherished by our Denomination. Although Dr. Renfroe has already performed an important part in our history, and achieved a reputation of which any man might be justly proud, we trust that the days of his usefulness are far from being ended. We extend to him our fraternal sympathy, and shall be glad to hear that he has resumed his place ere long in the sacred desk.

CLINIC BAPTISM.

A dying man at St. Catherine's Hospital (Roman Catholic) in Brooklyn, desired baptism. Rev. J. Hyatt Smith (Baptist, open communion) was sent for, and performed the rite with an Episcopal Prayer book and a hospital bowl. Upon this act of shocking inconsistency the *Christian Intelligencer* (Protestant) remarks: "Then for the first time in his life Rev. J. Hyatt Smith crowned his ministry by an act which brought him into visible fellowship with the whole body of believers, and which demonstrated that he was no longer in bondage to the narrowness of the letter. He baptized Lawrence Stanton, sprinkling his brow three times in the name of the Father, the Son, and the Holy Ghost." The performance was made the more sensational by the fact that the bowl was held by a (Roman Catholic) Sister of Charity, and that the witnesses were Presbyterian and Episcopal ladies. What sort of conscience such a Baptist carries in his bosom we cannot even imagine.

STATE MISSION BOARD.

"Our good brother West, of the Alabama Baptist, must not hold us responsible for information he had, and we did not have. If he had told us at once that in receiving and disbursing funds for State Missions, the Alabama Baptist was acting under the advice and instructions of our worthy Secretary, we should have made no reference to him. We might have kindly suggested to Bro. Bailey that while we have as much confidence in brethren West and Winkler as we could have in anybody in the State, we have nothing to say, and bid them godspeed in the good work. But if it was designed to be the work of the Board, our opinion is unchanged. What is the use of having a Board, if its existence is to be ignored in the collection and disbursing funds for State Missions? This we say in all possible kindness to all parties."—Dr. Henderson, in Index, March 27.

We have read the above article of Dr. Henderson several times, without comprehending it, as well as we would like to do. Surely no Baptist in the State ought to wait for a "commission" entitling him to raise funds for our missionaries. As Baptists, we are "nominated in the bond." We owe the Board our co-operation; for we appointed them with their corresponding Secretary, to superintend this business. We owe the missionaries and Secretary our support; we are in debt to them, for they are working for us, and for the cause that is dear to our hearts. The question is not about "supplementing their means."

In legal phraseology, a privilege is a law made in favor of certain individuals or classes. It indicates a real and positive advantage, which puts its possessor above the common law; and, in the case of a religious body, it gives the right of self-government, or by analogy, the right of self-defense. Now, in the case of the Alabama Baptist, the privilege is given to the Board of State Missions, and to the Secretary, to superintend this business. We owe the missionaries and Secretary our support; we are in debt to them, for they are working for us, and for the cause that is dear to our hearts. The question is not about "supplementing their means."

and give what he can, and "disburse the funds" by sending them to Bro. J. M. Bailey, Corresponding Secretary of the State Mission Board. Bro. Bailey's post office is Marion.

MEETINGS IN BEHALF OF THE AMERICAN BAPTIST PUBLICATION SOCIETY IN RICHMOND.

The Richmond meetings in behalf of the Publication Society were enthusiastic. The address of welcome was sent by Rev. Dr. Jeter, to be read, sickness preventing his attendance. On the first day an able appeal for the co-operation of all American Baptists with the Society was delivered by Dr. C. C. Biting, who was followed in the same strain by Hon. H. K. Ellyson, and Drs. Warren and Anderson. At night Dr. G. J. Johnson lectured on Our Country and its Evangelization, and Dr. Easton discoursed on Our Denominational Literature. Rev. A. E. Owen and Attorney-General Field also commended the Society. On the second day, Dr. Pritchard argued for the better support of Baptist Missionary work, and Rev. Dr. Dunaway spoke on the Training of our Churches in Giving. At night Dr. Charles Manly spoke on Baptist Sunday-school work. Dr. M. T. Sumner followed with an address on the Need of the Work of the Publication Society in the South. On the third day Dr. McDonald spoke on the Relation of Romanism and the Baptists. Dr. Corey, of the Richmond (colored) Institute, followed with an appeal for the freedmen. At night, after a Bible reading on Baptism, by Dr. Johnson, a paper from Prof. Harris, on Baptists, their characteristics and duties, was read, and Dr. Anderson, of Philadelphia, gave an account of the European Baptists. The most important feature of the fourth day's exercises was Sunday-school mass meetings, and services to large colored congregations. In both these spheres of labor, our friend Dr. Sumner was required, and ready to take an active part. We see also among the reports of the speakers, the familiar names of Bro. Woodfin and W. H. Williams.

DIFFERENT IMPRESSIONS.

Nothing impresses an Englishman more deeply in America than the stir of life prevailing in this country. Some of our Transatlantic cousins are impressed unfavorably. Mr. Murcell, since his return home, has not ceased to express his disgust. He compares the feelings in getting from America into Canada to those of a traveller in the Mammoth cave who gets out of the narrow cell called "Fat Man's Misery" into the roomy apartment called the "Great Relief." His audiences here "chewed tobacco, with their hands on the pew doors, waiting for the last Amen as a signal for a race and jostle who should get first into the street." At his lectures the Americans "quizzed him through glasses, whispered to each other, walked about, &c." Mr. Murcell may enjoy the comfort that he will not be likely to lecture to one of those disagreeable audiences again.

It is pleasing to know that a nobler type of Christian gentleness received a different impression. Dean Stanley speaks of our people at once cordially and eloquently. In an admirable address delivered at Birmingham, he compared the rush of American life to that of Niagara. He said:

"When I first stood before the cataracts of Niagara, it seemed to me that the scene which I witnessed was not an unapt likeness of the fortunes of America. It was midnight; the moon was full; and I saw from the vast bridge which spans the river the ceaseless contortion, confusion, whirl and chaos, bursting forth in clouds of foam from that immense central chasm which divides the American from the British dominion; and as I looked on that ever-changing movement, and listened to that ever-living roar, it seemed an emblem of the devouring, fermenting, perplexed, bewildering activity, the ceaseless, restless, beating whirlpool of existence in the United States. But into the moonlight ray there arose a cloud of spray twice as high as the Falls themselves, silent, majestic, immovable. That silver column, glittering in the moonlight, seemed an image of the future of American history—of the upward, heaven-aspiring destiny which should emerge from the distractions of the present."

THE PRIVILEGE OF BAPTISM.

In legal phraseology, a privilege is a law made in favor of certain individuals or classes. It indicates a real and positive advantage, which puts its possessor above the common law; and, in the case of a religious body, it gives the right of self-government, or by analogy, the right of self-defense. Now, in the case of the Alabama Baptist, the privilege is given to the Board of State Missions, and to the Secretary, to superintend this business. We owe the missionaries and Secretary our support; we are in debt to them, for they are working for us, and for the cause that is dear to our hearts. The question is not about "supplementing their means."

kingdom: it is his formal submission to the law of grace. Hence every believer has reason, on the occasion of his baptism, to render to God, his Savior, more heart-felt thanks and praises.

Do those persons understand what they are talking about, who speak of baptism as a "duty" merely, or even venture to describe it as a "cross"? We remember once having a good deal of trouble with a young convert who shrunk from it with nervous timidity, and even at one time declared that it would be easier for her to die. But finally, feeling it to be a duty that must be performed, she presented herself as a candidate for baptism, and was received. The occasion gathered an immense crowd upon the river bank. But all her apprehensions of "exposure and the like," had departed. She turned her beaming face toward the administrator, as they were going into the water, and whispered: "Oh, I am so disappointed!" She declared afterward that she wished the whole world had been there; that to her it was the happiest moment of life—it was so sweet to follow the footsteps of Jesus, and thus to give her fealty to the buried and risen Lord.

Nor was this case peculiar, as so many of our brethren can attest from personal and pastoral experience. Baptism is a privilege—a greater privilege even than communion, as being the unique and the first act of acknowledgment and consecration which having been once performed is performed forever. As an able writer remarks: "The joy of obedience is often greatest in triumphing over the natural choice of the heart, and turning what was a duty into a privilege." The relation between Obedience and her Lord is a beautiful relation—beautiful and blessed. His statutes are her song. Obedience sings them all—not some of them, but all of them. Baptism is to her a privilege, as much as communion.

When, as Baptists, we are urging the claims of the First of Ordinances, let us strive to speak to men in the spirit of that ordinance—kindly, lovingly, as those who well know that we are offering them one of the rich blessings of our Father's house. Baptism is not a matter of unimportance, as we know well; nor is it a mere duty, although its claims in this respect can be fortified by impregnable arguments—it is a privilege which every believing soul may enjoy, and ought to enjoy. Never is the joy of obedience more intense than when it swells the patient and trusting heart at "the place where Jesus lay."

FIELD NOTES.

—Baltimore enjoys a greater revival than she has for years.

—Dr. Geo. B. Taylor, our Missionary to Rome, arrived in New York, March 24th.

—Rev. O. F. Gregory will deliver the oration on Memorial Day in Tuscaloosa.

—Prof. A. K. Yancey, President of the A. C. F. College, arrived in Tuscaloosa, with his family, last week.

—The Baptist Battle Flag has opened an Indiana department, with Eld. Wm. McNutt, Ellettsville, Ind., as Editor.

—The brethren in Alabama are loth to give Prof. Lanneau up, but we would not want him if they were not.

—Elder Schofield, of the Fourth church, St. Louis, has baptized about sixty during the meetings now in progress there.—Battle Flag.

—There have been about 180 additions to the Third church, St. Louis, since Bro. Penn began his series of meetings there.—Battle Flag.

—Dr. Lorimer has been elected pastor of the First Baptist church, Chicago. There are conflicting statements as to whether he has accepted.

—Eld. W. A. Clark, late State Missionary of Arkansas, now pastor at Helena, preached in the year 1878 three hundred and sixty-seven sermons.

—The death of the venerable Dr. Howard Malcomb, at the age of 81, removes one of the Baptist landmarks. He died at his residence in Philadelphia.

—There are 13,000 species in the animal kingdom. There are more than 13,000 kinds of people in the world, and several of the best kinds extinct.—Central Baptist.

—Rev. Geo. F. Pentecost will receive the call of a Congregational church at New Haven, Ct. So the Baptists may bid him a final farewell. He does not go too soon.

—Can't some of our contributors give us their views on Cain's wife, Melchisedec, Paul's thorn in the flesh, John's baptism, poundings, or some other subject of such momentous importance?—Inquirer.

—As the result of the revival in Richmond, Va., more than forty additions have been made to the First Baptist church, about twenty to the Second and nearly forty to the Clay Street church.

—The members of the Baptist church of Hong Kong now number 50, who have been gathered through the labors of Mrs. L. W. Johnson, formerly of Savatov. Bro. Graves visits the church from time to time at Mrs. Johnson's request. He has baptized 45 of the present membership.

—Alabama has contributed very little for Foreign Missions since the last meeting of the So. Baptist Convention. Let all the churches that have not already done so, take up a collection at once and forward the amounts to Dr. H. A. Tupper, Richmond, Va.

—An investigator finds that the various denominations in the United States show in five years the following per cent of growth: Baptist, 32%; Presbyterian, North, South, 20%; Methodist Episcopal, North, South, and colored, 16%; Free Will Baptist, 12%; Congregationalist, 12%; Episcopal, 14%; Lutheran, 27%.—Ex.

—Rev. G. A. Lofton, D.D., of St. Louis, will preach the Anniversary sermon before the young ladies of the Lexington Baptist Female College, and Rev. G. L. Black, of Liberty, will preach the sermon before the Young Ladies' Missionary Society of the same institution, Sunday, June 1st.

—Eld. E. F. Baber, Missionary of the State Board, preached at Hopewell church, Perry county, last Saturday, Sunday and Sunday night. At the conclusion of the morning service seven candidates were buried with Christ in Baptism by the Junior Editor of the ALABAMA BAPTIST.

—Elder Dodson, of San Antonio, Texas, writes to the Texas Baptist Herald: "Bro. B. H. Crumpton, of Alabama, has been spending some time with us, and preached for us every night last week until Thursday, when on account of failing health he was compelled to discontinue. He is a grand man."

—The tragic death of Hon. H. Y. Riddle, of Lebanon, Tenn., fills many a heart with sadness. He was an active Baptist and is said by those who knew him to have been one of the purest and noblest of men. Overwork affected his mind, and in a fit of insanity he put an end to his own life.

—Dr. J. C. Hiden, whose name is familiar to the readers of the Central, becomes editor in chief of the Baptist Courier, Greenville, S. C. This is a pledge of a well edited, scholarly paper for the Baptists of the Palmetto State.—Central Baptist. We have not seen a copy of the Baptist Courier, can't you send us a copy, Doctor?

—A pastor asks: "What do you think of a church deciding, because it is in debt a hundred dollars, to have no pastor till the debt is paid?" We think such a church acts about as wisely as a farmer would who should decide, because he is in debt, to close his farm and cease business, or a merchant who should close his store to get out of debt. When a pastor is what he ought to be, he is the life of the church.—Western Recorder.

—The Editor of the Western Baptist says of Dr. Renfroe: "We heard, if not his very first, among his first sermons, at Yellow Creek, Cherokee county, Alabama, twenty-six or seven years ago, from the text, 'Remember now thy Creator in the days of thy youth.' He looked very boyish then, and came to Yellow Creek to fill the appointment of the now venerable Eld. W. C. Mynatt."

—We acknowledge the receipt of the Normal Reporter, a paper published in Marion every month by the Lincoln Normal University and devoted to the principles and practice of teaching. On the whole it creditably represents the University. We hope that this new journal will be well patronized and may promote the interests of education in the State. The articles on the Teaching of Penmanship and on Common Schools are specially worthy of attention.

—The fifty-seventh annual Convention of the Baptists of Georgia will be held in Columbus on Thursday, April 24th, at the Baptist church. It is thought there will be fully 200 ministers and delegates present. The session will probably last through Monday. The Convention opening sermon will be preached by Rev. B. F. Riley, of Alabama, formerly of Albany, Georgia, at 10 o'clock, a. m., Thursday. Rev. Dr. Hawthorne, of Montgomery, will preach "on several occasions during the session."—Christian Index.

—Eld. A. F. Randall says, in the Central Baptist: "I never could see how a pastor could hope for healthy, successful and permanent work aside from a denominational paper." Our observation goes to prove that those churches and church members who are doing most for the Master are those who read good religious papers. No pastor has done his duty toward his people until he has made a personal effort to place a good religious journal in each family under his charge.

—Rev. J. H. Kinnebrew, of Gadsden, Ala., preached at the Baptist church to a small, though attentive congregation. He is a representative of the Indian Branch of the Home Mission. We were very well pleased with the sermon and man. In clear, concise language and easy delivery, he proclaimed the grand principles of Christian morality. He preached one hour and thirty minutes, and we could have listened without tiring one hour longer. After services he announced his business in very chaste language; collection was taken, amounting to \$5.00. He went from here to Dadeville.—Alexander City Items in Tallapoosa Democrat.

—The great disaster which has befallen Segedien, the second great commercial centre of Hungary, by the recent flood, has rendered 80,000 people homeless wanderers. Help is asked for them among the various Christian denominations in America. Let all of us who can, contribute to the relief of the sufferers. Send at once any amount you may be able to give, however small, to Rev. Howard Crosby, D.D., 116 East 19th Street, N. Y. City.

—Rev. E. Y. Van Hoose has charge of Liberty church, Bullock county, this making his third year with us. He is indeed an able and faithful shepherd. We are never disappointed when he rises to speak to us, we know he always has something good to tell us. We reopened our Sunday-school March 9th, use the Kind Words. At the opening of the school each teacher and scholar recites a verse from the Bible, and tells how many chapters he or she has read during the week.—Bullock Co.

—It affords me great pleasure to acknowledge through your columns the receipt of our dear brother Dr. Cleveland's response to the suggestion of our much loved pastor. The doctor expresses his best wishes for our success in general, and accompanies his letter with something tangible in the way of advancing the organization. Bro. Bailey and Dr. Winkler can better tell you of our appreciation of Dr. C's. visit last summer than I can write, or have written as I am.—Blind Bob, Springville, Ala., April 1st.

—We recently spent several days very pleasantly in Birmingham. Bro. Hendon is doing a good work in that place. Since he took charge of the church, some 16 months ago, its membership has been more than doubled. The most serious drawback to his usefulness there is the meagre salary which he receives. As a rule his members do all they can for him, and the amount is supplemented by an appropriation from the Home Mission Board; but with all he can barely support his family. If the church had a parsonage, the pastor would be greatly relieved. They have a lot on which a good house could be built for \$750. Some brother with means would do a good thing for the cause by advancing the \$750 necessary for the purpose. The church would secure him by mortgage and insurance and would pay interest on the money until the debt could be paid.

—For the past several weeks Rev. Dr. Renfroe has been in bad health, and part of the while was confined to his bed. He and his physicians deem it prudent that he retire from active service in the ministry, at least during the coming warm months. To this end, the members of the Baptist church in this place met last Friday and agreed to give Dr. Renfroe a recess so long as health required. They also determined to continue his salary as though he was actively serving the church; and resolved that the full amount of money pledged for this purpose this year should be forthcoming. This liberal action upon the part of the church should be sustained, and doubtless will. Not only the Baptist congregation, but this entire people, and the many friends of Dr. Renfroe throughout the State will regret to learn that this temporary retirement from the pulpit has become a necessity with him. All will unite in an earnest prayer that he may be speedily restored to his wonted vigor of health, and that he may yet have many years added to his life, that has been and will be spent in the cause of religion.—Talladega Mountain Home.

—I have been in bad health sometimes, not very ill, but unfit for work. Ill health has been the chief cause of my suspending the "Reminiscences." I think that I will resume the pen next week. I have, from necessity, to superintend my own little farm. I have entered my 75th year. My physical powers are giving way very fast, hence travelling fatigues me a good deal. An old man cannot tell so well about the giving away of his mental powers. The first thing that he discovers is that his recollection of recent events is not good, and he often complains of a bad memory; but to the surprise of his friends he remembers very distinctly events which transpired in early manhood, in the days of his youth, ah, yes, in his childhood. The mind of the old man looks backward and forward. He can see nothing of the future, except through the telescope of faith. "We walk by faith not by sight," but through the medium of memory he can review the past almost to the cradle. Hence, in the presence of his friends he is often talking about the past. And sometimes the old man is the hero, and then there is danger lest he appear vain, and thereby make an unfavorable impression. For this, and other reasons, I have not yet got my consent to write my autobiography, as requested by Dr. Renfroe.—David Lee, Mt. Willing.

Pine Grove Church.

Dear Editor: With the warm reception of your weekly paper I find the humble and meek church, Pine Grove, unnoticed.

In regard to your paper, its visits are always welcomed with delight, and is treated as a warm companion. Its news from all parts of the State is instructive and interesting. I can refer to its columns and find the condition of nearly every church in the State; and besides, it's our paper; there is nothing so much like that. I see through your paper that the progress of religion is fast improving; that the work which is going on in the State is fast Christianizing it, and I must confess that cheering and invigorating; that our cause once languid and stupid, has thrown from its shackles of lethargy, and gone to work aright.

Our little church, Pine Grove, now about 42 in number, moves along in

harmony. We have preaching once a month by Bro. Patterson, of Euftalia. He is generally beloved by the church and by all who know him. I think him to be one of the truest and best men I ever knew, and one of the warmest advocates of the cause of God. His purity and honesty of purpose shed light and love wherever he goes; and by the way, it won't be saying too much for him to assert that he has very few peers as a model, example of perfection. May he live long as a proclaimer of God's word, and may his future efforts be crowned with success! We as a church have been organized 4 years, and haven't yet had a single case of misdemeanor before the church. I feel proud of that glorious fact, and the efforts of the church tend to maintain that union of love.

We have prayer meeting every Sunday without fail, unless from sickness or inclemency of weather; and its a joy and delight for us to meet each other in the house of God every Sabbath and there unite our voices in one petition to God for the preservation of our lives and the continuance of blessings. How little a church appreciate the providence of a loving God, who think it an irksome duty to repair to his house of worship and there show forth their gratitude to one who has done so much for this sin-stricken world of ours. But I am afraid that we all grow derelict of this duty. We allow secular affairs to encroach upon the time which belongs to devotion.

We admit that we haven't many talents, but still we don't use what we have to the advancement of God's cause. We are quick to blame and censure others for omission of duty, when probably we are more recreant than the one accused. It is humiliating, indeed, to think that the lives of a great many, who are allowed the happy lot of three-score and ten years are so fruitless, they can look back when on the brink of that period and see with utter dismay that their whole life is a blank, consumed by pursuits which in their tendency were entirely unproductive of human happiness, or divine. We never get too insignificant to wield an influence, either for good or evil, and I am constrained to say that the light of our influence in our daily lives impedes the progress of religion and human happiness.

May we, brethren, come together even in this late period, an unbroken phalanx, and use the talents which God has given us, in the furtherance of His flock, and an increase in God's glory, and let us persevere and never despair; "the darkest hour is just before day."—G. W. S.

Missionary and Other Matters.

Dear Baptist: Your readers have well-nigh forgotten my modest, and earnest appeal to them through you, to send me some small amount, for Home Missions, and allow me to enter their names in my New Year Offering Book, for 1879. But I have not forgotten it, nor have I forgotten the fact, that from all my friends in Alabama, I have had but one response. Only one! Among the memories of this, to me memorable year, I shall cherish my little New Year's Offering Book. In answer to my appeal, the cause was materially aided, my heart encouraged, and many names of fellow-workers, old and young, registered in my Book, and embalmed in memory. But, when I remember the past, and my labors in Alabama, I feel sad, that only, only one response should come from that part of the field. It relieves me a little, however, when the thought occurs that the single reply comes from a place visited but once, but the memory of which has been green, because of that visit and its pleasures. And now the name of—I prefer not to give it—at Ofion, will be more cherished than before. In the letter containing the Offering, are these words: "Loving the cause of Christ, we deem it a privilege to serve and honor Him, who has done so much for us, by contributing our mite for Missions." Oh, for more of that sentiment, rather those sentiments. We serve and honor the Master by contributing to Missions. Yes, precious truth. Do we esteem it a privilege? It is a precious privilege, to those who love the cause of Christ. We ought to love it, because He has done so much for us.

For the eyes of Missionaries, at home or abroad, who may see them, I quote the following: "Though he has denied me the means and the pleasure of doing much to extend his kingdom, I can and do earnestly ask His blessings upon the efforts of those who devote their lives to His service. "My heart is filled with sympathy for those grand, heroic, self-sacrificing servants of God, who are laboring for the salvation of souls in distant lands. And I earnestly wish I could do more to help them. But the crown of righteousness, which the Lord, 'the righteous judge,' will give them, will be a glorious reward for their toil and suffering."

Such words, from one who acts as well as talks, who gives as well as prays, are of more worth to a Missionary than the money that accom-

panies their sympathy and prayer. Of the outlook, and our Missionary work here, in Florida, I intended to say a few words, but this letter is perhaps long enough, and I will try to write again. Let me only say, that while it is too late, now, to send New Year's Offering, it is not too late to help the Home and Indian Mission work.

Will not some who read this, enclose me a small sum, at least, for our work here, and so help a sister State that needs help?

W. N. CHAUDRON,
Jacksonville, Fla., March 28.

About Our S. S. Paper, Kind Words.

Dear Bro. West: Not long ago, I was a little surprised to see in one of our Southern Baptist papers, *The Record*, a proposition to sell *Kind Words* to the American Baptist Publication Society. The idea and the proposition need correcting and rebuttal, lest the circulation of *Kind Words* be injured. I will just say, therefore, that the printing of the paper has been regularly contracted for, by the Home Board, for five years, three only of which have elapsed. For the next two years, therefore, the Convention can make no other disposition of the paper, and it would be unwise to agitate the matter. I am glad to say that the paper is prospering. Counting all issues our circulation amounts to about 60,000, and I think is doing a good work for the Sunday schools of the South, by its lesson expositions, doctrinal and missionary training, and as a promoter of Convention matters. In it Dr. McIntosh can address 50,000 families at one time. It pays into the treasury of the Convention \$800 annually, over and above expenses. Considering that it has not a dollar of capital, I think the Convention should be very well satisfied with its success, and be willing to retain and use it, taking into consideration its profit and advantage. Its circulation is rapidly increasing.

Very truly,
S. BOYKIN,
Macon, Ga., March 30, 1879.

P. S.—I hope all the friends of *Kind Words* and of the Southern Baptist Convention will do what they can to aid me in extending the circulation of *Kind Words*, by endeavoring to introduce it into all our Sunday schools and Baptist families. Specimen copies will be supplied gratis on application.

S. S. Institute, at Fort Deposit.

Dear Bro. West: Having been appointed by the Alabama Association, at its last session, to labor in the interest of the Sunday school cause, in the 2d District, and Prof. J. M. Thigpen having been appointed to labor in the 4th District, we have concluded to hold a Sunday school institute at Fort Deposit; said institute to meet at 7 1/2 o'clock, p. m., on Friday before the 4th Sunday in April. We have arranged the following:

PROGRAMME:

1. The Sunday school, its object and aim. Discussed by J. M. Thigpen.
2. How may a Sunday school be made and kept "evergreen?" R. M. Burt.
3. Is the influence of the moral institutions (so-called) detrimental to the cause of Christianity? G. W. Thigpen.
4. The Bible class,—how to teach the lesson. S. A. Saterwhite.
5. The infant class. W. A. Whittle.
6. What helps should be used in preparing a lesson? D. P. Goodhue.

The pulpit to be filled on Sunday by Eld. B. F. Riley.

All Sunday school workers, and friends of the Sunday school cause, are invited to attend and participate in the exercises, and especially those in the Districts mentioned are urged to be present.

R. M. BURT.

Fort Deposit, April 5.

Southern Baptist Convention.

Atlanta, Ga., May 28, 1879.

Delegates who contemplate attending the Convention are requested to let the fact be known by sending their names, at once, to the undersigned. This request is designed to include all delegates, whether or not they have personal friends in the city with whom they expect to remain for the time. Cards of assignment will be furnished delegates on their arrival, by reporting at No. 30 Wall Street, Atlanta, Ga.

J. J. TOON,
M. C. KISER,
Committee.

The following beautiful words form the closing sentence of Geikie's *Life of Christ*:—
"Earth, thou grain of sand on the shore of the universe of God, thou Bethlehem amongst the princely cities of the heavens, thou art, and remainest, the loved one amongst ten thousand suns and worlds, the chosen of God! Thou wilt be again visit, and in his radiant glory will thy rejoicing, as thou didst once drink his blood and his tears, and mourn his death. On thee has the Lord a great work to complete."

LITERARY NOTICES.

THE PENN MONTHLY for April contains the following important articles: Repudiation, by Henry C. Carey; Government and the Insane, by Elyan De Warker, M.D.; Our Race Deterioration, an argument for technical education, by A. C. Rembaugh, M.D.; Socialism and Political Economy, by H. C. Adams, Ph.D., of Johns Hopkins University.

BLACKWOOD'S EDINBURGH MAGAZINE for March. N. Y. Leonard Scott Pub. Co., 41 Barclay St.

The articles of this number are: Picking up the Pieces, a comedy; John Caldigate; A Scots Bishop, Bishop Gleig; Contemporary Literature, Novelists; The Great Unloaded, a story of a ministerial tramp; Climate in the Levant; Odillon Barrot in 1848; The Zulu War,—defended as a necessity; Three Pages of Sprightly Poetry. An unusually interesting number. Blackwood never grows old.

THE PREACHER AND HOMILETIC MONTHLY. New York. The Religious News-Paper Agency, 121 Barclay St. Per year \$3.50. Single number 25 cts.

The contents are Sermons; Young Men's Service; The International School Lessons; Sermonic Criticisms; Preachers' Exchanging Views; Dr. Deem's Themes and Texts for 1878; Hints at the Meaning of Texts; A Suggestive Commentary on the Harmony of the Gospels; Queries and Answers; Current Literature; Themes and Texts of Leading Sermons preached during the month. There is much valuable matter in this number.

THE DOMESTIC MONTHLY. The April number of this popular magazine shows the spring styles in all the fullness of their perfection and elegance. The opening review of Fashion gives a full account of everything new concerning dress, with the articles on Combination Costumes, Trimmings, Seasonable Fabrics, Shoes and Slippers, Millinery, Coiffures, "Lingerie," Domestic Art, etc., supply an abundance of information concerning those topics. The many fine illustrations and the superbly handsome colored plate are, as usual, an attractive feature. The *Domestic Monthly* is published by Blake & Company, 849 Broadway, N. Y., at \$1.50 per year, inclusive of pattern premium. Specimen copies, 15 cents.

The April number of the *International Review* opens with an article on our Treaty Relations with China, by A. A. Hayes, Jr. The matter is treated in a lively and entertaining style, and is one of the most readable and instructive articles we have yet seen on this subject. Basque Legends, by Prof. T. F. Crane, is a pleasant article, containing many profound suggestions. The Cipher Despatches, by Edward S. Holden, is a very concise and intelligible exposition of this complex and interesting episode in our political history. Hilbrand's article on Bismarck is a fine sketch of the great Chancellor. An article on Afghanistan, by Mr. Gustafson, and one on Taxation of City Bonds, by Perry Belmont, follow. There is also in this number an article on the Present Condition of the U. S. Navy. The usual criticisms and notices of current English and German literature, close the number, which is a strong and interesting one. Publishers, A. S. Barnes & Co., N. Y. Price for single numbers 50 cts; \$5 per year.

THE BAPTIST REVIEW, January, February, March, 1879. Vol. 1, No. 1. J. R. Baumes, I.D., Editor, Cincinnati. Published quarterly, by J. R. Baumes. \$2.50 a yr.

This new candidate for the Denominational favor is published in a creditable style and contains a variety of thoughtful and valuable articles. The contents are as follows: 1. Our Knowledge of Infinites, by Allyn Hovey, D.D., LL.D., President of Newton Theological Institution; 2. Missionary Career of Jesus Christ, by E. T. Winkler, D.D., Editor *Alabama Baptist*, Marion, Ala.; 3. Augustus Tholock, by Rev. H. S. Burage, Editor *Zion's Advocate*, Portland, Me.; 4. Religious Liberty Under Roman, Gothic and Russian Law, by Rev. G. W. Samson, D.D., Pastor, N. Y. City; 5. Swedenborg and His Teaching, by Rev. H. M. King, D.D., Pastor, Boston Highlands, Mass.; 6. Inspiration, by Rev.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

LESSON FOR APRIL 20, 1879.

QUEEN ESTHER. Esther 4:10-17.

EXPOSITION.

PREFATORY.—These verses form the central point of the book of Esther, and involve all the incidents of that interesting portion of Persian and Jewish history. The time was about 60 years after Cyrus' decree (536 B.C.) releasing the Jews from exile; and was between the Dedication of the Temple (515 B.C.) by Zerubbabel and the arrival of Ezra and Nehemiah in Judea, say 458 B.C. In Biblical history, therefore, it should come between the 6th and 7th chapters of Ezra. The author is unknown; but he was very familiar with Persian customs, and seems to have been an eye-witness; in all likelihood it was Mordecai himself. The place was Susa or Shushan, north of the Persian Gulf, one of the capitals of the Persian Empire. Ahasuerus is generally conceded to be the Xerxes of secular history who invaded Greece with a countless host, 485-479 B.C., nearly all of whom (from 3 to 5 millions) perished most disastrously. He reigned from 486 to 465 B.C. After his return home, say 479 B.C. Esther, a most beautiful Jewess, was made queen (chapter 2:17-19), but the events of our lesson do not occur until several years later, 474 B.C. (ch. 3:7-12). Mordecai was cousin and foster-father of Esther, and both were Jewish captives (chap. 2:6, 7). He occupied some menial or inferior official position about the palace, and by revealing a plot had saved the King's life (2:21-23; 3:32, 33, &c.). Haman was probably an Amalekite, who had intrigued himself to the position of Grand Vizier. Compare chap. 3:1, and 1 Sam. 15:7, 8.

THE LESSON.

1. ESTHER'S DANGER AND DOUBT. 10-12.—To the earnest appeal of her foster-father, whose parental authority she had not cast off (See 4:8 and 2:20), she replied, that in obeying him she would break one of the irreversible and irrevocable laws of Persia, known to all in the Empire, that whoever went unbidden into the King's presence, should be put to death instantly, unless the King decided to the contrary by extending towards them the long golden scepter he held in his hand. This law was to prevent intrusion and danger to the King's presence, and to hedge him about with a mysterious and awful majesty. Business was transacted through his chamberlains and ministers, to save the King trouble; and it was to avoid these and their influence and machinations, no doubt, and especially of Haman, the prime minister, whose plot she was to defeat. King Mordecai urged Esther to enter the King's person unsummoned, without requesting to be admitted and without waiting beforehand the object which she desired to accomplish. The scheme was in the highest degree dangerous, as it broke a positive and stern law, and sought an impossible object—the reversal of an irrevocable decree; for all the laws and decrees of the Medes and Persians were irreversible, and the decree for the slaughter of the Jews had been already promulgated. Knowing her danger Esther was in doubt.

2. ESTHER'S DUTY AND DIFFICULTY. 13.—Mordecai's reply, through Hatach, by no means diminished the difficulty of Esther's position; but, on the contrary, by pointing out her duty, increased that difficulty. Said he, If you think to escape massacre, when the dread day arrives, on account of your position and concealment of your lineage, you are grievously failing. For your enemies will gladly expose you, and you will no more escape than any other Jew, for all are doomed. Besides, if you remain silent at this particular and critical time, God will bring retribution from danger and deliverance from death to the Jews, from some other quarter, I feel assured. But show and all thy family connections shall be destroyed, by divine punishment, for thy sin of evading the duty of providence has evidently assigned to thee at this crisis, by elevating thee to this present exalted position. (Read Judges 15:6; 1 Kings 15:29; 16:12, 13). Fulfill that duty faithfully; save thy kindred and nation; and be forever honored, as God's instrument in carrying out his beneficent purposes! There is something of prophetic flavor in this message of Mordecai.

3. ESTHER'S DECISION. 15-17.—Doubt and difficulty vanish before duty. Esther promptly decides to accept the dangerous role assigned her. She answers Mordecai by requesting him to assemble the Jews in Susa, and fast and pray for God's favor and her success, during that and the next two days, (or until the third day) which would be consumed in the dangerous experiment. I will go on to the King contrary to a strict law, and if I perish I shall be free.

signed and submissive as it will be God's will, and in pursuance of a noble and honorable object, the salvation of my people, for which I am willing to be sacrificed. Compare Gen. 43:14; Luke 22:32; 1 Sam. 3:18. God granted her a glorious success, which is, to this day, annually celebrated by the Jews in the feast of Purim.

Southern Baptist Convention.

We give below the rates at which delegates to the Convention will be passed over the railroads named:

Alabama Central, one fare.
Alabama Great Southern, 6 cents per mile one way and return free. Certificate of Convention.

Mobile & Montgomery, round trip tickets at 6 cents per mile; this means the same as the preceding.

Western Railroad of Alabama, round trip tickets at 3 cents per mile each way.

Montgomery & Eufaula, round trip tickets at 6 cents per mile.

Memphis & Charleston, full fare coming. Return for one-fifth regular fare on presentation of certificate of Convention to agent at Chattanooga. Equal to 3 cents per mile each way.

Selma, Rome & Dalton, 6 cents per mile one way.

Louisville & Great Southern will sell round trip tickets from Louisville to Atlanta at same rates as to international, if connecting roads agree. Nashville, Chattanooga & St. Louis road agrees. Fare from Louisville to Chattanooga, \$20.20, or 3 cents per mile each way.

Rome Railroad, one fare round trip to Kingston. Return on certificate of Convention.

Atlanta & West Point, 3 cents per mile each way. Will not recognize certificate of Convention.

Birmingham & Albany, one fare. Return on certificate of Convention.

Macon & Brunswick, one fare for round trip to Macon. Return on certificate of Convention.

Atlantic & Gulf, one fare. Return on certificate of Convention.

Self-Improvement.

Some one in the *New Jerusalem Messenger* earnestly urges the importance of cultivating the memory by repetition, and of using this method of improving the conduct of life. He says:

Make the first impression as sharply and distinctly as possible, and then repeat it often and patiently, until it is fairly fixed in the mind. The memory is aided by a careful recollection of all the details of the day's occupation, recalled and reviewed just before going to sleep at night. The Pythagoreans had a sacred rule requiring them to run over the history of the day three times, and closely examine and criticize the conduct. It has been reduced to verse:

"Nor let soft slumber close your eyes,
Before you've recited these things:
The train of actions through the day;
Where have my feet trod out the way?
What have I learned, where I've been,
From all I've heard, from all I've seen?
What know I more than that's worth the knowing?
What have I done that's worth the doing?
What have I thought that I should shun?
What duty have I left undone?
Into what wrong have I fallen?
These self-inquiries are the road
That leads to virtue, and to God."

Truth is the foundation of all knowledge and the cement of all societies.—*Dryden*.

Appointments.

REV. W. G. CURRY
Will fill the following appointments in the Bethlehem Association:
Zion, Sunday, April 6, 11 a. m.
Hixon's School House, 6, 7 p. m.
Clairborne, Tuesday, 8, 7 p. m.
Pleasant Hill, Wednesday, 9, 11 a. m.
Little River, Thursday, 10, 11 a. m.
Montgomery Hill, Sat., 12, 11 a. m.
Sunday, 13, 11 a. m.
Stockton, Monday, 14, 7 p. m.
Ray Minette, Tuesday, 15, 7 p. m.
Wilson's Station, Wednesday, 16, 7 p. m.
Pine Barren, Thursday, 17, 7 p. m.
Marsh Hill, Friday, 18, 11 a. m.
Pruitt's School House, Sat., 19, 11 a. m.
Sunday, 20, 11 a. m.

REV. E. F. BABER
Will fill the following appointments in the Cahaba Association:
Oak Grove, Sunday, April 13, 10 a. m.
Mars Hill, Tuesday, 15, 7 p. m.
Fellowship, Thursday, 17, 7 p. m.
Harmony, Friday, 18, 7 p. m.
Antioch, Saturday, 19, 7 p. m.
Sunday, 20, 7 p. m.
Newhope, Tuesday, 22, 7 p. m.
Macedonia, Wednesday, 23, 7 p. m.
Union, Thursday, 24, 7 p. m.
Mt. Hebron, Saturday, 26, 7 p. m.
Sunday, 27, 7 p. m.
Mt. Pleasant, Monday, 28, 7 p. m.
Pleasant Hill, Tuesday, 29, 7 p. m.
Bethel, Thursday, 31, 7 p. m.
Sardis, Saturday, 3, 7 p. m.
Sunday, 4, 7 p. m.

GENERAL INTELLIGENCE.

The total tax of Omaha is nearly 5 per cent.

A \$400,000 fire occurred in St. Louis on the 4th.

Gen. Gordon has taken his place in the Senate.

Tennessee makes \$70,000 a year out of its penitentiary.

Madame Elizabeth Patterson Bonaparte died in Baltimore on the 4th.

Bismarck intends to impose extra duties upon ships carrying foreign flags.

Heinrich Wilhelm Dove, the celebrated meteorologist and writer, is dead.

The storm throughout New England on the 31st was the severest of the season.

President Grévy has signed a further numerous list of pardons of communists.

The International exhibition building at Mexico is estimated to have cost \$800,000.

Two trains on the N. Y. elevated R. R. collided recently, causing much excitement.

The Pope has sent a circular to the bishops warmly advocating allegiance to king Alfonso.

Wisconsin is agitating the question of an educational qualification for the right of suffrage.

The weavers at Blackburn, Eng., have decided to accept the 5 per cent reduction of wages.

Macon, Ga., has recently disposed of \$2,000 of city bonds at the rate of 60 cents on the dollar.

The extreme cold weather has killed the fruit and early vegetables in Georgia and South Carolina.

The late Duke of New Castle incurred his life in different companies to the amount of \$2,500,000.

The rinderpest is becoming alarmingly formidable in Bohemia, several hundred places being affected.

Arrivals of American goods in Siam are increasing and much sought after by both foreigners and Siamese.

More lumber was put upon the banks of the Delaware river last winter than at any previous season.

Treasurer S. P. Pratt, of the Savings Bank in Reading, Mass., is a defaulter to the amount of \$90,000.

The condition of the population in the Nile valley is indeed terrible. There is no abatement in the famine.

On the 1st of April Mexico carried into effect the rates established by the Universal Postal Convention.

The storm on the 30th did considerable damage in Effingham Co., Ga. A son of ex-congressman Rawls was killed.

Ex-President Grant and party have arrived in Singapore. They will leave next for Siam, Sargan and Hong Kong.

It is calculated that Romero's internal revenue law will add \$5,000,000 annually to the national treasury of Mexico.

The revenues of England for last year amounted to \$3,116,000 pounds, and the expenditures to \$5,497,800 pounds.

A N. Y. firm has received an order from Savannah, Ga., for the construction of six powerful hydraulic cotton presses.

Reuter's Madrid dispatch says the necessity of advising the king to marry again is much discussed in political circles.

The corner stone of the Confederate monument, was laid in Columbia, S. C., on the 27th ult., by the masonic fraternity.

Peru and Bolivia have concluded an offensive and defensive alliance. Both countries have declared war against Chile.

Judge J. M. Elliot, of the Court of Appeals, a prominent man in Kentucky, was assassinated by Thos. Buford, in Frankfort.

Wilmington, N. C., has been designated as a United States repository, for the sale of U. S. four per cent refunding certificates.

The strikers in California demand an advance of 50 cts. a day, and say they will allow no one to go to work at the former wages.

The subterranean telegraph in Germany is attaining vast dimensions. The Reichstag voted 1,850,000 marks for further extension.

Gen. Sheridan, who has returned from the plains, regards the fears of a general Indian outbreak almost wholly without foundation.

A New Hampshire manufacturer is sending machinery to Apopka, Fla., to test the starry mark qualities of the roof of the Cascara.

The British government has accepted the tender of the Eastern Telegraph Company for laying a submarine cable to South Africa.

Gov. Marks, of Tenn., has signed the bill providing for a settlement of the state debt at 60 cents on the dollar, and four per cent interest.

At a banquet given in St. Petersburg in honor of Emperor William's birthday, Gen. Von Schweinitz declared that the friendship of Russian and German Emperors is firmer than ever.

A contract for the sale of the Alexandria Water Works to an English company has been signed by Mr. Rivers Wilson, the Egyptian financial minister, for the Egyptian government.

Names have been published in the city of Mexico of 19 Generals of division, with a salary of \$6,000 each, and 45 Generals of brigade, with salaries of \$4,300 each, making a total of \$295,500 for those salaries.

The Senate has passed a bill appropriating \$200,000 for the construction of a steel vessel to be used for the disinfection of vessels and cargoes coming from ports supposed to be infected with yellow fever or other contagious diseases.

A party of nine persons, supposed to be the notorious Reeves gang from Lincoln county, New Mexico, have been robbing on an extensive plan in Texas.

A serious breach has occurred between Sir Bartle Frere, Gov. and Commander in chief of the Cape Colony, and Sir Henry E. Brewer, Gov. of Natal.

Prince Waldemar, fifth child, and third son of Prince Frederick William, Crown Prince of Germany, and grand son of Queen Victoria, died on the 27th ult.

Indications at present point to the heaviest peach crop known for a long time. A million dollars, exclusive of land, has been placed in nurseries and orchards in N. J.

A man calling himself Felton, has been "humbugging" the Southern States to a considerable degree. He represents himself as a correspondent of the N. Y. Herald.

Passanante, the would-be assassin of king Humbert, who has had his sentence commuted, has embarked for the Island of Elba, where he will undergo penal servitude for life.

Talmage has secured the services of Rev. Dr. Spears as his counsel. His trial before the impeaching presbytery commenced on the 24th, in the Clinton St. Church, New York.

Congress will meet in Mexico April 1, when strong efforts will be made for the approval of certain concessions to foreigners. The discontented parties find it impossible to raise a revolution, the people being tired of revolution.

An auxiliary sanitary association, composed of leading merchants of New Orleans, has been organized to co-operate with the municipal and health authorities, in efforts to preserve, throughout the present season, the unexampled good health of the city.

Senor Castelar and 103 former deputies of the Cortes have issued a manifesto to the Democratic party announcing its return to the constitution of 1869, which proclaimed religious and educational liberty, freedom of the press and liberty of meeting and association; also favors universal suffrage, inviolability of the Spanish territory and payment of interest on the public debt and recommends a policy avoiding all reactionary excesses and demagogic Utopias.

ALABAMA NEWS.

A negro committed suicide in Barbour Co.

The *Opelika Times* has entered its 6th year.

A boat club has been organized at Montevallo.

Two white men escaped from the Geneva Co. jail.

Senator P. D. Burford died near Camden recently.

Fine shad are now being caught in the Alabama waters.

The *Advertiser* wants a military company in Moulton.

Mr. Kennedy, of Alexander City, had a leg amputated.

An Historical Society has been organized in Conecuh Co.

E. Bayol, of Greensboro, had a slight stroke of paralysis.

Mrs. Gibson, of Livingston, was severely burned recently.

Hayneville will be made a postal money order office July 1st.

Col. Chilton collected \$35 in Dadeville for the Lee Monument.

Cleburne Co. has recently completed a \$4,500 court house.

Mr. Haze, a young man of Cleburne Co. committed suicide.

Corn is scarce at 75 cents per bushel at Mellow Valley, Clay Co.

There are 1,000 Lawrence Co. people in and around Waco, Texas.

There is much sickness in Clay Co.—four epidemics prevailing.

A case of supposed infanticide occurred in St. Clair Co. recently.

An Anti-Tobacco Society has been organized at Shelby Iron Works.

Milton A. Goree, of Elmore Co., lost his saw and grist mill by fire.

The bar room of J. M. Tatum, of Marion, was robbed of about \$175.

In Talladega corn sells at 80 cents per bushel cash, or \$1.10 on a credit.

In an affray between three or four negroes in Newton, one was stabbed.

The people of Cedar Grove, near Gurleville, have built a parsonage.

About March 10 Mrs. T. A. Scales, of Livingston, broke her collar bone.

The mill property of Greenville Whitt, of Centre, was burned recently.

One store and several small buildings were burned in Greensboro on the 5th.

The residence of J. B. Simpson, of Manningham, was destroyed recently by fire.

H. D. Clayton, jr., has been elected as orator on memorial day in Clayton.

About \$250 worth of fencing was destroyed by fire near Brooklyn on the 30th.

New Methodist church houses have been recently built at Aberfoill and Magnolia.

The wheat crop in the vicinity of Rock Springs, Tallapoosa Co., is very promising.

Suit has been commenced against the late tax collector of Jefferson Co. for \$5474.

The smoke house of B. E. Grace, sr., near Birmingham, was entered and robbed.

The *Clayton Courier* says there are 19 candidates for Probate Judge in Barbour Co.

Evie Canvin, of Helena, was accidentally shot and killed by his brother Frank.

The factory at Girard has been moved to Smith Station, on the Western R. R.

Dr. Samuel Graham, of Coosa Co., had his house and some other property destroyed.

The dwelling of Jno. Allison, of Madison Co., was burned recently. Loss, about \$2,000.

A Building and Loan Association has been organized in Birmingham.

Five oxen, out of a team of six, were killed by lightning near Pennington's Mill recently.

An extra train carrying 13 cars loaded with iron ore passed up the A. G. S. R. R. recently.

A negro man near Tuscaloosa was killed by his two little step-daughters for beating their mother.

A large number of Mormons, en route for Salt Lake City, passed through Decatur recently.

Joe Parker, of Coosa, was found dead in the road last week. He was returning from Wetumpka.

Some parties are prospecting in Tallapoosa Co., with a view to mining for metals and minerals.

A store owned by R. W. Sharp, with a considerable amount of goods, was burned in Montgomery.

A little child of C. E. Chapman, near Evergreen, fell into a tub of water and came near being drowned.

Jesse Tomlin, who killed Donwood Petty in Crenshaw Co. seven years ago, has returned and is now in jail.

The residence of Jos. Tarleton, with its contents, near Walker Springs, Clarke Co., was burned recently.

The land offices at Montgomery and Mobile have been consolidated. The offices at Montgomery are retained.

The smoke house of Jas. S. Deas, near Choctaw Bluff, with the year's supply of provisions, was burned March 16.

The woods between Cowles Station and Franklin were burned recently, with much destruction to fences, out-houses, &c.

Twenty-five operatives, with their families, left Union Springs recently for Birmingham, Ga., to work in a cotton factory there.

The steam mill, mill and cotton press of M. L. Foster, of Etowah Co., were destroyed by fire. Loss, between \$3,000 and \$4,000.

The piney woods in various directions from Greenville have been on fire for several days, and miles of fencing have been swept away.

A negro named Thos. Marks, near Garland, owns 620 acres of land; runs seven plows, has 50 head of sheep and much other property.

In his charge to the Macon Co. grand jury, Judge Cobb advises that body not to spare persons guilty of carrying concealed weapons.

At the school house near New Hope, Madison Co., seven of Prof. H. E. Hancock's pupils were struck by lightning. Two will probably die.

A gun was accidentally discharged in the hands of a son of E. B. McCloskey, of Tallassee, killing a little child, and wounding his sister in the face.

The street bands in Montgomery dug up a lot of skeletons, beads, iron boxes and other articles, indicating that they were deposited by the Indians.

The *Butler News* says a pig was born in Butler which has neither eyes nor hair, a snout resembling the trunk of an elephant, one ear like a dog's and the other like that of a hog.

MARRIED.

At the residence of the bride's father, March 27, 1879, Mr. J. M. Scott, of Jefferson county, and Miss Ellen F. Milner, of Blount county—near Chepultepec.

DIED.

Near Baker's Hill, Alabama, April 2d, infant daughter of James and Elizabeth Smith.

Miss Fannie Pettibone.

This estimable and accomplished young lady died at Claiborne, Monroe Co., Ala., on Sunday, the 16th day of March, 1879. She was born in Brooklyn, N. Y., on the 1st day of November, 1852. Her father, L. W. Pettibone, came South when she was two years of age. At an early date after the war, Miss Fannie was sent to the Judson Institute, where, it is said, she was a particular favorite with both teachers and scholars. It was while at this noble school that she made a profession of religion and joined the Baptist church. Thus, while she was receiving intellectual improvement—preparing for usefulness in the literary world—she received the other indispensable requisite to true usefulness, the religion of Christ. The two combined to render her an ornament to society. After leaving the Judson, she became a member of the church at Claiborne, where she lived an exemplary member until her death. Miss Fannie Pettibone possessed all the virtues, in an uncommon degree, which adorn the fairer sex. Humble, meek, benevolent, kind, and above all, a conscientious Christian, her purity of life, her moderation in earthly pursuits, her patience under sufferings, her animated hope of glory after death, convinced all who knew her that there was a glorious reality in her religion.

It was the writer's privilege to visit her during her last illness. During the conversation, while speaking of her future prospects, she said, "I have been resigned to the will of God ever since I gave myself to Christ. I have no fear of death. He (Christ) is a precious friend. When I joined the church, some of my worldly friends asked me why I joined so soon, but I told them I thought more of heaven and my soul than all the fleeting pleasures of earth." She has now gone to her reward, to wear a crown that shall sparkle with immortal splendor.

"When victor's wreaths and monarch's gems Shall blend in common dust."

To her widowed sister I would say, seek that religion that supported "Sister" in life and death, and you will meet her "In the sweet bye and bye."

W. Know II, Dudley Coleman & Bro., of New Orleans, to be excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The agents of their kind, for Hardware & Co., Selma, James S. Manly, Marietta, and G. W. West, Mobile, are their agents in this State.

Pocket Book Lost.

It was in the town of B. and Mr. S. had just concluded some purchases, when he made the startling discovery that his pocket book was lost. While searching his pockets he found a buckeye, and said: "Gentlemen, my pocket book is lost, but there has been some thing discovered by Dr. Tabler, of Nashville, of far greater value. It is the Buckeye Eye Ointment, which will cure Biles in all cases, when used according to directions. Try it. Price 50 cents a bottle. For sale by Druggists.

A Disease that Wrecks the System.

Every function is deranged, every nerve unstrung, every muscle and fiber weakened by fever and ague. It is, in fact, a disease which, if unchecked, eventually wrecks the system. In all types, in every phase, it is dangerous, destructive. Stupor, delirium, convulsions, often attend it, and cause swift dissolution. But when combated with Hostetter's Stomach Bitters, its foothold in the system is dislodged, and every vestige of it eradicated. That benign and reliable specific and preventive of the dreaded scourge is recognized not only within our own boundaries, but in tropic lands far beyond them, where intermittents and remittents are fearfully prevalent, to be a sure antidote to the malarial poison and a reliable means of overcoming disorders of the stomach, liver and bowels, of which a vitiated torrid atmosphere and brackish mismanaged water are extremely provocative. All emigrants and travelers should be supplied with it.

WHITE LEGHORN CHICKENS.

Eggs for sale. Address W. J. EUBANKS, Birmingham, Ala.

From Dr. L. B. Edwards, Editor Medical Monthly, Richmond, Va. * * * Colden's Liebig's Liquid Extract of Beef and Tonic is endorsed by a great many leading practitioners of America who have used it with remarkably beneficial results. Galt & Co., Selma, Ala., Agents.

