





## Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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

We will send the ALABAMA BAPTIST until January 1st, 1880, for only \$1.00. Please show this to your neighbors and ask them to subscribe.

## DEACON WITH FROCK AND RIGTAIL.

The Asylum Hill Congregational church at Hartford, has a Chinese deacon named Wong Shing, who officiates in full Chinese dress: pigtail, cork shoes, mantilla and all. Wong Shing was one of the first of Chinese boys that came to this country to be taught languages and the sciences, and went with Yang Wing to Monson, Mass., to Dr. Brown's school. He has since returned and in China joined a Christian church and was a deacon of it for a number of years. He has come here to live, and his Christian brothers invited him to fill for them that day the office he filled at his early home. What will Mr. Blaine say?

## PROFESSION AND PRACTICE.

To put on Christ in baptism is not to end the profession of religion but to begin it; it is not so much to discharge the obligations of a saved soul, but rather to assume them. Baptism has been well described as the outward badge of an inward grace, a consecrating ordinance by which the disciple renounces himself among God's people and pledges himself to unite with them in doing God's work. A professor of the religion of Jesus Christ is bound to pursue a career of piety and benevolent activity. As a recent writer remarks: He makes no compromise with the flesh to fulfill lusts with indolence, selfishness, pride, covetousness, and worldliness. He does not aim to get to Heaven as cheap as he can, to spend in religion as little money, as little time, and as little effort as possible, but to seek first the kingdom of God, to give his Savior his freest thought and emotion, the first fruits, as well as the tithes of all his earnings, and so imitate Him, who said, "The zeal of thy house has eaten me up." When we thus put on Christ, the world will believe in our professions and be more ready to follow the power of a consistent example.

And how utterly below the ideal of the Christian life is the course pursued by the man who has a name to live and yet is dead. Bunyan, in his simple expressive way, gives an illustration of it in giving the experiences of his Pilgrims. He says: "When the Interpreter had done, he takes them out into his garden again, and led them to a tree whose inside was all rotten and gone, and yet grew and had leaves. Then said mercy: 'What means this?' This tree," said he, "whose outside is fair and whose inside is rotten, it is to which many may be compared that are in the garden of God; who, with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tender for the Devil's tinder box."

Other impressive likenesses have been suggested, such as blighted buds, fountains dried up, husks without grain, shells without kernels, tares among wheat, foolish virgins, the man without the wedding garment, the delusive mirage of the desert. On the contrary, the disciple of Christ must have substance as well as seeming. The Lord's people must confess him by their lives, even more than by their lips. By all the privileges of their present condition and by all the solemnities and glories of the future, the duty is impressed upon them to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as they know that their labor will not be in vain in the Lord.

The last Baptist Year Book shows the alarming fact that of the converts received into our churches, nearly one-third are afterwards excluded. But the inefficiency of the majority of the membership, and of a large number even of the churches themselves is a more alarming fact. The losses we incur show haste and carelessness in the reception of members; but they also show some fidelity in discipline. The inefficiency of the membership shows how feebly the pulse of spiritual life is beating. If we are in a state of torpor we need to consider that it is also a condition of danger. We must get out of it. We must work more, pray more, give more, put forth more affection and more energy for the honor of Christ and the welfare of dying men.

## SUPERNATURAL VISIONS AND VOICES.

Of one who superintends the education of the young the very first qualification must be a good practical judgment. A presiding officer need not be himself accomplished. He may so administer the affairs of an institution that the work will be efficiently done by others who are specialists, and who know vastly more, each in his own department, than he does. But he ought to know the nature of men and the management of affairs. He ought to be at home in that sphere of life for which his pupils are to be fitted. Education should never be put under the control of a man who is a mere visionary.

What then should the people of New York do to Mr. Henry Kiddle, superintendent of public schools in that city, who has recently published a book full of silly messages from the spirits of the departed, with whom he has been "in communication" for the last nine months? The trash and nonsense of the spiritual messages is so remarkable as even to awaken a suspicion as to the mental soundness of the credulous transmitter. We have seen but a few extracts from the book, and are therefore not prepared to give an opinion as to its worth, concerning the oracles that bear the names of Moses and Paul, Peter and Pius IX., Calvin and Luther, Swedenborg and Theodore Parker, Franklin and Newton, Bonaparte, and Washington, and all the rest of the ghostly company. But such of the communications as we have seen are certainly far beneath what these personages would have written prior to their departure to the world of spirits. They are thus criticised by a contemporary:

"Moses is no longer sublime, but puerile; Paul writes like a schoolboy, and not as one inspired; Shakespeare has got down to doggerel; Byron and Poe have scribbled away their wits; Napoleon has forgotten how to dictate a bulletin; Franklin is no longer sensible; Newton has softening of the brain."

The fate of a book of this sort it is easy to predict. But what ought to be done with its author? The volume displays not only credulity, which might be pardoned; but incapacity, a lack of knowledge, judgment, taste. Every qualification demanded in the occupant of the office he fills is wanting in Mr. Kiddle. He should be dismissed, not because he is a spiritist, but because his responsible duties ought to be assigned to a wiser man.

The communications published by Mr. Kiddle come from his children, who at times fall into a trance state, during which they break out into speeches, prayers and poems which they claim to be communicated to them by the illustrious dead. No one but a visionary, bright as impostors more than the father is. Their "manifestations" are supposed to arise from catalepsy which suspends the will, paralyzes certain faculties, and inordinately excites others. In reference to this case in particular a thoughtful writer remarks that under a trance, the subject is liable to see visions and have clear and powerful impressions that seem real. The faculties that are not torpid—as memory and the imagination—become aroused and preternaturally active, and the mind is capable of flying across the bounds of the universe, and living, for a brief period, in an exalted dream. This is, we suppose, the whole philosophy of the Kiddle "manifestations." It would be well if spiritualists would study physiology, for then they would probably think more and dream less. If in the case upon which we are now dwelling the father had exercised the judgment with which he was credited, he would have submitted the case of his boys and girls to a physician rather than to the surprised and pitiless public.

## THE ENDORSING OF SLANDER.

We see the statement that an outrage resulting in one of the instances, in death, has been inflicted upon two Northern Methodist ministers in Arkansas. The facts ought to be investigated. The people of Little Rock owe it to their own fair fame to punish the criminals if any crime has been committed; or else to prosecute the scandal mongers, if, as we think is most probable, the whole story is a fabrication. The only way in which such reports are to be disposed of, is to subject them and the parties to whom they relate, to the ordeal of a court of justice.

How easily such reports are manufactured appears from the disclosures of a certain Dr. Fuller, who is editing a paper for the Northern Methodists in Atlanta, Ga. This worthy, having been quoted as authority for the story that a pond near Atlanta being dragged yielded sixteen bodies of persons who had been ku-kluxed, Senator Hill, of Georgia, denounced the report as untrue, and challenged the author to produce the proof. Dr. Fuller replies, that the bodies were not found in the vicinity of Atlanta, or even within the boundaries of Georgia, but somewhere in Alabama,

he knows not where—that his information comes from one Larkin (a reverend carpet-bagger who has obtained an unenviable notoriety for his testimony before a Congressional Committee); and that said Larkin had received his information from an anonymous ku-klux minister (!) who had helped to recover and bury the bodies. The story is circuitous and hearsay; the place is in that vast region known as somewhere; the witness is that undiscoverable person known as somebody. And yet such an allegation satisfies Rev. Dr. Fuller that a great crime, has been committed, and that the people of the South should be denounced as a horde of cut throats.

We have no taste for recrimination or even for denunciation; and yet we confess that we are getting very tired of this one-sided business. The South and the North are in constant commercial intercourse, and correspondence. The denominations in either section are interchanging expressions of good will and fraternity. Southern writers have endeavored, both through their own papers and those of the North, to correct misrepresentations. Yet the sectional fabrication is welcomed; and the protest, whether from Southern residents or Northern visitors, is floated; and the common slander of a whole people receives the honors due to a philanthropist and a martyr.

We have been amused by the honest simplicity of two of our Mississippi brethren, who have undertaken to inform the *Examiner & Chronicle* of the condition of affairs in that thoroughly abused State. One spoke of the Negro Exodus, which he declared to have originated simply in the intrigues of politicians. To whom Dr. Bright replied, that this was doubtless the case; but that the politicians who were in fault were Southern men. The other correspondent only denied that the South was inimical to the North, but extended a cordial invitation to Northern men to come down and unite with us in developing the magnificent resources of our country. And the reply to him was, that our country certainly was in sore need of Northern brain, muscle and capital; but that we must learn to behave ourselves, in quite a different style from what now prevails, before we may expect such colonization. Our good brethren who live in Mississippi have yet to discover that a Northern editor knows more about their State than they do. He laughs at your displays of the olive branch, your protestations of peace and patriotism. Tell him that your blooming cotton fields are watered with blood and tilled by starvation, and he will pay you for your articles, and fold you to his bosom.

## EDUCATION OF THE COLORED MINISTRY.

## NUMBER V.

## ADVANTAGES POSSESSED BY COLORED PASTORS.

Again, and more particularly, the colored preacher has advantages as a leader in worship and discipline. The African mind requires a peculiar method of teaching—something imaginative and proverbial, having a certain rough resemblance to the method of old Thomas Fuller. Its emotions are stirred not more by impassioned tones and appeals, than by striking fancies, plain and familiar illustrations, and homely and even harmonious thrusts. And the African is possessed by that tribal spirit which in France would be called Cesarism. His religious leader must be in some sort a chieftain. To both these requirements of authority the colored preacher responds; he speaks and thinks after the style of his people. Learned or unlearned, he has the password and the sign of African fellowship. And he easily wears and uses authority; he will make an excellent disciplinarian when he has fairly comprehended the principles on which he must proceed, and is confined within the legitimate limits of an office, which embraces neither prelates nor politicians.

But now, in either instance the colored preacher requires the aids and restraints of education. As a teacher, the method he employs is precisely that which tends to crystallize into favorite phrases and figures. Education is needed to enlarge the scope of vision, to multiply the resources, and to impart a perpetual freshness to instructions which would otherwise become trite. Like the varied yet uniform displays of the seasons—the budding spring, the flowery summer, the fruitful autumn, the frosty but kindly winter, tracing forever the same round, yet awakening a sense of novelty at every return—is the presentation of things old and new by the cultivated preacher of the Gospel. In like manner there is need of training to fit the colored preacher to rule. Piety is presumed, but it must be enlightened. He needs some acquaintance with Christian casuistry to direct the church in those meetings where he holds the place of honor and service, and may contribute most of all to the harmony and efficiency of the brotherhood. He needs to have a

sense of the greatness of his responsibility in guiding discipline, so that candidates may be duly admonished of the qualifications of membership, so that backsliders may be reclaimed, and so that the ordinances may not be performed by the unbelieving and the immoral. And he needs to know, as we have already suggested, the limits of his power, that he may not aspire to be, what so many examples among his race, so many encouragements of circumstance, so many of his own instincts tempt him to become—a lord over God's heritage.

Finally, the colored preacher has another important qualification. He can perform the strictly pastoral work for his own race better than any one else, for they esteem him as a friend and a counselor. Pastoral work has of necessity been little attended to under the old regime. Yet it is most important. Ministerial visits, not merely of a social sort, but also for instruction and exhortation, are not less advantageous now than they were of old, when resorted to by Paul at Ephesus, and by Peter and John at Jerusalem, for the propagation of the Gospel, or by the elders to whom Jas. wrote, for the relief of the afflicted. To the minister these interviews are oftentimes most edifying; he sees Christianity tested, in the sordid squalor and the darkened chamber, by ordeals such as it is not called to encounter in the outer world: the poor, the sick, the dying become his instructors, exemplifying as they not unfrequently do the noblest virtues of Christianity. And the young are brought immediately around him, affording him the opportunity, in friendly ways, to urge upon them the necessity of embracing Christ and uniting with his people. We are told that, in Germany, the roads are lined with fruit trees, from the custom prevailing among the people, of planting along the waysides the seeds of the fruits they eat while on their journeys. And the pastor's walks may be like those German roads, where here and there he plants the precious, immortal seed, the blessing of Heaven will descend, and the fruits of righteousness will appear to beautify the world and glorify its Maker. To us it is one of the most interesting circumstances pertaining to the new order of things, that a general colored pastorate is coming into existence. And we may expect the more from it, because no barrier of social prejudice limits the influence of the colored preacher. He has no needs as others have, of politic resorts to commend his instructions. He has no need to become anything other than himself, in order to accomplish his mission. By nature and by position he is fitted for usefulness in this precise sphere. What he needs is an education, such as will make

the best work of its kind in this world. The work contains 1,928 pages, 3,000 illustrations and four pages of colored plates. "It is a grand work." No scholar can afford to be without it.

## CHRIST'S EDUCATION. JUDAH AND THE IRON CHARIOTS.

## QUERIES AND ANSWERS.

Queries sent by Bro. Christopher C. Billingsley, sr.

1. Was the Savior educated or not? Please give references if any.

In the Jewish sense of the term, our Lord was not educated; for he was not a pupil of any of the Rabbinical schools. John 7:15. But he was educated in the law of God, a code with which every pious parent in Palestine was familiar, and which the Jewish father and mother were solemnly required to teach. Deut. 6:7; 11:19; Ps. 78:5. We may take it for granted that Mary was not less attentive to this duty than Lois and Eunice were. 2 Tim. 1:5; 3:15. As we learn from the Jewish writers of that age, there were also schools in the synagogues, into which the children were already admitted at the tender age of six years, and where they were sedulously trained. One master could have charge of but twenty-five scholars. That Jesus received the ordinary popular and especially the synagogal instruction may be taken for granted: compare Luke 2:40-52.

2. Give me your views of Judges 11:19. And the Lord was with Judah; and he drove out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron.

We reply: God helped the people in all the enterprises which they undertook with courage and with faith in his promise of help. Thus Judah was enabled to drive out the inhabitants of the mountainous region of Palestine, what is called the Hill Country. But Judah distrusted God's power to give them victory over the inhabitants of the plains, and God therefore withdrew from them his further aid. This through doubt and sloth they were unable to pursue their conquests any farther. See Josh. 17:16. When God empowers us to do a duty we must address ourselves to the task; otherwise nothing will be done. The fears of Judah prevailed over their faith at the moment when one bold stroke would have given them the victory.

One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectability selfishness.—Geo. McDonald.

## WEBSTER'S UNABRIDGED DICTIONARY.

## NEW EDITION.

The enterprising publishers, Messrs. G. & C. Merriam, of Springfield, Mass., have gotten out a new edition of Webster's Unabridged Dictionary, which is as fully up to the demands of the times as it is possible for a work of the kind to be, and for which they deserve the thanks, not only of scholars, but of the entire English speaking public.

We understand, that, in order to the presentation of this standard work in its present improved form, competent gentlemen have been constantly employed, since the issue of the last edition, in 1864, in collecting the materials, and how well they have performed their task, the new edition will show.

The important new features of the present edition are, 1st, a Supplement of 4,610 new words and meanings, and 2nd, a new Biographical Dictionary of 9,710 names, ancient and modern, including many now living, giving the name pronunciation, nationality, profession and date of each. The Supplement consists of new words and of new meanings which old words have acquired. For years in our reading, more especially of newspapers and of literary and scientific magazines, we have been puzzled by an occasional new word, with which we were not familiar and which we could not find in any dictionary. So far we have not been able to recall a single one of these words which is not contained in the valuable work now before us. The Biographical Dictionary meets a long felt want. It furnishes a brief answer to the questions that so frequently arise in the minds of readers, when some name meets the eye with which they are not familiar, "Who was he? where was he? what was he? when was he?" We would not be without these new features of Webster's for twice the cost of the entire work.

Besides the vocabulary and in addition to the features just mentioned, we have also in this work a memoir of Noah Webster, a history of the English language, principles of pronunciation, rules for spelling, a vocabulary of noted names of fiction, pronouncing vocabularies of Scripture proper names, of Greek and Latin proper names and of modern geographical names, &c., &c.

Webster's Unabridged, as now presented, is a complete encyclopedia of general information, in the cheapest and most convenient possible form. It is better adapted to meet the wants of the general reader than, any encyclopedia published. It is by far the best work of its kind in this world.

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## QUERIES AND ANSWERS.

Dear Bro. West: Will you please answer the following queries, as I think they will be beneficial in several respects:

1. What is the duty of a pastor, when he is called to take charge of a church by a large majority, and only a small minority are opposed to him, but among those all the deacons of the church; and they do not make the vote unanimous, which has always been the custom of said church? Please also give your opinion as to what the duty of the deacons is in such a case.

2. A goodly number say, they do not believe in a pastor's having to have a certain salary promised him, and made secure, before taking charge of his churches. Please give us your opinion on the subject.

## A CHURCH MEMBER.

## ANSWERS.

1. If the deacons and a respectable minority are opposed to him and refuse to acquiesce in the wishes of the majority by making the call unanimous, we think that it would be better for him and for the church that he should decline to serve. What the duty of the deacons is in the premises is not so clear. If they believe the preacher to be sound in the faith, if they have confidence in his piety and believe him to be capable of meeting the wants of the church and congregation, they should cheerfully submit and heartily co-operate with the pastor and church. If such is not the state of their feelings toward the preacher, they should endeavor to unite the church on some other man. The majority should not force upon the minority a man whom they cannot conscientiously receive, unless it shall appear, clearly, that there is no good reason for their opposition.

2. There is nothing more clearly taught in the Scriptures than that the laborer is worthy of his hire, that they who preach the Gospel should live of the Gospel. Every preacher has himself to support and nearly every one has a family to support. He knows what the wants of himself and family are and how much it will take to supply those wants. And he must

make provision to supply them. If a church pays him a sufficient salary to support him, it is his duty to devote all his time to the service of that church. If the church pays him enough to meet half his wants, it is his duty to devote half his time to the church, and the other half to some other church, or to some other occupation by which he may support himself. But how is he to know how much of his time to devote to the service of the church, unless he knows before hand how much the church will pay him? Suppose he preads just \$400 for his support and devotes all his time to a church that has engaged his services under a promise to pay him all she is able, without receiving any amount, and he receives \$100 for his services. What will be the result? It seems to us that a little common sense ought to settle this question. Not one common field laborer in ten thousand can be employed for a year under a promise that he shall receive whatever his employer may feel disposed to give him at the end of the year. And yet churches ask intelligent, pious men to serve them a whole year, and in the meantime feed and clothe themselves and families, under a promise that they shall receive at the end of the year whatever the churches may feel disposed to give.

—The matrimonial epidemic which prevailed to such an alarming extent during the fall and winter months that all our resources seemed likely to be exhausted, has broken out again. Alas for the maidens! Congratulations for the Judge!

"Alas for bachelors all. Who vainly the dreams of youth recall." All manifest a peculiar interest. They seem to be surrounded with a halo of indescribable sweetness.—J. A. Baker, Jackson.

—Bro. T. B. Craighead, of Marion, on his way home from the Southern Baptist Theological Seminary, stopped off at Cullman and did some good work for the Master. He preached for some ten nights, and most of the time had good attention. The church held a business meeting and made an important step towards building a house of worship at once. Other denominations are willing to let a helping hand now in such a move, and I trust that a good house will soon be built. I predict for Bro. Craighead much usefulness.—Jno. A. Wiley.

## FIELD NOTES.

—Dr. Talmage has been acquitted.

—Dr. J. C. Furman has resigned the presidency of Furman University.

—The commencement exercises of Wm. Jewell college, Liberty, Mo., will take place June 8-12.

—A recent meeting at Chattanooga, Tenn., resulted in fifteen conversions, and ten additions to the church.

—Bro. J. B. Weber, associate editor of the *Baptist Banner*, was ordained to the Gospel ministry, May 10.

—The *Reflector* states that the Third Baptist church, Nashville, Rev. L. B. Fister, has received three members on "alien immersions."

—Dr. Basil Manly, jr., has accepted the professorship in the Southern Baptist Theological Seminary made vacant by the resignation of Prof. Toy.

—The next session of the Southern Baptist Theological Seminary will open September 1st. Read the announcement in our advertising columns.

—I have the "blues."—J. E. Cox, Jasper. It's bad to be blue, very bad. Not so bad, however, as to be the color of Bro. Houston's oat field in April.

—Rev. Dr. W. H. McIntosh, Cor. Sec. of the H. M. Board, has gone to Virginia to attend the meeting of the General Baptist Association of that State.

—Birmingham is making extensive preparations for the coming session of the State Convention. We learn that they will be prepared to entertain 400 or 500.

—Rev. J. H. Curry, of Dallas, Texas, has been holding a meeting at Broad St. church, Mobile. We have not learned what success has attended his efforts there.

—At Buffalo Lake, Dakota, there is a Presbyterian church of 55 members, all full-blooded Dakota Indians, with the Rev. Masahwanayana, or Iron Thunder, as pastor.

—Dr. Landrum, Memphis, has been called to the pastorate of the Baptist church in Savannah, Ga. He has accepted the charge and will enter upon its duties next fall.

—San Salvador, which is 50 miles from the west coast of Africa, and south of the Congo River, will henceforth be the headquarters of the English Baptist Missionary Society.

—The ALABAMA BAPTIST, the organ of the denomination in this State, comes regularly to our office. It is a most excellent paper, and is worthy the patronage of every Baptist.—Tal. Democrat.

—Rev. F. C. David, Evangelist, preached at Pleasant Grove, Saturday and Sunday. He will doubtless make many warm friends here. Walnut Hill Items in Tallapoosa Democrat.

—Bro. M. M. Wood, of Wood's Station, passed through Selma this week enroute to Marion to-to-well, a marriage notice will appear in this paper next week, and another young preacher will be made happy.

—Bro. W. F. Kone, of Huntsville, Ala., preached to the First church at Galveston last Sunday. Bro. Kone, it will be remembered, was pastor of the Second church in that city a year or two ago.—Texas Baptist Herald.

—The venerable Canon Beadon, of Wells, England, is 102 years old, and is in good health. It is his belief, and he reads without spectacles, and that he has not in his long life worn an overcoat. He has not done regular ministerial duty for years.

—Dr. Lorimer, lately pastor of the Boston Temple, was considered a sound uncompromising Baptist while he occupied that pulpit. But now that he has gone to Chicago, he is accused of being unsound in the faith, and of being a colleague of Revs. E. E. Hale and A. A. Miner, Universalists.—Ex.

—The Baptist Union of Great Britain has held its annual meeting, choosing the Rev. G. Gould, of Norwich, as President. It was reported that there are now 276,348 members, showing an increase of 7,512. There are in the Sunday schools 399,317 scholars. The number of chaplains is 345, with 1,028,000 sittings, and of pastors, 4,879, with 2,652 evangelists. The amount raised for evangelistic work was \$84,980.

—We invite the earnest attention of our readers to the communication, in this paper, of Rev. M. B. Wharton, Cor. Sec. of the Southern Baptist Theological Seminary. We are all deeply interested in the success of the Seminary. We trust that all our churches will take up collections for this object at an early day, and forward the amounts to Dr. Boyce.

—The commencement exercises of the Gainesville Female College, Rev. L. M. Stone, President, will take place during the second week in June. The commencement sermon will be preached Sunday, June 8th, by Rev. J. E. Faust. The exercises will close on the following Thursday. An address will be delivered Tuesday evening, at 8 o'clock, by Maj. J. G. Harris, of Livingston.

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## LITERARY NOTICES.

—HEARING, AND HOW TO KEEP IT, by Chas. H. Burnett, M.D., of Philadelphia. Lindsay & Blakiston, Publishers, 25 So. 6th St., Philadelphia. 152 pages. Price, handsomely bound in cloth, postpaid, 50 cents. This is a popular treatise of the anatomy and physiology of the ear; of the chief diseases and injuries of the ear; and the avoidance of their improper treatment; and of the general hygiene of the ear. It should be read by every man, woman and child.

—LITTLE'S LIVING AGE for May 10 and 17 contain the following articles: Memoirs and Characters of the Lenox; Cobbett; Biography, Travel and Sport; Residual Phenomena; Count Leo Tolstoy's Novels; Burma; The Umbrella Bird; Science and Faith; Sir A. Panizzi; Henry James, jr.'s Ideal of American Character; and Earthborn Meteorites; Uphill Work, and Historical Casuistry, &c. Subscription price \$8 a year; while for \$10.50 the publishers offer to send any one of the American *Living Age* for a year, both postpaid. Little & Co., Boston.

—In your issue of Jan. 6th, in "Plan for a Sermon," we notice this sentence: "Thus early in the world's history the leading principle of God's redeeming transaction with men was set forth." Please ask Anonymous what it means.—R. The sentence before the one you quote reads, "Noah was the person for whose sake and in whom they [his wife, his sons and his son's wives] were accepted and saved." The meaning of "Anonymous" seems clear to us. As those who were saved, in the ark, from temporal death, were saved from Noah's sake, so those who are saved from eternal death, are saved from Christ's sake. Thus, "the leading principle" was set forth, in a figure. We beg Bro. R.'s pardon. It got into the unfortunate pigeon hole of things laid aside for a convenient season.

—Eld. S. W. Jones, in a communication headed, "Notes from Covington County," refers to a peculiar case of longevity, in the person of Jno. Bell, of Elba. Will the Editor allow us space to ask some pertinent questions in regard to Mr. Bell's mode of living? How does he diet? Has he a particular diet to which he tenaciously adheres? In particular, how does he diet at supper? Is he a native American, or has he not German blood in his veins? Has he a peculiar manner in training his sight, or does his clearness of vision arise from a proper use of this faculty, seconded by an iron constitution, good health, &c.? Now, Bro. Jones, these questions seem pertinent rather than pertinent, but as the brethren have expressed a desire to be enlightened on these points, we are drawn to the conclusion that they are anxious to know the magical process of keeping the tobacco pouch well filled. The latter, I suspect, would satisfy them.—J. A. Baker, Jackson, May 16.

—Mr. Gardner Colby, who recently died full of years, good deeds, and precious memories, made the following generous public bequests:—Newtown Theological Institution, \$60,000; Brown University, Providence, R. I., \$50,000; Massachusetts Baptist Charitable Society, \$10,000; American Baptist Missionary Union, \$39,000; American Baptist Missionary Society, \$10,000; American Baptist Education Society, \$10,000; Northern Massachusetts Baptist State Convention, \$5,000; Children's Friend Society, \$5,000; Massachusetts Homoeopathic Hospital, \$5,000; American Baptist Publication Society, \$5,000; Worcester Academy, Worcester, Mass., \$5,000; to the society to be incorporated for the relief of Aged and Indigent Baptist Ministers and Male Missionaries, \$25,000. The real and personal estate of the deceased is estimated at a million and a half of dollars. Colby University, Waterville, Me., gets \$120,000.—Christian Secretary.

—Samaria church is 3 miles east of this place (Jasper). It numbers 68 members, in whom we think we can see indications of the Spirit at work. It was our pleasure to attend services at this church yesterday and hear a sermon from Elder Wm. Randolph, after which the pastor, Eld. D. Manasco, made one of his excellent exhortations. Two were added to the church. This morning there was a large assemblage at the water's edge to witness the administration of baptism. At 11 o'clock the pastor preached a telling discourse from the text, "Why perished thou me?" Acts 9:4. The church then commemorated the dy-

ing love of Christ. From the warm hand-shaking of the members we think they felt like saying, "It is good to be here." At 3 o'clock there was a large congregation in the College building at this place, of the parents of parents to their children, and of children to their parents. We trust that his advice may do good.—J. W. Stewart, May 18.

—In company with Bro. Keeble, of Selma, to whom we are indebted for the means of transportation, we attended the S. S. celebration on last Saturday at Ocmulgee church. It was the most delightful occasion of the kind we have ever witnessed. Bro. Perry, the Superintendent, and Bro. Drew, the pastor, conducted the exercises, which passed off smoothly and without interruption. The day was lovely, and so also everything else, including the ladies. The singing was excellent. Bro. T. M. Bailey gave us two of his inimitable S. S. talks. Judge King, of Marion, Bro. R. C. Keeble, and ourself made speeches, all of which, not excepting ours, were practical and appropriate. We "did the best we could." There has been no famine in that land, as testified by the superabundance of eatables at dinner. The table did not exactly groan from thefulness thereof, but we did wish the S. S. and church much and continued success, and return thanks to the good people for such a pleasant day. One thing more and we have finished: our Selma Brother didn't get any flowers, and we did.—G.

## TO EVERY BAPTIST PASTOR IN THE STATE OF ALABAMA.

This is addressed to you, my brother. And the thing we want is the salary of the Corresponding Secretary of the State Mission Board. If his salary is not secured, he must cease to do the work he is now performing with so much power and efficiency. If he ceases to do that work, then the evangelists will abandon the field. If the evangelists abandon the field, then State Missions will cease to exist; and, with their demise, the heart of all the rest of our denominational interests will sink at seeing so fine a possibility suddenly disappear in the process of its realization. If we make State Missions a grand success, (as we may,) all those other denominational interests will have a powerful support, and receive fresh vigor; but if State Missions are allowed to fail, (which will be true,) the Secretary's salary is not raised; those interests will remain unsupported, halting, undeveloped—will be short of three-fourths of their possible strength.

Your churches (or church, if you have only one) will each meet in conference during the month of June. Will you not have this matter brought before them at those meetings, and see what they will do about it? Experience has shown us that many of the pledges made in our State Convention at the close of stirring speeches, remain simply pledges for a painfully long time. Let the pledges be given in the quiet meeting at home. And at the close of the month of June, collect yourself, my brother, and see what you have done. Then immediately report to the President of the Board the amounts which your churches will give to the Secretary's salary. Let this report be made during the last days of June, in order that the President may be able in Birmingham to say that all is well. If it is possible to get cash instead of promises, by all means do that—the Secretary is a man like you and me, and will find it absolutely necessary to have something more substantial than promises to live upon from July till October.

Something ought to be said about the salaries of the evangelists. I promise to do that (D. V.) the last of July or first of August.

E. J. FORRESTER.

The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ.



## THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.  
INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

## LESSON FOR JUNE 8, 1879.

THE VALLEY OF DRY BONES.  
Ezekiel 37:1-10.

**GOLDEN TEXT.**—It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you they are Spirit and they are life. John 6:63.

## EXPOSITION.

**INTRODUCTION.**—In these verses we have a prophecy expressed symbolically, by Ezekiel. We must remember that Jerusalem has been destroyed, and that it is the 12th year of the captivity. The nation is in an utterly despondent, hopeless condition of exile and captivity; their national and spiritual life is dead; and they say of themselves, We are dead and our bones are dried, and our hope is lost. Ezek. 37:11. All this had brought reproach on God's name among the heathen, and to retrieve the nation from its disgrace and honor its own name, God intends to restore the Jews to their land, rebuild their cities, and re-instate them in national and spiritual life. Read carefully verses 11-14 of this chapter. So then, this vision is intended to encourage the Israelites and render them hopeful; for, by the figure of a resurrection, it shows to them that God can and will restore them to their homes and to their former spiritual life with all its privileges. The lesson may, also, have a more extended spiritual meaning, both as regards individual souls, dead in sin, and the spiritual Israel, and its home and immortal life in heaven.

## THE LESSON.

**1. THE VALLEY OF DRY BONES.**—The prophet represents himself, under the supernatural influence of the Spirit, and having divine power, purposes and plans revealed to him in a vision. In the spirit—that is in imagination—while in a state of ecstasy, he is borne to some desolate valley of death, where vast numbers of men had been slain, perhaps in battle, and whose bones lay scattered all over the surface of the ground. He is made to pass among and through them in all directions, so as to assure himself of their utter dryness—that is, of their deadness, and of the apparent impossibility of their ever being restored to life. Then, the question is asked him, Is it possible for bones, so dead as these are, to be made to live again? Will such be the case? Ezekiel humbly responds, O Lord God, thou only knowest! meaning, How can I tell? How can I know until thou revealest it to me? Thou art the only one who can know; for what might thy power accomplish? But, humbly speaking, it appeared an impossibility.

**2. THE DRY BONES ADDRESSED.**—4-6.—Then God gives the prophet a strange command—to address that vast array of dry bones! To speak to them and announce the purpose or act of the Almighty—they should live. Sinners should come upon them: flesh should form on the sinews; skin should cover the flesh; and he would put the breath of life in them. All this referred primarily to these dry bones; but really it referred to the house of Israel—the dead Jewish nation, which was represented by the bones, and that nation should be restored and, after their restoration, should know that God was the Lord, and never again relapse into idolatry. As he was commanded so Ezekiel did: he addressed an immense array of dry bones, that lay scattered on the ground, bleaching in the sun.

**3. THE RESULT.**—7-10.—While he addressed the bones, there was a rattling noise as a great commotion took place among them. The bones of each skeleton came together; sinews, flesh and skin came upon them; and still they remained on the ground dead bodies. Nor was it until the prophet was bidden, in the name of God, to command the wind, as a symbol of the Holy Spirit, to breathe upon them, and bestow the breath of life, did they live. When he did so, breath and life came to them, and they rose up an immense host of living men. Thus did God teach the Jews, by his prophet, that he intended to bring them home, restore them to national life and to his service. The explanation is given in verses 11-14; and shows that this vision is really a prophecy which began to be fulfilled under Cyrus, when the Jews returned to their country to enter upon a new national career, but was still further to be fulfilled in a spiritual sense. Romans 11:25, 26.

No man can succeed in all his undertakings, and it would not be well for him to do so. Things easily acquired go easily. It is by the struggle it costs to obtain that we learn to rightly estimate the value.

## Maj. Penn in Louisville.

The meetings conducted by Maj. Penn, the evangelist, are being greatly blessed by the salvation of many souls. Twenty-five have professed conversion. Intense interest is still manifested. Our people are at work and we expect still greater blessings. Maj. Penn is an earnest worker and a great success. Large crowds attend all the meetings. Broadway and Walnut Street churches unite in these meetings. Drs. Burrows and Warner and other city pastors are also at work. Pray for us.

May 21st, 1879.

## The Fifteenth of June.

This day, or the earliest day thereafter, is recommended by the Southern Baptist Convention for annual contributions and subscriptions to Foreign Missions by our churches. It is important that the Board should know in advance what amount to expect as a basis of their appropriations to our missions. Will the pastors and churches observe the day as recommended? Will the treasurers of the churches forward promptly the cash collected, and state the amount subscribed for the year, and whether it will be paid monthly, quarterly, or at the end of the year?

The general adoption of this plan, or some similar one, would render agents unnecessary, and would greatly promote the work of giving the Gospel to the nations.

H. A. TUPPER,  
Cor. Sec. F. M. B.

Richmond, Va.

## Important Announcement.

SO. BAPTIST THEOLOGICAL SEMINARY,  
Office Cor. Secretary,  
Atlanta, Georgia, May 22, 1879.

To the Baptist Pastors and Churches of the South:

**DEAR BRETHREN:** At the recent session of the Southern Baptist Convention in Atlanta, the hour of ten o'clock, Monday, was set apart for the consideration of the claims of the Southern Baptist Theological Seminary. Dr. James P. Boyce, President of the Seminary (and also President of the Convention) stated that a pressing emergency has now upon the Seminary, which he wished to bring to the attention of the denomination. This emergency grew out of a want of funds for the current support of the institution during the progress of the endowment movement. When the endowment was begun, in 1873, a special fund for current support was raised amounting to about \$65,000, on which the Seminary has subsisted for the past five years. The endowment, considering the third times, has progressed successfully, over \$400,000 of the \$650,000 required having been subscribed in bonds and real estate. Only a comparatively small part, however, has been paid in, many of the bonds taken not maturing until as late as 1884, while the real estate has been unproductive. In the meantime the fund for current support has been exhausted. The amount necessary for current support is \$15,000 per annum, and in addition \$5,000 per annum is needed for the "Students' Fund," which is expended in paying the board and other necessary expenses of worthy indigent beneficiaries. In the present condition of affairs there were only three alternatives:

1. To draw upon the corpus or permanent funds, which they had no right to do, as that was given for permanent endowment and must be sacredly so regarded.

2. To suspend the Seminary until the endowment be completed, which would be disastrous in the extreme. Ninety-six students were in attendance last session, which number, but for the yellow fever, would have been increased to 110. Many of the students are on the point of graduation, and in the midst of most important preparation for their life-work, while letters from all parts of the country show that the increase next session will be large. To suspend the Seminary would scatter the professors, and students, paralyze the endowment enterprise, stop the currents of patronage now flowing to it, destroy the magnificent prestige already gained, and ruin the institution.

3. The last alternative is to make an appeal for funds for the current support of the Seminary until the endowment, now progressing so favorably, be completed, and invested. The Convention decided upon the last proposition unanimously, and cordially in the passage of the following resolutions:

Resolved, That this Convention earnestly recommends to the Baptist brethren and churches connected with this Convention to make contributions to the Southern Baptist Theological Seminary, for the annual support of the institution until the endowment fund can be collected and invested.

Resolved, That this Convention earnestly recommends to the Baptist brethren and churches connected with this Convention to make contributions to the Southern Baptist Theological Seminary, for the annual support of the institution until the endowment fund can be collected and invested.

Dr. Boyce was succeeded by Dr. Jno. A. Broadus, who took up a collection amounting to about \$4,000, which was the most substantial endorsement the Convention could give.

At a subsequent meeting of the Board of Trustees I was elected Corresponding Secretary of the Seminary, to devote my labors for the present to raising the "Current Support"

Fund," and with the whole South as my field. In carrying out the provisions of the resolutions and the wishes of the Board of Trustees I shall endeavor to secure this sum.

By visitors, as many Conventions, associations and churches as possible, and taking up collections for the object stated.

2. By corresponding with pastors and churches and organizing plans for systematic giving to the Seminary, endeavoring to secure at least one collection a year in each church which has the love of the Seminary at heart. We shall be compelled to rely mainly on this plan as no one man or score of men could visit all parts of the vast field, and no more worthy object could be presented for the regular contributions of the churches. Appropriate explanatory cards will be furnished pastors on application, which will assist them in their collections.

3. We hope to accomplish much by appeals to brethren of well-known piety, intelligence and benevolence, who are friends to the cause of an educated Baptist ministry, and are willing to come to our help in this emergency. Dr. Boyce with whom I am associated in this work will make a special appeal in behalf of the present cause, and in the hope that now, as in the past, generous responses will be made. Surely our great Denomination, with only one Theological Seminary in the whole South, and that among the foremost in the land, with an unequalled patronage, and an endowment of \$500,000 without grasp, will not permit that Seminary to fail for the want of timely aid to keep it in operation until the endowment is paid in. The cause is now before you, and I trust you will not wait for the visit of the Secretary, or more formal appeals, but that you will act at once. Funds may be sent to Rev. James P. Boyce, Treasurer, 310 Fourth Avenue, Louisville, Ky., but notify me at the time of sending that I may be governed in my movements, and not waste time in visiting, or corresponding with churches that have already taken action. Address

M. B. WHARTON,  
Cor. Sec'y,  
Atlanta, Ga.

The great ends of life are best gained by him who, in all his conduct, is animated by the love of Christ.—McLach.

## Appointments.

REV. W. G. CURRY  
Will fill the following appointments in the Zion Association:

Leang, Saturday, June 1, 11 a.m.	2, 11 a.m.
Andalusia, Sunday, June 2, 11 a.m.	3, 11 a.m.
Harmony, Monday, June 3, 11 a.m.	4, 11 a.m.
St. Pleasant, Tuesday, June 4, 11 a.m.	5, 11 a.m.
New Hope, Wednesday, June 5, 11 a.m.	6, 11 a.m.
Chapel Hill, Thursday, June 6, 11 a.m.	7, 11 a.m.
Shady Grove, Friday, June 7, 11 a.m.	8, 11 a.m.
Elmore, Saturday, June 8, 11 a.m.	9, 11 a.m.
Shiloh, Wednesday, June 12, 11 a.m.	10, 11 a.m.
Mohley's Creek, Sunday, June 16, 7 p.m.	

REV. E. F. BABER  
Will fill the following appointments in the Alabama and Centennial Associations:

ALABAMA ASSOCIATION.  
New Bethel, Friday night and Saturday morning, May 30, 31.  
Good Hope, Sunday, June 1.  
Antioch, Monday night and Tuesday morning, June 2, 3.  
Damon, Wednesday, June 4.  
New Ebenezer, Friday, June 6.  
Philadelphia, Sat. and Sunday, June 7, 8.  
Bethesda, Monday, June 9.  
Mt. Lebanon, Wednesday, June 12.  
Pine Level, Friday, June 13.

CENTENNIAL ASSOCIATION.  
Macedonia, Sunday, June 15.  
Mt. Zion, Tuesday, June 17.  
Aberfoyle, Wednesday, June 18.  
Fairview, Thursday, June 19.  
Sardis, Saturday, June 21.  
Mt. Carmel, Sunday, June 22.  
Greenwood, Tuesday, June 24.  
Midway, Wednesday, June 25.

ALABAMA ASSOCIATION.  
Salem, Sat. School Conv., Friday June 27.  
Hayneville, Tuesday night, July 1.

## ALABAMA NEWS.

The Etowah jail is now empty. Burglars are still at work in Etowah.

The crops in Lowndes are backward. Eggs are selling at 50¢ per doz. in Butler.

The Fayette jail has but one occupant. Hog cholera is prevailing around Bragg.

The cholera is killing the hogs in Dale Co.

The wheat and oats in Pickens are doing well.

Corn is selling in Gadsden at 80¢ per bushel.

Burglars have been at work in Greenville.

A horse was stung to death by bees in Kowaliga.

The cut worm is at work in Paint Rock Valley.

Mr. Olford, of Bridgeport, lost his house by fire.

The wheat crop in Lee county is very promising.

Mary W. Jones shot Nile Southard, in Limestone Co.

There are only two prisoners in the Perry Co. jail.

There is a fine stand of cotton throughout Lee Co.

Three prisoners escaped from the Clayton jail recently.

There is a surplus of cash in the Lowndes Co. treasury.

The corn in Limestone Co. has been damaged by the cut worm.

There are good stands of cotton and corn throughout Morgan Co.

W. G. Beal shipped \$1,000 worth of wool from Evergreen in one day.

The supper given by the Baptist ladies of Opelika realized about \$60.

Three disturbers of public worship were fined \$100 and cost in bridge-ports.

Waverly, Lee Co., has two stores, one church, a grist mill and shoe shop.

The crops in Chambers county are looking well and growing vigorously.

In a difficulty at Alexander City, George Eds cut Joe Coley very severely.

C. H. Johnson, of Jackson county, was thrown from his horse and killed.

The heavy rains recently did much damage to lands and crops in Jefferson Co.

Distemper has broken out among the horses in Mill Beat, Conecuh county.

From September to May 3,802 bales of cotton were received at Evergreen.

A very destructive hail storm passed over a portion of Lowndes on the 15th.

Frederick Thompson, of Mobile, was seriously hurt by a mule falling upon him.

Henry Morningstar, a Deputy U. S. Marshal, was shot in Escambia Co. on the 15th.

Corn is being carried from Tenn., to Talladega, and selling from 80 to 85¢ per bushel.

Judge Bonifay, for the M. & M. R. R., has paid to Baldwin Co. \$642, back railroad tax.

The Bullock County Guide has been enlarged and its name changed to The Pantograph.

Large quantities of strawberries are now being shipped from Cullman to Northern cities.

The next Convention of the Episcopal church of this State will be held in Birmingham.

In a difficulty on G. W. Leeth's place, in Fayette Co., a white man was cut by a negro.

The Episcopal ladies of Uniontown realized about \$125 from an ice cream entertainment.

A heavy rain fell in Talladega about the 16th, doing much damage to streets, gardens, &c.

In a difficulty between S. M. Peavy and E. L. Thompson, of Elmore Co., both were severely cut.

A little daughter of D. D. Reeder, of Barbour Co., was killed by a wash trough falling upon her.

Dr. J. R. Phillips, near Carrollton, had a kiln of plank burned. Loss about 4,000 ft. of lumber.

A negro and a mule were killed by lightning on the place of Dr. Tichenor, in Talladega Co.

J. H. Fritts, on his way from London, Tenn., to Texas, accidentally shot himself near Oleander.

The cotton caterpillar has appeared in two different points in Dallas Co., the earliest ever known.

The acreage in small grain in Fayette Co., is much larger than heretofore, and the crop prospect good.

The hail storm on the 15th seems to have been general throughout the State, doing great damage to crops.

Charlie Graves, of Uniontown, was drowned while attempting to rescue a little negro, who also shared the same fate.

The sheriff of Autauga having failed to give a new bond, the Governor appointed I. L. Faulkner to fill the vacancy.

The amount paid to jurors and bailiffs in Montgomery county, since June, 1878, is \$9,978, and the amount for paupers \$4,935.

The horse of William Farrior, of Clayton, ran away with the buggy, throwing Mr. F. and his son out, and seriously injuring both.

A passenger coach on the M. & M. R. R. was thrown from an embankment near Fort Deposit, several persons being severely injured.

Reeves Wadsworth, son of F. L. Wadsworth, of Birmingham, had both his feet cut off by an engine, from the effects of which he died.

In a difficulty at Boyd's Switch, Jackson Co., Obe Hurt shot two men, painfully wounding them, and was himself struck on the head with a rock.

A destructive hail storm visited East Pickens and Northwest Tuscaloosa on the 16th inst, doing much damage to crops, some being entirely destroyed.

Some thieves entered the Methodist parsonage at Providence, in the absence of Rev. R. D. Carver, and stole a quantity of provisions and a valuable watch.

The farmers are well up with their work in Walker county. They are well pleased with their prospects for a good crop. Their wheat looks fine. The people of Jasper have formed a literary and debating club. Now is the time for those who expect to run for office to practice for the stump.

There was a Methodist Sunday school organized in Jasper Sunday, the 11th inst.—J. W. S.

## OBITUARY.

Died, at his father's residence, near Brandon's Station, DeKalb county, on the 10th of May, 1879, at 6 o'clock, a. m., Reuben Bruce, having just entered his 23rd year. Reuben was the youngest son of Eld. Bailey Bruce and had been reared in the nurture and admonition of the Lord.

Some time in the month of February in attempting to board a freight train

while in motion, he was thrown upon the cross-ties, and was so badly bruised he was never able to get up afterwards to get up and walk. He had from the first the best medical attention the country affords. But death was inevitable. In his affliction he had the comforts of that religion that dispels the gloom of the grave and gives assurance of a blissful immortality. May God grant our venerable brother and his bereaved family grace to sustain them in their afflictions.

## A FRIEND.

## Bereaved.

Dear Bro. West.—It is with a sad heart I write you at this time. Death has entered my family, and removed a dear daughter, my first-born. Her death was unexpected to us; yet she seemed to have a premonition of her approaching end. She said to her sister, a few days before her death, that she was impressed that she would not live to raise her children.

A painful, however, as it is to give up one so lovely, yet there is a bright side to the bereavement, viz.: her willingness to depart and be with Jesus, her peaceful and happy death, the joyous testimony of a bright future, and solemn appeals to all around her, to live Godly lives, and meet her in heaven.

I desire to have her dying words, in her own language, published, to be preserved for my own enjoyment, and for the comfort of mine, and her, children. I value them more highly than all honors and riches. I feel that the testimony my dear child has left more than rewards me for all my labors in the ministry.

About three hours before her death, she said to me: "My time has come; I am dying."

I said, "Don't be alarmed, my dear child, your physician has not given you out; he does not think you dangerously sick." She replied, "I am not alarmed; nor afraid to die, but I know my time is at hand;" and referred to a conversation with her sister a few days ago. I asked, "Why do you think your time has come?" She replied, "I hear Jesus calling me. I shall soon be at rest. I want to talk as long as I live. And, O pa! I have always thought you a good man, and shall expect to meet you in heaven."

—Come, my husband, let me fold you in my arms once more before I go. It is hard to part. I have desired to live to be a companion for you through life; but it is not the will of God, and we must submit. Live, and raise our children right, and meet me in heaven."

She said to her parents, "I want you to keep my two little children while they are young. And, sister Jimmie, I want you to always keep them neat and clean, as I have done, and send them to see Mr. and Mrs. Head, often" (her husband's father and mother).

She said to her sisters, "Live right, and meet me in heaven; never engage in those dancing and sinful plays again." To her brother Byron, "Be a good boy, and promise your dying sister, that you will never let an oath fall from your lips." She shook hands with her small brothers, and bid them good-bye. To her mother and husband, she said, "I want you and my dear Chabe to always be good friends, and oh! never let the children be the cause of trouble between the two families. And now let me see you kiss each other over my my dying bed." To Mr. Head, her husband's father, she said, "You are not a Christian, and if you were called to die, do you think you would go to heaven? Oh! if you die without repentance, you can never be happy as I am now." To Mrs. Head, "I believe you are a Christian, and we will meet again by-and-by." To others in the room she spoke words of comfort. And to her absent sister, Mrs. Ellsworth, she said, "Tell sister Ella, that I died so happy; that she is not living right; to do better, and meet me in heaven."

She then called for her children, and gave them a mother's dying kiss, and said, "How wonderful are the providences of God! Oh, my God! my God! 'Blessed are the dead that die in the Lord.' Let me die the death of the righteous." She then asked me to lead in prayer, and joined in herself. She heard some one ask if the other physician had come. She looked at me, and said, "It is too late now, is it not, pa? I am impatient to go. I see Jesus coming now. My hands are growing stiff. Sing for me."

Jesus can make a dying bed. Feel soft as downy pillows are. While on his breast I lean my head. And breathe my life out sweetly there."

I told her we were all too much choked with grief to sing. She exclaimed, "What! can't sing?" And then, in a clear voice, she sang the verse herself.

She now began to sink very fast, and at 1 o'clock, Sabbath morning, the 4th day of May, 1879, her happy spirit went to the God who gave it.

Farewell, blessed one, our meeting will be a brighter Sabbath than the one in which we parted.

J. S. YARBROUGH.  
Orion, Ala., May 8th, 1879.

## IN MEMORIAM.

After a long and painful illness, which she bore with Christian fortitude, Mrs. Cleveland, wife of Rev. Dr. W. C. Cleveland, of Selma, and eldest daughter of our late and much loved brother, David R. Lide, fell asleep in Jesus, April 24th, 1879. Although we know that our loss is her irreplaceable pain, our heart sickens and our faith is sorely tried when we see Death's impartial hand selecting as his victim one of our most lovely women. We have known and loved Fannie from her earliest girlhood. She was a dutiful and affectionate child; a cheerful, warm-hearted and confiding companion. As a wife and mother she was devoted; as a Christian—ah! here is the test—she died as she had lived, pointing loved ones to that "bright home not made with hands."

We know she is happy there, and 'twas so hard to give her up; she was so young, so lovely, so promising, to die. To die, did we say? Ah, no, she is not dead; for—

"High in yonder realm of light,  
Dwells that radiant saint above,  
Far beyond our feeble sight,  
Hebapp in Immanuel's love."

## M. E. D.

## A Dangerous Torpor.

Torpor or inactivity of the kidneys is seriously dangerous to those organs, since it is the precedent of diseases which destroy their substance and endanger life. This sluggishness may be overcome by stimulating them, not excessively, but judiciously, an effect produced by Hostetter's Stomach Pills, a general invigorator and alterative, possessing diuretic properties of no common kind. The impetus which this powerful medicine gives to their excretive function counteracts any tendency to congestion which may exist in their tissues. Both they and their associated organs, the bladder, are invigorated as well as gently stimulated by the Bitters, which exerts a kindred influence upon the stomach, liver and bowels, and by strengthening the system, enables it to withstand malarial epidemics, &c, which when exposed it might otherwise succumb.

Opinion of Dr. W. C. Cavanaugh, Memphis, Tenn.: For weak digestion, general debility, and want of appetite, I cheerfully recommend Codrington's Liquid Extract of Beef and Tonic Invigorator.

Sold by all leading druggists.

Chew Jackson's Best Sweet Navy Tobacco.

Those wishing fine work at low prices should call on Turner & Dinmore. Their pictures are the best ever taken here, so don't miss the opportunity. See advertisement.

To those who are so unfortunate as to become prematurely gray, or whose hair exhibits a tendency to fall off, we recommend a trial of Hall's Hair Renewer. We do so with the utmost confidence, as this remedy everywhere received with marked favor, and has built upon its own merits such a sure foundation that it is known and used in all civilized countries.—[Addison (N. Y.) Advertiser.]

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

The Mexican Dollar.

What is the difference between the Mexican dollar and Tabler's Buckeye Pie. Ointment? One does what it promises and the other doesn't. The Mexican dollar says, "I will cure you of all your ailments, but when you come to invest it you find it is only eighty-five cents." Tabler's Buckeye Pie Ointment says, "I will cure you of all your ailments, and upon trial it will be found to be worth every cent, and one promise to cure Piles, and does so without failure. Price 50 cents a bottle. For sale by Druggists." mch30m

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