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THE ANSWERED PRAYER.

SELECTED.

I have a prayer upon the wall,
Within my room;
Couched in these simple words—
"God bless our home!"
An answered prayer,
For God hath heard
Its silent utterance,
And sent, in quick response,
What I most needed.
Now what I most wished for,
Nor yet what I expected.
Blessings came daily, hourly,
Crowding on my path;
Some so disguised, I would not say:
"Surely a Father's hand,
Is not dispensing these?"
But as I thank, bewildered,
The voice I have heard,
"Was it not blessing that my child desired?"
And so be blessed be,
For the prayer that I made,
Taking my treasure from me
Day by day.
Changed all my dreams and plans of life
Not wisely!—
Put them within the paths
Where wisdom I strayed.
Often my spirit rose
In silent rebellion:
Can it be O Lord,
Such clouds and darkness come from Thee?
Yes, wisely, kindly has the prayer
Been answered, and my will
Now sweetly lies in His, and I am still
And grateful. As of yore,
Blessings come in disguise,
Yet no more I wonder and rebel;
His ways are past the knowing,
Nor can we tell
What now He doeth, but *shall* know,
And knowing, say, "Thy will!"

PLAN FOR A SERMON.

The Pillar of Cloud and of Fire.

Exodus 13:21, 22—"And the Lord went before them by day in a pillar of cloud, to lead them by the way; and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The deliverance of Israel from Egypt was twofold. It was both temporal and spiritual; an interposition not only of Divine providence, but also of Divine grace. Their temporal condition in Egypt is too well known to need explanation. Look at their spiritual state. Surrounded by the most ridiculous and debasing idolatry, without any written word, settled order of worship, or means of imparting religious instruction. The preservation of the church during these four hundred years is a miracle of which the burning bush is a lively emblem. The text points out one of the most remarkable provisions made for their safe conduct through the wilderness. Most wonderful amidst innumerable wonders! It has its antitype in God's conduct to his people now.

Refer this emblem to three subjects:

- I. The conduct of Divine Providence.
 - II. The instructions of Inspiration.
 - III. The person and office of Jesus Christ.
1. The conduct of Divine Providence.
 2. Alternate changes of appearance.
 3. Different aspect to the righteous and the wicked.
 4. Presence of God indicated by its appearance.

Uses.—Follow its guidance.—Regulate your dispositions by the fact that God is in all events. Rely with confidence upon his unerring wisdom.

- II. The guidance of Inspiration:—Men cannot find the right way without a Divine guide.

1. The mysteries of Divine word—brightest truths covered with a veil.
2. The consolations and hopes of Divine word are brightest in the night of adversity.
3. Its instructions accommodate themselves to the changing scenes and exigencies of religious experience. The Word of God is a miraculous, supernatural guide—it is safe, luminous, not to be mistaken.

FRIENDSHIP CHURCH.

- III. The person and office of Christ:—

1. The mysterious constitution of his person.
2. His perpetual presence with his people. He conducts through the dark waters of repentance. He sanctifies and hallows all services. He enlightens and instructs them.

IV. Application.

1. Cast the responsibility of all your movements on God. "He shall choose our inheritance."
2. Make the Word of God your constant guide.
3. Yield yourselves into the hands of Christ.
4. All impenitent sinners are in the condition of the Egyptians.

ANONYMOUS.

"Self-educated men, as they are called," says Gen. Richard Taylor, "deprived of the side-light thrown on a particular subject by instruction in cognate matters, are narrow and dogmatic, and, with an uneasy consciousness of ignorance, soothe their own vanity by underestimating the studies of others." The remark is not always true, yet in the general undoubtedly is so, and to the same extent is true of all education which is limited to some one kind of study, or to one general line of inquiry. The fact explains the dogmatic and insolent unbelief as to religion shown by some men whose studies are more or less exclusively scientific.—*Standard.*

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

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COMMUNICATIONS.

Zion Association.

I have, during the present month, in company with Rev. W. G. Curry, made an interesting tour through this Association. It was organized about 22 years ago; has at present twenty-two churches, with an aggregate membership of 963. A majority of these churches are in Covington county, the rest in Crenshaw, Butler and Georgia counties. At its annual meeting, in 1877, this Association resolved to co-operate with our State Mission Board, since which time Bro. Curry, in whose field it is, has done some very efficient work in its bounds.

Sunday, May the 4th, found us in Georgia, Butler county. Here we had the opportunity of preaching to Bro. Bell's charge, and they knowing our weakness for taking up collections, graciously yielded to our suggestion to do so, and gave us a noble contribution of \$12 for State Missions. The satisfaction of the writer, in receiving such a contribution, was only equalled by the satisfaction of those who so cheerfully gave it. Next day found us at

MOUNT OLIVE CHURCH.

which Rev. I. L. Taylor is pastor. Here services were held morning and night—the night service being devoted to the ordination of two deacons. This was an interesting service, and we are inclined to the opinion that they were ordained to the deaconship for other purposes, besides that of handing round the bread and wine on communion occasions.

TUESDAY FOUND US AT

SARDIS CHURCH.

Butler county, we sincerely thanked God for the spirit of Missions in the hearts of his people. This church was gathered by Bro. R. Keith, a missionary who was sent out by that grand old body, the Alabama Association. Rev. I. L. Taylor is pastor. The membership numbers 81. Owing to rain the attendance at the morning service was small. At night, however, we had a good congregation, and, best of all, the Master was with us.

A wearisome drive of 16 miles, over very bad roads, brought us to

SILAOA CHURCH.

which is 3 miles from Rutledge, the county seat of Crenshaw. Here Bro. Curry preached a good, practical sermon to a large congregation. It was good to be there. If the members of Silaoa church, living near to Rutledge, would move their membership to that point, it seems to me that the Master's cause would be furthered thereby. What say you, Bro. Thaggart?

FRIENDSHIP CHURCH.

Butler county, was visited by us on Friday. We had expected to meet the pastor, Rev. J. E. Kolb, but were disappointed. A good audience greeted us here and gave us substantial proof of their interest in State Missions. Saturday was spent with the

ZION CHURCH.

Leon, Crenshaw county. A very large congregation met us at this place, and a very liberal contribution was made for our work. At the night service, the power of the Word and Spirit were so felt by the congregation that when the benediction was pronounced, they refused to leave the house, and we had again and again to bow in prayer with those who, with tearful eyes and subdued hearts, said, "Pray for us." That night will long be remembered by many. After a long drive on Sunday morning, in company with the genial big-hearted Capt. Pendry, we reached the pleasant little village of

BULLOCK.

Here we met Rev. W. F. Martin, pastor of the church, and Rev. G. G. McLendon, of the Salem Association, whom we have known for many years. It was our privilege to preach Christ as the sinner's substitute, to a very large and attentive congregation. At night the ministers

present, by request of the church, ordained Bro. Island as a deacon—an office which he showed himself capacitated to fill with credit to himself and satisfaction to his church. He certainly started right, for the first official duty he performed was to take up a collection for Missions.

Monday we visited Bethany church, and Tuesday was spent in traveling 29 miles to

ANDALUSIA.

the county seat of Covington. Rev. S. W. Jones, the pastor of the church, met us here, as well as a goodly number of people from the surrounding country, which, with the people of the town, made a fine audience. We preached to them morning and night, but instead of taking up a collection for State Missions, at the close of the night service, we made an appeal to them for funds to rebuild their own house of worship, which was in an unsafe condition. A subscription of \$270 was the result of the appeal. M. Riley, Esq., and his brother, a merchant of the town, with the officers of the county, manifested a praiseworthy interest in this undertaking. May they all soon become members of the Spiritual House. (At

FAIRMONT CHURCH.

which is the largest in the Association, we had interesting services. Rev. P. L. Mosely, the moderator, joined us at this point. After the second service, at the close of which we received a handsome contribution for State Missions, we bade good-by to Brethren Kierce, Jones and Mosely. We felt overwhelmed as they grasped us by the hand and expressed their heartfelt gratitude for our visit and labors amongst them.

SATURDAY AND PART OF SUNDAY WE SPENT WITH THE CHURCH IN

GRAVELLA.

a town on the M. & M. R. R. Bro. Spence is pastor here. On Sunday morning we addressed a very large audience and received a contribution in cash and pledges amounting to \$10. Sunday night we preached for that noble band of brethren and sisters who compose the

EVERGREEN CHURCH.

a working church, consequently a giving church. Knowing that we were coming they went to work and had their contributions ready. From this point we left for home to meet the loved ones with whom we had spent but 3 days in 7 weeks.

I have made many tours in the nearly 7 years that I have been connected with this work, and in many respects this has been the most interesting one I have made. Large congregations met us at almost every point. Although it was the busy season, the plow and the hoe were laid aside for the sanctuary. We left a Sunday school in every church we visited but one. The tour has tended to confirm my views on the following points:

1. That the State Mission work is the work that Alabama Baptists must press.
2. That our brethren are ready to take hold of this work, whenever it is clearly put before them, and none more so, than the brethren in the ministry.
3. That whilst our evangelists are by no means confining their labors to the churches, that it is wise, needful and Scriptural, that they should visit many of our churches to "strengthen the things that remain and that are ready to die."
4. That God has given the field that I have visited an earnest and effective evangelist in Rev. W. G. Curry.

I close this too lengthy communication by saying that I have never met with a warmer reception, nor a more gushing hospitality than from the brethren and sisters of the Zion Association. May God bless them.

T. M. BAILEY,
Cor. Sec. S.M.B.

Marion, May 26, 1879.

Ministerial Consecration.

Dear Baptist:—In a former communication I showed from the sacred Scriptures, if I mistake not, that it is God's will that all his Gospel ministers should give themselves wholly and continually to their work. I now present some reasons, as I conceive, why they do not do it. One of these is a great want of faith in God. To this lack of faith, however, there are exceptions. A few, be it said to their credit, "give themselves continually to prayer, and to the ministry of the Word," and are supported well in doing so. But it is to be regretted, that they are so few and far between.

To the first preachers the Master said: "Provide neither gold nor silver in your purses; for the laborer is worthy of his hire." To Timothy Paul said: "The laborer is worthy of his

reward." So important the lesson here, that the apostle must repeat the language of his Lord. But, in effect, many say: "This is an injunction the consequences of which we fear to risk. We desire to walk, not by faith only, but by sight—the sight of the purse and its contents. Show us this, and it sufficeth us. Except we see it ourselves, touch its strings with our fingers, and thrust our hand into said purse, we will not believe. We must walk by sight, or have some other occupation, the will of God to the contrary notwithstanding." Truly has it been said, that to preach well, a man must continue preaching. Some fail to preach successfully, or even acceptably, because they give themselves partly to this and partly to that employment. If here and there is an apparently stranded wreck, who, for once, ventured to cut loose from his visible moorings and to launch upon faith's mighty deep, he was wrecked only for want of the ballast of more faith in his God; he trusted too much to sight.

Another reason why so many fail to consecrate themselves thus to God, is the great and grievous want of faithfulness in preaching the Gospel of Christ. Some do not declare the whole counsel of God; they withhold an essential part of the truth; they temptingly keep back part of the price. Unlike the apostle, they fail to urge, fearlessly and faithfully, those vitally important questions which deserve to be printed in letters of gold and hung on the house wall of every illiberal Baptist in the land. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? And, if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" These four questions, together with two specific and positive declarations from the God of Heaven, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," twice repeated; first to the church at Corinth, and then to Timothy, a minister of Jesus; then, that other, never to be forgotten declaration, "Even so hath the Lord appointed us," are the last prayer of the captured minister.

J. W. S.

The Duties of Pastors to Their Churches.

Read by R. L. Kennedy at District Meeting of Liberty Association.

This subject is fraught with great interest to the people of God, and depends greatly upon it. If it were not so the Great Shepherd and Bishop of our souls would not have given us pastors with their several duties enjoined. That the pastor is laid under obligation to perform duty as such is evident. He is termed in the Scriptures Bishop, Shepherd, &c. This implies that he is to attend to the several duties that such titles would designate. But, to be as brief as the subject will allow, I will proceed to show their several duties to their churches or a few of them at least, as my mind may be guided with the word of God in this matter.

1. It is his duty to feed the flock of God which he hath purchased with his own blood, over which the Holy Ghost has made him the overseer. He should endeavor to lead his people out to meet God in the rich fields of Gospel light and glory, and from one promise to another guide and instruct so as to ever keep before them their duty to God, to themselves, to one another and to the world. He should endeavor to feed them with the sincere milk of the word that they may grow in grace, and in the knowledge of our Lord Jesus Christ. He should be very careful to find the mind of the Holy Spirit, and thus avoid teaching erroneous doctrine, which would do them great injury and result in God's dishonor. He should show them a pattern of good works, and strive to have them to imitate him who went about doing good.

2. It is his duty to study to be able to feed and instruct his people. Paul said to Timothy, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. How can the preacher instruct if he himself be not instructed? How can he impart knowledge to the hearer if he himself has not gained knowledge and wisdom which is from above?

He must study if he does justice to his people and the cause of Christ. No lay pastor is fit to take the oversight of a flock so dear to the heart of Jesus.

3. It is his duty to live near to Jesus in prayer and meditation, that his glory may be in the cross of Christ. This being the case he will preach in power and demonstration of the Holy Spirit. He should be a man of prayer and humility. If the hearts of his people are to be warmed with the genial rays of the sun of righteousness he must let the truth as it is in Jesus burn upon the altar of his own heart. Heart-preparation is as much or more needed than that of his mind.

4. It is his duty to guide his flock in the proper discipline of the New Testament, and see they do not err in their execution of the laws of the King in Zion.

5. It is his duty to keep himself posted in regard to the passing events of the day, ever watching the movements of the hosts of God's elect, and those of the prince of darkness, and thus keep his people up with the times that they lag not behind the great army of the Lord. He should do this that his people under God war a good warfare.

J. E. WHITE.

Gainesville, Ala., 1879.

The Power of Prayer.

The following appeared in print some years ago: A minister of the Gospel was traveling through a strange part of the country, and being overtaken by a storm of wind and rain, added to the darkness of night, his situation became one of gloom and fear. He saw a light at some distance towards which he made his way until he reached the humble dwelling of a lonely woman. On requesting shelter in her house during the remaining portion of the night, her reply was, "I would not turn a dog out of my house under the present circumstances." While she was preparing some refreshments for her strange guest, she stated to him that her trouble had been intolerable for several days, in consequence of the sudden departure of her only son, who had left the neighborhood under suspicious circumstances.

A short time after the minister had

retired, a number of men rushed into her house, and demanded of her where they might find the man who had entered her house. She without hesitation showed them his apartment. They tied the minister and hurried him off in the darkness of the night to a large bench tree, and having fastened a rope to a large projecting limb, one of his captors drew his time piece and told the minister he had just ten minutes to live. Another member of the crowd, meekly observed, we would like to hear you pray while, and so he did.

The minister returned to the residence of the lonely lady, who, in a hasty surprise, inquired how he had made his escape. "Please untie my hands, and I will tell you all I know about it." This done, he made the following statement: "Seeing that my time had dwindled to a few minutes, I closed my eyes and offered my thanks to God that I had time to make one more prayer. With fullness and ardency of heart I implored forgiveness for these standing around me, who would in a few moments be my murderers. Supposing the time allowed me was about gone, on opening my eyes, I saw that every man had left me, and the vanishing, flickering torch lights, in various directions, were the last I saw of them."

The minister on leaving, made an appointment to preach at the house where he had found shelter, ten days thereafter. At the day appointed, the minister found a cheerful mother at the return of her son entirely relieved of his supposed guilt. The meeting continued ten days, and among the number who professed religion, and rejoiced in Christ Jesus as the God of their salvation, were the son spoken of, and the whole band who heard, as was supposed, the last prayer of the captured minister.

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at their homes and there around their hearthstones encourage them by his presence and prayers, and thus get very near to them in their affections, so that they may appreciate him very highly for his work's sake. He should visit the poor as well as the rich of his flock and in no way show partiality.

7. It is his duty to visit the sick and afflicted, and by his presence and the sweet promises of the Gospel, cheer up their drooping spirits, and cause them to feel the presence of our blessed Saviour.

8. It is his duty to stand by the bed-side of our dying people and point them to the home of the great Shepherd and Bishop of our souls, where He will receive their departing spirits. He should by songs, prayer and the promise of a blessed afterlife cheer their souls as they are about to pass into the dark valley of the shadow of death.

9. It is his duty to follow their remains to their long resting place, and there commit their bodies to the earth from which they were taken, and with suitable prayer and exhortation comfort the mourning and warn the unprepared.

10. It is his duty to be fully consecrated to the work of the Lord. He should give himself wholly to these things, that his profiting may appear to all. How can he perform these things if he be not consecrated, his whole time, talent, energy?

May the great Shepherd and Bishop of our souls keep our pastors in performing their important work.

THE DUTIES OF CHURCHES TO THEIR PASTORS.

God has made the duty of his people very plain in his word. The churches owe duty to their pastors, and these we cannot shake off if we have the approbation of our God. Let us look well to them.

1. It is their duty to attend upon the pastor's ministry always. What consistency and encouragement is there to be found in a people who will call a pastor and then fail to hear him give them the benefit of his ministry? We can damp the energy of any pastor if we fail to attend on his ministry.

2. It is our duty to pray for him. He needs our prayers, and without this he cannot expect to meet with success, and the cause is sure to languish. Our pastors need our prayers to enable them to discharge their various duties.

3. It is our duty to support them by contributing of our means to that end. God has made it our duty to sustain them, and if we fail in this

spirit to both Saviour and the pastor He has given us. How can he perform the arduous duties laid upon him by the great Head of the Church, and ourselves also without we lose him from secular employment and thus enable him to do his duty?

This member who does not help to support his pastor is guilty of robbing God, and shows a most ungrateful spirit. We must pay, as God has prospered us, if we would grow in his favor and receive a blessing at his hand. May God give us wisdom to understand our duty to our pastors and grace to enable us to perform it.

[The friends of the Southern Baptist and the Alabama Baptist present requested that we ask those papers to copy.—*Editor of Baptist Record.*]

"Unworthily."

This word, used in relation to the Lord's Supper, has been a terror to many minds, and has kept many away from the Lord's table. It occurs in 1 Cor. x. 27: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." Again in verse 29: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I quote from the version of King James, which is less accurate here, than usual. The word "unworthily," in the 29th verse, I have included in brackets, as it does not belong there at all. It is not in the original. The rendering in the Bible Union version is very accurate: "So that whoever eats the bread or drinks the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." For he that eateth and drinks, eats and drinks condemnation to himself, if he discern not the body." This rendering agrees substantially with that of Meyer, Alford, and of all the critical scholars.

But what does the word "unworthily" mean? Observe carefully: the language is not "whoever eats the bread or drinks the cup of the Lord being unworthy." If our own personal worthiness were the requisite qualifications, who would venture to approach the Lord's table? We are all unworthy. There is no Christ alone in ourselves, but in Christ alone. What, then, is the real meaning of the adverb "unworthily"? Doubtless it means "in an unworthy manner."

As Meyer renders it, *auf eine unangenehme, d. h. dem Wesen der Fei- und dem Zweck sichtlich unangemessene Weise*. The apostle makes his meaning plain in the 20-22 verses. It appears that in the Corinthian church the Lord's Supper had become an occasion of festivity and of reveling, not very unlike a modern picnic. All this was unsuited to the occasion and the reflection which the ordinance demands and suggests, the discerning of the body, was an impossibility in the midst of such disorder. It is no wonder that the apostle rebuked all this in the most pointed language. Well might he say that the one eating and drinking thus, ate and drank

condemnation to himself. This surely was eating and drinking unworthily, that is, in an unworthy manner.

The word "unworthily," therefore, does not apply, was never meant to apply, to those timid persons who are conscious of their own personal unworthiness. Such persons take in this word, and in this whole passage, no warning to stay away from the Lord's Supper.—J. R. B., in *Chicago Standard*.

Philosophy of Education.

Man at first is not strong enough to grasp the whole wide thought of ministering to humanity, and so he is led, step by step, little by little every day, through various kinds of service—obedience to father and mother, and loving courtesies to them, little kindnesses to playmates and friends, acts of thoughtful consideration to servants, until the first grand and tenderly cherished state of life rounds into the wider growth of study and preparation for the work of manhood. No longer does the blossoming spring of childhood hide all with its sweet graces, but with patience and effort he must seek use as the nobler and higher end of being.

The proper aim of all knowledge is humanity, of the lower studies to enter into practical relations and business with men, of the higher to enter into sympathy and affectionate comprehension of the highest manhood. By languages, the traits of character and mind, the habits of life, the history of foreign races, may be clearly apprehended, and perhaps somewhat assimilated. It was not without its use, that under the guidance of Divine Providence, the rude and more savage Germanic tribes reserved for large destinies in coming centuries, were brought into close contact with the language and institutions of the law giving Roman, who recognized beyond all other men the claims of law and citizenship, and thus became supreme in organization and dominion. The study of foreign lands, of history, should also be a gradual education of sympathy and perception, and putting away of prejudice. There is another moral training, running side by side with the mental in all true education—the learning of patience, continued effort, subordination, discipline and control of one's own faculties—more valuable for the use of humanity hereafter than the whole sum of knowledge acquired.

When the period of study is over, man is generally brought into such direct contact with the world as to be a husband or a father, he labors for the shelter, support, enjoyments, of his household; if a wise master, he sees many beneath him to whom his care and guidance should be given. In short, he cannot walk in any path so isolated or remote that he will not encounter the responsibility of other human beings bound to him by the innumerable ties of society and kinship.—E. F. M., in *Jerusalem Messenger*.

Progressive Movement of the Bible.

The more closely I study my Bible, the more I detect a steady progress, of divine doctrine, from the first line of Genesis to the closing grandeur of the Apocalypse. The little altar of earth on which Abel lays his lamb points onward to Calvary. The whole Jewish dispensation goes on step by step until the Messiah comes. Then I find four sections of the Book which each one presenting some particular view of my Saviour's face and footsteps, and miracles and teachings. Calvary and the resurrection only prepare the way for the descent of the Holy Spirit. Then comes the visible manifestation of the Gospel, in the conversion and organization of the primitive church. Peter's tongue, and Paul's brain, and John's heart, Dorcas' needle all get into motion. These new converts require spiritual instruction, and the whole series of inspired epistles are produced. The man or the minister who asserts that the writings of the four evangelists are "Bible enough for him," and that the epistles of Paul are only excellent surplusage, but worthy of small attention, simply writes himself down as ignorant. There is as veritable an unfolding of heavenly truth in the eighth chapter to the Romans as in the Sermon on the Mount. And when the laws of our spiritual life have been unfolded in the inspired epistles of Paul, John, Peter, and James, then the magnificent panorama of the Apocalypse is unrolled, and we get a glimpse of Christ's final triumphs and the glory of his Celestial Kingdom.

Alabama Baptist.

SELMA, ALABAMA, JUNE 5, 1879.

JOHN L. WEST, PUBLISHER.

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

Obituaries of subscribers or members of their families inserted free of charge when they contain not more than 100 words. A charge of one cent for each word is made for all over 100 words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to 100 words when they are not accompanied with the money.

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.

PUBLIC DANGERS.

The President has vetoed the acts of Congress intended to prevent military interference with elections. If the sentiment of the country favors the veto, the funeral knell of the republic has been struck. A right to interfere at the elections in a State without the call of the Governor or Legislature makes the President sovereign over the ballot box. He can in this case interfere whenever, and so far as his own judgment or even his arbitrary will may prescribe. This privilege once conceded, he is as absolute as the Czar of Russia.

The President has also in another instance followed the advice of those counsellors who made Grantism a stench in the nostrils of the whole country. He has abused the pardoning power to shield an odious criminal, a man condemned to two years imprisonment for sending obscene matter through the mails. The friends of public liberty and social virtue will know how to vote at the next presidential election.

SUNDAY SCHOOL AND CHURCH.

The Baptist Teacher calls attention to the fact that in the cities, especially, the fact is indisputable that very many Christian parents, to say nothing of other parents, count the Sunday-school service as "the Children's Service," and are utterly indifferent to their attendance upon any other. We cannot but regard this as a lamentable abuse of the Sunday-school

church instead of its rival. Our contemporary truly observes that when the Sunday-school is abolished, then these Christian parents, shrinking from allowing their children to grow up like heathen, would take them with them to the house of God, to listen to the preaching of the Gospel. This family grouping, this going up "to the house of God in company," is a thing most beautiful and desirable. Anything which puts asunder that which God has joined together; any arrangement which leaves the children at home while the parents go to church, and leaves the parents at home while the children go to church, is a thing to be deprecated and deplored.

Parents who excuse their children from going to church, whatever the excuse may be, should remember that they are encouraging a neglect of the sanctuary, and that the habit, once formed is apt to remain and assert its power after the pupil has left the Sunday-school for good. If the style of books taken home by the pupil to be read were of a devotional sort the case would perhaps be not quite so bad; but the Sabbath may be desecrated by the books as well as by the non-attendance; and as we observed, a habit pernicious and difficult to break is formed at that age when the nature is "wax to receive and marble to retain."

EDUCATION AND ITS COUNTERFEITS.

The result of President White's skepticism in Cornell University is a reduction in the number of students from seven hundred to four hundred and three. The first thing to be considered in education is the formation of character, and religion is the foundation of character. Parents who have the best interests of their children at heart realize this. They will not be so attracted by pretentious reputations or imposing names or easy terms of instruction as to lose sight of the main concern, the moral and mental training of their offspring. Such institutions alone should be patronized as do honest and thorough and Christian work. Who would not rather have his child wholly uneducated, yet faithful and true, than receive him returning from the proudest institution of the land—a master of all arts, the evil not less than the good, a learned drunkard, an elegant debauchee, an accomplished swindler and blackleg? It cannot be denied that not a few of our collegiate institutions are prolific in this sort of fruit.

On the other hand it must be ad-

mitted that there are other institutions which have the negative merit of doing but little injury, because they exert but little influence of any sort. They are popular with the pupils because teaching but little, they put them to no trouble; and popular with inconsiderate parents because they give high marks and loud-sounding degrees. The National Baptist gives the following grim notice of one of these colleges somewhere to the west of Michigan. "About ten years ago, a young man of our acquaintance applied for admission to the Freshman Class in a college in Michigan. Being refused for want of preparation, he 'went West,' and was admitted as a senior. We note that he has now been created a Doctor of Divinity by his Alma Mater. Moral: Go West."

PULPIT SENSATIONALISM.

The old pulpit sensationalists are losing ground. Beecher is settling down to steady preaching, and summer lecturing. Talmage still produces striking effects by his peculiarly jerky rhetoric and pathetic and brilliant word pictures. Murray, who filled Music Hall in Boston, has sunk out of sight. But the demand for sensations grows with what it feeds on, and as one pulpit star sinks into the West, another rises and claims its attention with its meteor light.

There is now in Worcester, Mass., a converted circus rider and evangelist, Mr. Arthur A. Waite, who is said to have artistic genius, and who is drawing crowds to his "chalk talks." He tells the story of a wild and eventful life. He says he ran away from home in Missouri when 14 years of age, and was employed as river boatman, sign and scene painter, circus athlete, and clown and showman, from one end of the country to the other, to-day a rich gambler, to-morrow a penniless wanderer—and stepped in rum, tobacco, and vices up to his 25th year, when he was converted for the second time, as he says, while under a good engagement and performing inside the sawdust ring. Accordingly, he pulled his pie bald attire off, washed the smut from his face, forfeited the wages due him, hunted by his deserted wife and children in Vermont, and began to preach and exhort, denouncing the circus as worse than the yellow fever or the cholera. Ere long he received a call to settle as pastor in Sandy Hill, N. Y., and remained there three years, baptizing hundreds each year. He illustrates his ideas graphically upon the blackboard, depicting a man good

with great rapidity and accuracy, explaining his sketches in a very artistic manner. He is but 29 years of age. But old England has in this matter of sensationalism quite surpassed her fast daughter in America. She has a troupe of shouting and howling enthusiasts who call themselves the "Salvation Army," and who are endeavoring by violent demonstrations to stir up the slums which the regular churches do not reach. These crusaders are now fighting the Prince of Darkness in Manchester, the manufacturing centre of England. Their "Salvation Temple" is on Grosvenor street, and there they keep up a noisy time. Among the attractions are advertised, "Capt. Booth, with his hallelujah fiddle; Happy Bill and Glory Tom, from Sheffield; Shaker Bill, from Blackburn; and a converted collier; a band of hallelujah lasses; the champion pigeon flyer; and the champion wrestler of Over Darwen; and Mrs. Wilson, the singing pilgrim, who will pray and speak for God."

This great miscellany of talent draws together many hard fellows, who would take no notice whatsoever of ordinarily decorous religious services. These novelties may produce some immediate good effects by stirring up an interest in religion among classes whose sensibilities are too brutal to be influenced by ordinary appliances. But their influence cannot be lasting. The very taste for excitement which they engender craves a more and more highly spiced nutriment. The sensation when it becomes a matter of routine, loses its character and its charm. There is nothing that can take the place of the simple Gospel, the Heaven appointed means for enlightening the ignorant, reclaiming the vicious, strengthening the feeble and the tempted, and saving the lost. The Gospel preached, commended by the Gospel lived, is the wisdom and the power of God unto salvation.

DIVORCES IN MASSACHUSETTS.

The latest reports from Massachusetts do not present an encouraging account of the state of morals in the old Bay State. During the session of the Supreme Court at Cape Cod there were not less than thirty applications for divorce, nearly all of them by girls, none of whom were seemingly over twenty years of age. During the course of the trials, the venerable judge, Otis Lord, indignantly exclaimed: "It is shocking to contemplate the state of morals in this great Commonwealth that is here to be observed."

Has it come to this? I am

here to administer the law as it stands. The law says that desertion for three years is cause for divorce. But I see clearly how it operates. A young man and woman agree to get married. They feel that they'll live together so long as they find it mutually pleasant and agreeable so to do, and then by a sort of tacit understanding they can live separate, and then one or the other, at the end of three years, brings in a libel for divorce for desertion. The decree is granted, and then they are at liberty to go on and do the same thing over and over again. I say it is terrible to contemplate such a state of morals in this Commonwealth."

A little while after, the judge felt constrained to repeat and emphasize his protest: "I must say that it is terrible to contemplate such a state of society. Why?" and here he turned to the lawyers who were in the bar—"why, out of all the large number of divorce cases before me recently, there were only two of persons married before 1870? Does not this show that young people are entering into this solemn contract with the most trivial ideas of its importance, and with the feeling that they can be freed from the bonds whenever they like? I am not responsible for the laws as they stand. I can only administer them. But I will say that, so far as I can prevent it, they shall not be used to facilitate the development of such a state of morals."

A bevy of young girls filed into the court house and sat in rows like school girls upon the witness seats. They were all of them deserted wives. What rendered the scene the more shocking was the fact that all the parties, the girls and their unfaithful partners are native New Englanders, living in a region into which the foreign element has not intruded. Yet as we are assured by the *Saxton* correspondent, there are probably to-day more divorced people on the Cape than in any similarly populated area in the country. Young men and young women are to be found in every town who have been man and wife, but are no longer.

The fault with Massachusetts is not, as our charitable friend of the *Catholic Mirror* supposes, that she is Protestant; but that she has been betrayed into a sentimentalism indolent to the precepts of that very Book which is the code of evangelical religion. And she has been so attentive to the sins of her neighbors, that she has overlooked her own. In this case the result is sad enough. The per-essential to social order and virtue. A community must descend rapidly in the scale of morals where such a relation originates in the senses and passions, rather than the tastes and affections, is maintained without mutual respect and consideration, is de-graded by the very laws of the land, and may be broken by the caprice of the parties.

EDUCATION OF THE COLORED MINISTRY.

NUMBER VI.

THE AIM, THE TEACHERS AND THE OUTLOOK.

We must not form too precise an order of this word, education, as applied to the present case. How far the mind of the pure-blooded African can be cultivated—that question which now divides ethnologists—need not disturb us here. Can he study the Scriptures in the original languages? Can he become familiar with the classics—those models of taste in every department of literature, and for every profession? Can he master the skeptical objections of this age of conflict and appreciate the delicate discriminations of truth and error in theology and in ethics? Is he prepared to receive the impress of the English Nonconformists—those undying, unsilenced teachers of pure doctrine—those lofty examples of many and zealous piety? How much of history, biography, travel—the preacher's fund of illustration—should be communicated to him? What need to discuss these questions? Let experience decide, after the effort has been fairly made to inform and train, to make him a better teacher and a wiser man. Let him have such education as his abilities will compass and his opportunities will admit.

The early churches were not unwise in the freedom they exercised on this subject. Their regulations in regard to the ordination of ministers in the first ages may well serve as a precedent to us in deciding how much is necessary to fit a minister for his office. Like them we should inquire into his faith, morals, and worldly condition. Is he prudent and teachable; is he temperate and chaste; is he sober and industrious; is he humble and affable, and merciful? Is he instructed in letters and the law of God, and the customs of the churches? Does he use simple words in preaching the doctrines of the faith? Then let him speak for the Master! In the present condition of things, we shall make a grave mistake if we do not attach primary impor-

tance to moral, rather than intellectual, qualifications. The importance of employing suitable instructors for this class of students requires no argument. To the question: Will these teachers be so long as they find it mutually pleasant and agreeable so to do, and then by a sort of tacit understanding they can live separate, and then one or the other, at the end of three years, brings in a libel for divorce for desertion. The decree is granted, and then they are at liberty to go on and do the same thing over and over again. I say it is terrible to contemplate such a state of morals in this Commonwealth."

It cannot be disputed that special obligations rest upon American Baptists to engage in this work. We have our part to perform, and that larger than our numerical proportion would seem to call for, in preparing native preachers for the most important missionary undertaking that can engage our attention. Our special views are cherished by the colored people. Towards ourselves, notwithstanding the political divisions and excitements of the times, their affections and respect still turn. Our opportunities are signal for doing them good, and in benefiting them, for blessing our country and honoring the cause of Jesus Christ.

And then Africa—Africa, of whom the millions of colored people in America are only the representatives—Africa, that land "that holds the sorrows of vanished ages in its shadowy depths"—Africa, that mysterious unrecorded history of pestilences, and famines, and massacres, of degrading idolatries and sanguinary despotisms—Africa, that deadly region of fiery suns and oozy rivers that drive back the white man from its coasts of gold and pearl—Africa, that grave of missionaries, lying yonder in ghastly despair beneath the pomp and glory of the tropics—Africa, that peopled world on which the light of prophecy falls, and to which the grace of Christ extends—has she not *lured* us her children for a little season that we may send them back to her redeemed and regenerate, and that thus, through their means and ours, Ethiopia may stretch forth her dusky hands to God—Africa, that lifts to the white races Mokanna's veil, does she not open to the black man the arms of a benignant, loving mother? The miasma, laden with death for the one, is a bland native air for the other. The color that here inflames the gladiator of the rostrum, as the red flag enrages the monarch of the amphitheatre, there reconciles the son of the soil. Africa needs her children; she calls them back to her palmy coasts; as Rachel wept for Joseph, she yearns for her exiled ones; as the man of Macedonia cried to Paul, she summons her apostles across the misty sea. Thus the education of the colored ministry inaugurates a vast missionary movement. With their advance in saving knowledge a countless host advances.

The seminaries in which they are trained will nurse the churches of a continent. And their employment in the sphere in which they are called by the providence and grace of Almighty God will tell upon the salvation of the world.

A NORTHERN DIVINE'S IMPRESSIONS.

Dr. Boyd, pastor of the Second Baptist church of St. Louis, gave his people on his return from our Convention at Atlanta, an account of what he witnessed. The text of his discourse was Matt. 23:8. One is your master, even Christ, and all ye are brethren. Some extracts from his discourse will be of interest to our readers. The preacher said:

"It is indeed the sunny South to which I have been. If God's creative smile is on a land, it is on this. From Nashville to Atlanta we rode through a perfect garden of beauty. 'All traces of the sad, bitter war are obliterated, except, perhaps, the experienced eye of the one actually in the battles. Union and confederate, dead here and there marked by simple monumental stones, and send up the silent prayer that we may all be one in the memory that whichever side won the day on separate battle-fields it was an American victory, for the same red blood of a common ancestry pulsed with the same rhythm in the veins of all. And this prayer for unity is being answered."

"The same spirit of union and brotherly love ruled in the meetings of the Southern Baptist Convention, to enjoy the sessions of which my visit to the South was planned. A Northerner by birth and education, and sharing the sentiments of the North in the civil war, and representing this Second Baptist church of St. Louis, whose record from 1861 to 1865 was an unequivocal assertion of the Union cause, I was nevertheless met in a most cordial and hearty manner by the most distinguished and prominent ministers and laymen throughout the South. Nor was this form. It was an earnest, sympathetic and generous expression of Christian love. All particularly expressed their delight at meeting a representative of our church, of whose calamity, in our loss by fire, they had heard, and for whose future prosperity they especially prayed.

The most interesting sessions of the Convention were held on Saturday, when there was under considera-

tion a series of resolutions looking to a more cordial and fraternal cooperation of all Baptists, North and South, in our home and foreign work. "The discussion was marked by rare discrimination and good temper. At times the interest in the debate was intense, and we all hung upon the lips of orators whose impassioned utterances thrilled us to our very hearts. But in no instances did the most earnest speaker forget the rules of good order, or utter an unkind or ungenerous sentiment.

"There is an alarming ignorance among the colored ministry of the South. That Gospel which sanctions ignorance and superstition for four millions of men in our own land, what fruit or flower has it to shake down for the healing of the nations? It is cursed in its own roots; and blasted in its own boughs.

"It is no excuse for us to stand by and say the blacks must remain a race of laborers. What if they do; does that discharge us from the obligations of humanity?

"There is no greater crime than to stand between a man and his development; to take any law or institution and put it around him like a collar, and fasten it there, so that as he grows and enlarges, he presses against it till he suffocates and dies. Providence has given him the elements of an enlightened citizenship. And in this great work we may confidently expect the co-operation of our Southern brethren.

"My visit gave me favorable opportunities to converse with many colored men concerning their present condition in the South. I cannot speak of the Gulf States, but for Tennessee, Georgia, and the States immediately joined to these. The testimony of an intelligent colored man in Nashville is the testimony of scores of others with whom I talked. He said that when his people were set free by the war great numbers of them flocked to the cities and great cities. Here they found but little to do, and although willing to work, could find but scanty employment. They must live, and this led to theft and other crimes.

"This fact, he thought, accounted for the large number of criminals from the colored population. "Moreover, they had no true idea of what freedom means, and hoisted a good deal of what they could do. As for himself he had voted the Republican ticket from the time he was freed without molestation. Sometimes his employer would say that it would be for his interest to vote with him, but

NO FORCE OR THREAT had been used. There were cases reported of a different nature, but he thought that any one who minded his own business could vote as he chose. "In Atlanta the colored population seemed happy and well-to-do. They were well clad and seemed tidy and neat.

"On inquiry concerning the 'chain gang' of Georgia, of whose cruelty I had heard much, I found no discrimination was made between the whites and the blacks. In fact, they were chained together, and their labor was contracted for on the same terms and conditions. As a case in point, Cox, the murderer of Mr. Allison, was a prominent contractor for convict labor, and has now been sentenced to the penitentiary for life to receive the same treatment he has given to others.

"I found the opinion of leading Southern men concerning the exodus somewhat divided. A few hoped the negro would emigrate, and so open the South to white labor. They did not believe that sturdy white laborers would come South as long as negro labor was in the ascendancy. Others, however, regarded the exodus as a serious matter, and contended that there was no just cause for it, as the South was ready to give the negro all of his political rights, but could not place him upon a social equality. Boy should the problem present itself to them, they would seek a fair and just solution.

"And now, in closing, let me say that I found the Southern convention a body of rare men; most dignified in its deliberations and representing the intelligent and Scriptural views of our Baptist churches. (With them let us be true to the doctrine and polity of our churches, and at the same time have a sincere fellowship for all true Christians of every name, for we are brethren.)

The contrast between these statements and those which some of our contemporaries over the border are industriously circulating is as great as can possibly be. It is an interesting circumstance that the preacher who pleaded most eloquently for Christian fraternity with our Northern brethren was the very person whom they treated with so much indignity at Chicago. The *Journal* softens down the affront by observing that "at Chicago, in 1871, Dr. Tichenor, seemed farther than any other Southern delegate from understanding the spirit and desires of his Northern Brethren!" The fact is that the said brethren misunderstood Doctor Tichenor then, and owe him an apology now.

Baptist Convention.

Birmingham, Ala., July 17, 1879.

Delegates to the Convention which meets in Birmingham, on Thursday, July 17th, are earnestly requested to forward their names as soon as possible to the Committee on Hospitality. Persons expecting to stop with friends will please state that fact. By complying with the above request brethren will greatly facilitate the work of the Committee, and add to their own comfort.

(N. F. MILES,
E. L. MILNER,
E. K. TODD.)

FIELD NOTES.

—Rev. Newman Hall has applied for a divorce.

—Bro. C. W. Hare is reported extremely ill at his home in Dallas county.

—The Methodist Woman's Missionary Society collected \$80,000 last year.

—A Sabbath school has been organized at the Baptist church in Scottsboro.

—The commencement exercises of the Gainesville, Ga., Baptist Female Seminary will begin June 20th.

—Since the founding of Mueller's Orphanage, at Bristol, England, the institution has received \$3,920,050.

—In connection with the labors of American Baptist missionaries 120 have been baptized at Ching-Chew Foo, China.

—Bro. T. M. Bailey, Sec. S. M. B. was with us a few moments last Friday. He was en route to Bro. J. S. Yarbrough's field.

—The office of the Baptist Messenger, Farmville, La., was recently burned. We know how to sympathize with Bro. Lee.

—I am proud to know that the Baptist is growing so rapidly in favor with the people. It has a bright future. —W. A. Bishop.

—Eld. S. A. Goodwin, of Sherman, who delivered the Literary Address at the University, at its next commencement. —Texas Bapt. Herald.

—We are glad to see that the Baptist church is being painted. It will be the handsomest church in the country when finished. —Scottsboro Citizen.

—We were pleased to see in our office last week Bro. D. Edwards, of Benton. Bro. Edwards believes "there is as much common sense in religion as in anything else."

—Squire B., who is about 6 feet high, says that the wheat in the western part of Walker is up to his chin, and he believes it will make 30 bushels per acre. —S.

—The Russian Arctic exploring expedition, whose fate has long been worried over, is safe, and has succeeded in making the passage from the Atlantic to the Pacific.

—A house is standing on the Crosby plantation near Evergreen, Conecuh Co., which was built when Alabama was a portion of the Mississippi Territory. It is constructed of chestnut logs.

—The young men of Gainesville have organized a Young Men's Prayer Meeting, which meets at the Baptist church once a week. We hope much good will grow out of these meetings.

—Rev. W. F. Kone, of Huntsville, Ala., has preached several sermons in Galveston, Texas, recently. A correspondent of the *Texas Baptist Herald* speaks of his efforts in very flattering terms.

—Bp. Wm. E. Lloyd, of Auburn, has promised to give us an occasional letter from his part of the State. We shall be very glad to receive them, and so will our readers. Don't forget the promise, Bro. L.

—Private letters announce that Miss Lee, daughter of the late Gen. R. E. Lee, who has been in Europe two or three years, is soon to be married to a prominent English merchant of Birmingham. —Kershaw Gazette.

—Jno. Moore, Jr., the enterprising young editor of the *Marion Commonwealth*, was in our city several days last week. We are glad to hear he succeeded so well in the interest of his commencement daily. It should be well patronized.

—There is a church in Delaware whose members are fruit growers. They have adopted the method of fitting the products of their orchards for the support of the church and are none the poorer for the procedure but quite the reverse.

—We learn that Rev. J. R. Boyce since his return from the Convention has been seriously ill. At the last accounts he was out of danger, and expected to be out in a few days. We earnestly hope that these expectations will be realized.

—The Baptist General Association of Virginia convened in Charlottesville on May 23rd. Among the ministers in the body are many eminent and talented scholars. Dr. McIntosh passed through this place several days ago, en route to this meeting.

—The Rev. Dr. Renfro, of Talladega, came up on the train to this place last Wednesday. We were most agreeably surprised to see him looking so well. We sincerely hope his stay with us will prove not only pleasant socially, but highly beneficial to his health. —Oxford Record.

—Mr. T. H. Clark, of Montgomery, will deliver the oration before the Alumni Society of Howard College at its annual celebration in June. His abilities as a speaker are well known and appreciated by the people of Marion, who will no doubt read this announcement with pleasure.

—Bro. B. F. Riley has accepted the call to the Opelika church—to begin next Sabbath, the 8th. The attention of correspondents is called to this removal of Bro. Riley. Opelika is a town of about 5,000 inhabitants and is located on the Western R. R., running from Montgomery to Atlanta.

—We publish this week the programme of the Commencement exercises of Howard College and the Judson Female Institute. Commencement week is always a festive season at Marion. A special effort will be put forth this year to make the occasion one of unusual pleasure to visitors. Arrangements have been made with the railroads to pass visitors to and from Marion at reduced rates. A large number will be expected. Let as many as can go. We promise that those who attend will not regret it.

—I took up a collection at Pine Apple on the 3rd Sabbath in May for the little children, who often ask for their father, why he does not go to the Sunday school there. Your visit to them on the occasion of their celebration is fondly remembered. —B. H. Crumpton.

—The Coliseum Place church gave Dr. E. T. Winkler, of Alabama, a hearty, unanymous call last night. —H. C. Wymouth, New Orleans, May 22, 1879. "Bro. Winkler would be a tower of strength in New Orleans." —Baptist Record. It is our private opinion that New Orleans will not get him. —J. L. W.

—How many churches in Alabama will send their pastors to the Convention at Birmingham and foot the bill? Every one ought to do it. It would greatly benefit your pastors, brethren, and it would be paid back ten-fold in better preaching than your pastors ever did before. Try it. Bring the matter up at your next conference meeting.

—We call attention to the notice of the Committee on Hospitality in Birmingham. We learn that a large delegation is expected in Birmingham at the Convention, and that provisions are being made for their accommodation. The brethren who think of attending the Convention should comply immediately with the request of the Committee.

—Thirty-five years ago, not a single Protestant missionary was living within the bounds of the Chinese Empire. Since then nine provinces have been occupied, and at the twelve treaty ports for forty missionaries, and the other nine provinces have been traversed by missionaries, while 40,000 nominal Chinese Christians, 13,000 are communicants. —N. Y. Observer.

—We are glad to see that our old friend Dr. Basil Manly, Jr., has been re-elected to a professorship in the Southern Baptist Theological Seminary. The culture, wisdom and experience of Dr. Manly admirably fit him for the successful discharge of the duties of so responsible an office. And his kindly spirit will be sure to conciliate the affection of the students. A better choice could not have been made by the Board of Trustees.

—Rev. Rufus Figh preached at the Baptist church last Sabbath. He was pastor of the church here some years ago and the large crowd that filled the church, Sunday, shows in what high esteem he is still held by all denominations in this place. The Methodist and Presbyterian congregations, with their usual liberality, closed their doors and worshipped with the Baptists. Mr. Figh is now living in Hearne, Texas. —Wetumpka Alabamian.

—The Baptist church and a great many others who felt interested, met this afternoon at the Jasper college building for the purpose of organizing a Sabbath school. A secretary was appointed, who in a short time enrolled 52 names who would become members. They then chose for superintendent, your humble correspondent; for assistant superintendent, W. B. Appling, Esq.; and for secretary Mr. H. W. Long. —J. W. Stewart, Jasper, May 25.

—The resignation of Dr. Toy excites a good deal of remark and calls forth many expressions of sorrow. There was, however, no help for it. While Dr. Toy accepts the ordinary standards of orthodoxy, his views upon the subject of Inspiration are not in harmony with those cherished by the Denomination, are justly regarded as dangerous in their tendency. Dr. Toy is, however, a godly man and an eminent scholar, and carries with his retirement the best wishes of students, faculty, and trustees.

—We neglected to mention last week that Bro. J. S. Dill called to see us on his way home from the Seminary. We were certainly glad enough to see him back in Alabama, and to know that he will remain in our State. We see from Bro. "L."'s letter that he has reached Auburn, his future home, and is preparing to "marshal his forces." We sincerely hope he will be successful in his labors, and that the brethren will be well pleased with him and his work. We hope to hear from Bro. Dill soon.

—Rev. S. G. Jenkins, who has been pastor of Cold Water Baptist church for 35 years, is even now improving in the ministry. On the 25th inst., he preached to us the most interesting sermon we ever heard on the Lord's supper. He is an industrious preacher, and a man of great punctuality. He has baptized twenty-two men who have become preachers, among them two Presbyterian preachers and several Methodist. He has been in the ministry 42 years, and has perhaps baptized more people than any other man in the State. He is now preparing himself for revival work this summer. —R. H., May 25.

—Dr. J. B. Hawthorne delivered his lecture here last Friday night on an electrified subject. I took up a collection last Sabbath for Bro. Bailey. I asked for \$50—raised \$50.65. There had been several draws upon the church previously, besides regular worship. Received two new members in our church as published by the *Advocate*. The indications are good for quite an ingathering. Eld. W. B. Crumpton stopped with us on his return from the So. Baptist Convention and preached a very fine sermon for a Crumpton. Will try to write you an article about Texas. Sickens in town has prevented it this far. —B. H. Crumpton, Greenville, May 26.

—Bro. Reeves preached one of the best sermons of his life on last Sunday night. Subject: "Belshazzar's Feast." It was highly appreciated by the large congregation that was present. Among the audience was a gentleman that has not been in the house of God in 10 years, and would not have gone on Sunday night if it had not been for the influence of his

pious Christian wife. The gentleman referred to has four bright, intelligent little children, who often ask their father why he does not go to church? And after listening to Bro. R.'s sermon has come to the conclusion that he will attend the services of the sanctuary frequently for the sake of his children. And while it is the wish of the writer that his little ones may be saved, the prayer is for his salvation. —C. J. Stephens, Eufaula, May 28.

—Enclosed please find two dollars, sent you by my Sunday school class of little girls for your paper, the ALABAMA BAPTIST, one year. My class is composed of five sweet little girls, Reuben, Katie, Ella, Mattie and Lulu, who have, for the past ten months been marked perfect in their class. They have a splendid record in S. S., and I hope they all have as good in Heaven. May their record be in our Heavenly Father's Book, such as will permit them an entrance into the sweet by-and-by. —Miss B. Neace, Huntsville. Nothing has for a long time given us such real pleasure as the receipt of the above. May God bless those dear little girls for their kind remembrance of us, and may they continue to have such a perfect record in S. S. and elsewhere, ever growing in the grace and in the love of God.

—I have the pleasure of informing you, that the First Baptist church of this city has just last unanimously called as pastor Rev. M. M. Wambolt, of Florida. Bro. Wambolt was called by the church some time ago; but circumstances were such that he could not accept the call at that time. I am gratified to be able to say, that he will come now and enter the duties of the pastorate as soon as possible. Bro. Wambolt is one of the best orators in the South and second to none in the State of Alabama. I hope that you will not think for a moment that it is my intention to cast any reflection on any one in making the above assertion, but if you ever hear him you will not think that I am too extravagant of a pastor for so long a time, has not fallen back any, but each one was always ready to do whatever seemed his duty in order to advance the cause of Christ. —C. J. Stephens, Eufaula, May 31.

LITERARY NOTICES.

DOMESTIC MONTHLY. Blake & Co., 849 Broadway.

There is an ample review of the fashions and a pleasing variety of poems, tales and essays. But when is Mrs. Hare's story to come to an end? A pretty colored plate exhibits a spring toilet.

BLACKWOOD'S MAGAZINE for May. L. Scott Publishing Co., 41 Barclay St., N. Y.

The most important articles of this number are: Some Aspects of the Present French Republic; "not a bad specimen of a republic as a public good;" The Pathans of India; Life of the Prince Consort; a picture of the social life of the British Court; The Policy of the Budget; Public Affairs;—the two latter giving a view of England's politics and her relations with the outside world.

We take pleasure in recommending the *Farm Journal* to our readers as an excellent agricultural journal. Perhaps no man in Alabama is better qualified to edit such a periodical than Hon. W. H. Chambers. We are glad to know that Prof. W. C. Stubbs, of the Agricultural and Mechanical College, will hereafter be associated with him in the editorial management of the paper. Terms reduced, as follows: Single subscription \$4.50; clubs of four \$12.50 each; clubs of ten \$30.00 each. Address Hon. W. H. Chambers, Auburn, Ala.

WESTMINSTER REVIEW for April. L. Scott Publishing Company, 41 Barclay St., N. Y.

This number contains ten articles: The Federation of the English Empire, a subject of profound importance; The Relations of the Sexes; The Reorganizer of Modern Germany, Stein; Polish Literature; Our South African Colonies; The Imperial Policy of Great Britain; The Early Evangelical Leaders; Illusion and Delusion, writings of Chas. Bray; India and Our Colonial Empire. The literary

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

LESSON FOR JUNE 15, 1879.

THE NEED OF GOD'S SPIRIT.

Zech. 4:1-14.

GOLDEN TEXT.—Not by might nor by power, but by my Spirit, saith the Lord of hosts. V. 6.

EXPOSITION.

INTRODUCTION.—This lesson is interesting, taken in connection with the second lesson of the year, when we studied of the building and dedication of the second temple, and read of Zechariah, and how he and Haggai encouraged the people to rebuild the temple. We are now taken back to those days. Zechariah was probably born in captivity, of priestly descent, and was still a youth when he returned from Babylon to Jerusalem with Zerubbabel and Joshua. The prophecies, which form the first part of the book of Zechariah are distinctly dated as occurring "in the second year of Darius," or 520 B. C. It will be remembered that the first carrying off of Jewish captives occurred in 606 B. C., and the return began 536, just seventy years afterwards. In 535 the second temple was begun, and finished and dedicated in 515, the work having been hindered for fifteen years, by the Jews' adversaries, and begun again with renewed vigor in the second year of Darius, the time of the prophecy which forms our lesson.

THE LESSON.

2. THE VISION. 1-3.—V. 1. The angel was, probably, not the Angel Jehovah, but merely an interpreting angel. Zechariah received half a dozen messages through symbolical images, the same night, and this was the 5th. His mind was so much engaged, in its ecstatic state, considering the previous one, or ones, perhaps, that it was necessary to arouse him in order to show him the vision; and to excite his attention, the angel asks, in

V. 2, 3, 12. *What seest thou?* What he saw was a seven-branched Golden Lampstand, or Chandelier, after the pattern of that described in Ex. 25:31-37, with a bowl on the top of it, and consisting of a standard with three branches on each side—seven in all; on each of which a small lamp rested. A pipe, or tube, extended from the central bowl to each lamp, to supply it with oil; while the oil in the central bowl, or reservoir, came through pipes, or tubes, from two olive trees, one on each side of the lamp-stand. This oil exuded, or distilled, from a branch on each tree, naturally, as it were, and dropped into two golden tubes, which conveyed it to the bowl; and, thus, the supply of oil was kept up, without human assistance, and the lamp was, therefore, kept burning without human intervention. The lamps themselves were like vessels similar to the graven vessels seen on our dining tables—the handle being at one end and the wick and flame at the other, there being an opening in the centre, through which oil was poured in. This, then, was the wondrous vision—two olive trees pouring forth their native oil from branches, into golden tubes, which conveyed it to a golden bowl on top of a golden lampstand, from which the oil flowed to seven golden lamps, and kept them continually burning, without the necessity of any human power or effort being exerted.

2. ITS MEANING. 4-9.—On being asked by the prophet, what the vision meant, the angel replied that it was a symbolic message from God to Zerubbabel; and that it signified that the work of building the temple should go on safely to completion, not through human power or strength, however, but by the powerful aid and operations of His Holy Spirit. The oil, which enabled the lamps to burn, reached them entirely without human effort or intervention; this represented the temple-building as being really carried on by God's Spirit, with the most apparently inadequate means; and it was intended as a prophecy and an encouragement, to cheer up the drooping spirits of Zerubbabel, Joshua and the Jews. Being asked what was meant by the two trees, the angel intimates that they represent Zerubbabel and Joshua (or Joshua), the High Priest, through whom God brought his influence to bear on the Jews, and thus carried on the work. Zechariah is assured that Zerubbabel who began the temple should finish it amid the glad shouts of the people—*Grace, grace unto it!* Therefore, no one need despise the day of small things in a work in which God was concerned for he would carry it on successfully and rejoice in its completion—he who was omniscient and omnipotent, and whose providential care extended over the whole earth. Of course a much wider and more

spiritual meaning may and should be given to the vision—making the "Candlestick" represent God's church, or spiritual temple, on earth, sustained and finally completed by Jesus and the Holy Spirit.

NOTE.—This Candlestick made by Zerubbabel, for the second temple, and which may have been carried by Titus to Rome, and is represented on the Arch of Titus, there.

Pine Level Church.

Dear Bro. West: Our church, during conference last Saturday, had the appeal of the Selma church, respecting the salary of the Corresponding Secretary of the S. M. S., read. Several were alive to the work. The church requested her deacons to make an earnest effort in behalf of the movement. Our church is weak and poor, but we will send up some cash for that purpose. Cannot every church give the Board a push? Certainly twelve hundred churches can raise twelve hundred dollars; which they will do if some brother will but present the claims of the Board.

JESSE H. DICKSON, E. H. HARRIS, Pine Level, Ala., May 27th.

District Meeting.

The district meeting of the 1st District of the Bethel Association will convene with the Nanafalia church on Saturday before the 5th Sabbath in June.

The churches of the 3rd District are invited to unite and co-operate with us in this meeting. Elds. P. E. Kirven, C. J. Miles, and Bros. J. W. Armistead and W. N. Nichols are requested to participate in the discussions.

PROGRAMME.

Introductory sermon, by Eld. B. B. Williams.

1st Subject: Duties and obligations of deacons' office, Elds. F. H. McGill, P. E. Kirven, and Wm. A. Parker.

2nd Subject: Mutual relation of pastor and churches, Bros. W. K. Thomas, C. Hardaway, H. A. Woolf and Eld. C. J. Miles.

3rd Subject: Auxiliary plans to promote church and Sabbath school interests, George Hearin, J. W. Armistead and W. N. Nichols.

Sabbath school address by Jno. W. Jones, 9 a. m., Sabbath.

District Meeting.

BIGGEST ASSOCIATION.

Our next District meeting will be held with the Belmont Baptist church, Sumter county, beginning on the 27th of June and continuing 3 days.

Friday, 11 o'clock: Introductory sermon to be preached by Rev. J. E. White, of Gainesville; Rev. C. C. Vaughn, of Cuba, alternate.

3 p. m. Subject for discussion: The effect of prayer, and the duty of Christians to hold family prayers daily. Essay, by Oscar Thomas, of Sumterville, followed by Dr. B. B. Seale, of Brewersville, and W. A. Altman, of Siloam.

Saturday, 9 a. m. Prayer meeting, 11 a. m. Subject for discussion: The duties of church members towards each other. Essay, by W. P. Brewer, of New Prospect, followed by A. D. Fortner, of Livingston, and Sidney Brassfield, of Forkland.

3 p. m. Subject: What constitutes benevolence, as taught in the Bible, and the duties of Christians in reference thereto. Essay, by I. C. Brown, of Livingston, followed by J. V. Tutt, of Belmont, and Prof. L. M. Stone, of Gainesville.

Sunday morning, 8 o'clock, Prayer meeting, 9 o'clock, Sunday school mass meeting, and at 11 o'clock, preaching—to be arranged by the Meeting.

It is earnestly hoped that every church within the bounds of this Association will send one or two delegates, at least.

J. K. RYAN, Chm.

From Auburn.

The outlook is more encouraging from this standpoint. Quite a number of staunch Baptists have bought property and are here with their families. A goodly proportion of Baptist boys are in attendance upon the A. and M. College. Four ministers have membership in our church. Prof. Mell is laborious and enterprising as a Christian worker. Ten interesting young converts were baptized here a few weeks ago, five of whom were Cadets of the College and five were lovely maidens, just entering upon womanhood. A Woman's Missionary Society is working successfully, presided over by our indefatigable Sister Watson, late of Mobile. Miss Kate Tichenor receives and forwards with characteristic promptness the contributions for Missions. Mrs. Prof. Smith keeps the record and conducts the correspondence in excellent taste. Pastor Dill has arrived and is reconnoitering the field. Marching orders are expected and the conflict will be renewed. All are well pleased and hopeful.

Why should a brother from Kentucky, in convention assembled, speak of the utterances of a brother from

Alabama as being "eloquent even for an Alabama orator?" And why should he in the same discussion ask a brother from Virginia if he knows the difference between the design and the consequence of a thing? It may be simply a matter of taste.

The colleges of Marion have done a worthy thing in inviting Bro. Roby to preach at their commencements. He will give them a good sermon no doubt. Bro. David, our evangelist in this part of the State, is doing a good work and is doing it well. We shall be disappointed if the cause of Missions is not greatly strengthened by his labors among the churches.

We deeply regret the failure to pay promptly the salary due Bro. Bailey. Shall he be forced to believe, and so patiently the shortcomings of the brethren, that their promises to pay are utterly unreliable? What a conclusion to be reached after a year of self-sacrificing toil and deferred hope! It is injustice to him and ingratitude to the giver of all good.

Plans proposed are good enough, but if rendered inoperative they are of no avail. I am reminded of an anecdote told by my friend Reese. He came one day upon a camp by the road side, and found a teamster standing in mute sadness over a sick mule. He stopped and kindly inquired if his mule could not be relieved. "Relieved" replied the astonished man, "why, his eyes is done sot."

For such a condition a prescription seemed useless. Had we more hope we might add to the plans already proposed. But we fear many of our brethren, like my old colored friend, Uncle Jack, "have been baptized in the River Jordan and have fished the church triumphant"—that is, have done all they deem necessary to be done.

Auburn, Ala.

Commencement Exercises at Marion, Ala.

HOWARD COLLEGE.

WEEK PRECEDING COMMENCEMENT.

JUNE 9-13.—Examinations: Monday to Friday, 8-12 a. m.

WEDNESDAY, JUNE 11, 8 p. m.—Address before Literary Societies.

FRIDAY, JUNE 13, 8 p. m.—Junior Exhibition.

COMMENCEMENT WEEK.

SUNDAY, JUNE 15, 11 a. m.—Commencement Sermon, by Rev. Z. D. Roby.

MONDAY, JUNE 16, 10 a. m.—Sophomore Prize Declamation.

TUESDAY, JUNE 17.—Meeting of the P. of Trustees, 8 a. m.; Review of the Cadet Corps, by Trustees, 5 1/2 p. m.

COMMENCEMENT DAY.

WEDNESDAY, JUNE 18.—Graduating Exercises, 10 a. m.; Alumni Address, 8 p. m.; Alumni Banquet, 9 p. m.

JUDSON FEMALE INSTITUTE.

WEEK PRECEDING COMMENCEMENT.

JUNE 9-13.—Examinations: Monday to Friday, 8-12 a. m.

MONDAY, JUNE 9, 8 p. m.—Sub-Senior Exhibition.

TUESDAY, JUNE 10, 8 p. m.—Exercises in Education and French Drama.

THURSDAY, JUNE 12, 8 p. m.—Juvenile Concert and Exhibition of Preparatory Department.

SATURDAY, JUNE 14, 9-12 a. m.—Reception in Art Room.

COMMENCEMENT WEEK.

SUNDAY, JUNE 15, 11 a. m.—Commencement Sermon, by Rev. Z. D. Roby.

MONDAY, JUNE 16.—Meeting of Trustees, 8 a. m.; Reception of Ex-cadets, 8 p. m. (Pictures on exhibition from 10 to 12 o'clock).

TUESDAY, JUNE 17, 10 a. m.—Literary Address before the Alumnae Society.

COMMENCEMENT DAY.

THURSDAY, JUNE 19, 10 a. m.—Commencement Exercises: Reception of Ex-cadets and Senior Classes from 8 to 11 p. m.

REDUCED RAILROAD FARE.

JUNE 10-22.—The Selma and Greensboro, the Alabama Central, and the Selma, Rome and Dalton Railroads will sell tickets to visit on an open fare, round trip. The Western Railroad and the Montgomery & Eastern Railroad will sell trip tickets at 1 cent per mile each way. The Mobile & Montgomery Railroad will sell round trip tickets for 6 cents.

APPOINTMENTS.

REV. W. G. CURRY

Will fill the following appointments in the Zion Association:

Loango, Saturday, June 1, 11 a. m.

Andalusia, Sunday, June 2, 11 a. m.

Hannoy, Monday, June 3, 11 a. m.

Mr. Pleasant, Tuesday, June 4, 11 a. m.

New Hope, Wednesday, June 5, 11 a. m.

Chapel Hill, Thursday, June 6, 11 a. m.

Shady Grove, Friday, June 7, 11 a. m.

Eleazer, Saturday, June 8, 11 a. m.

Shiloh, Wednesday, June 12, 11 a. m.

Conceh River, Friday, June 14, 11 a. m.

Mobley's Creek, Sunday, June 16, 7 p. m.

REV. E. F. BABER

Will fill the following appointments in the Alabama Centennial Association:

New Bethel, Friday night and Saturday morning, May 30, 31

Good Hope, Sunday, June 1, 11 a. m.

Antioch, Monday night and Tuesday day morning, June 3, 4

Danascus, Wednesday, June 5, 11 a. m.

Union, Thursday, June 6, 11 a. m.

Greenwood, Friday, June 7, 11 a. m.

Philadelphia, Saturday, June 8, 11 a. m.

Bethesda, Monday, June 10, 11 a. m.

Mr. Leaban, Wednesday, June 12, 11 a. m.

Pine Level, Friday, June 14, 11 a. m.

CENTENNIAL ASSOCIATION.

Macedonia, Sunday, June 15, 11 a. m.

Mr. Zion, Tuesday, June 17, 11 a. m.

Aberfoyl, Wednesday, June 18, 11 a. m.

Fairview, Thursday, June 19, 11 a. m.

Sardis, Saturday, June 21, 11 a. m.

Mr. Carmel, Sunday, June 22, 11 a. m.

Greenwood, Tuesday, June 24, 11 a. m.

Midway, Wednesday, June 25, 11 a. m.

ALABAMA ASSOCIATION.

Salem, Sab. School Conv., Friday June 27

Hayneville, Tuesday night, June 28

ALABAMA NEWS.

Measles in Tallassee.

The crop prospect in Butler Co. is good.

Selma will soon have a new corn press.

Corn has been selling in Uniontown at 70c.

A deer was killed in the streets of Northport recently.

Corn is selling at \$1.40 per bushel on time at Daviston.

Etowah is in a prosperous condition, with fine crops.

P. H. Wilkerson, of Foster's, lost his residence by fire.

Crop prospects throughout Shelby are very encouraging.

Wm. Mahan, of Randolph, lost his wife, May 16.

Jno. Bates, near Pettusville, shot his wife, May 16.

The Alabama Press Association met in Gadsden May 27.

There is a great demand for corn around Propell, Shelby Co.

Mr. Flournoy, of Bibbville, lost by fire about \$1,200 recently.

The late hail storm was very damaging to the crops in Wilcox.

Two sons of A. Holmes, of Escambia Co., were drowned May 24.

There has been considerable sickness at Vance's, Tuscaloosa Co.

The crops on the Cahaba River bottoms are good, and forward.

Mack Warnick, of Etowah Co., was attacked by a panther, recently.

The mortgaged indebtedness of the people of Clay county, is \$35,000.

Theo. Lockett, of Selma, had his jaw broken by the kick of a horse.

Selma had received, up to May 23, 99,917 bales of cotton this season.

Great quantities of oats have been raised this year in South Alabama.

There is considerable sickness around Dudleyville, Tallapoosa Co.

The crops in Hale are reported to be very fine, especially the old crop.

Two white men and a negro were struck by lightning in Randolph Co.

The crops in Conecuh Co. are several weeks late, but are looking well.

Henry Robinson, of Jayville, had a rib broken by being thrown by a mule.

Terrill Robertson, of Conecuh Co., was crippled by his oxen running away.

Judge Murphy, of Scottsville, was bitten severely by a large moccasin snake.

Tom Tinnan was killed by the gravel train near Lauderdale recently.

The crops in Cleburne are promising, though there is some rust on the wheat.

The population of Etowah Co. has increased about 1,500 in the last 3 years.

A rich lead mine has been discovered at Sulphur Springs, Etowah county.

A negro, while stealing corn, near Pinerville, was killed by Dr. Burroughs.

Mr. Roberts, of Snow Hill Depot, was severely, perhaps fatally cut by a negro boy.

There have been but six cemeteries in the Etowahville territory since 1875.

Mr. Towers, of Talladega, fell down a flight of steps, receiving painful injuries.

It is reported that the caterpillars have made their appearance in Conecuh Co.

Political aspirants are becoming multitudinous in Monroe and Conecuh counties.

A little daughter of N. Eddings of Montevallo, fell from a wagon and broke an arm.

Miss Leticia Thornton, of Tallassee, was fatally hurt by a wall of dirt falling upon her.

A large number of persons were in Montgomery last week, attending the U. S. Court.

In an affray near Wilhite's Station, a Mr. Abernathy seriously wounded Wm. Speakman.

The Conecuh County Historical Society will meet in Evergreen on the 17th of June.

The recent heavy rains did much damage to crops in some of the Northern counties.

Milburn, the blind preacher, will probably be in Alabama this season on a lecturing tour.

The supper given by the ladies of Havana for the benefit of the M. E. church realized \$50.

The Confederate Survivors' Association of Montgomery county now numbers over 600 names.

Lela, daughter of A. D. Sanders, jr., of Northport, fell from a wagon and broke her collar bone.

The crops—corn, oats and cotton—are quite promising through Conecuh, Monroe and Wilcox.

In a difficulty with a negro, W. J. Norworthy, of Butler county, was severely struck on the head.

J. G. McQueen, of Lowndes Co., fell through the platform of his gin-house and was severely hurt.

During the two years, ending April 30, 1879, 4,651 persons were arrested by the police in Montgomery.

H. J. Savage and his wife, of Manchester, were very seriously injured by being thrown from a buggy.

The crops generally are very good in Walker. A much larger acreage than usual is devoted to wheat.

Rev. Dr. Hooper, of Selma, will deliver the annual oration before the students of Hampden-Sidney College, Va.

There is not a house of ill-fame, a whisky shop or a negro in Edwardsville, the county seat of Cleburne.

Mrs. J. M. Moore, near Columbiana, was assaulted and seriously hurt by some negroes, who entered the house at night.

In a difficulty near Cooper's Station, between B. T. Guileys and Charlie Matlin, the latter was mortally wounded.

One Sanders, near Blount Springs, has fasted 35 days, from a dream which he had to the effect that he must fast 40 days.

The commencement exercises of the Greenville Collegiate Institute will commence June 8, with a sermon from Rev. M. S. Andrews, D.D.

MARRIED.

April 17, 1879, at the residence of James Williams, Esq., by Rev. W. A. Bishop, Mr. W. C. Herran and Miss Anna J. Williams.

April 20, 1879, in Hale county, Ala., by Rev. W. A. Bishop, at the residence of Rev. J. S. Ford, Mr. J. M. Ford and Miss Bettie Holbrook.

Three miles south of Jasper, Walker county, May 23, 1879, by Rev. J. E. Cox, Rev. William Randolph and Miss Sallie Sheere.

In Marion, May 28, at the residence of W. H. Fiquet, by Rev. E. T. Winkler, D.D., Rev. M. M. Wood, of Wood's Station, and Miss Janie Siggers, of Marion.

We extend to them our best wishes for their future usefulness and happiness, and may the Father above, whose children they are, ever watch over their spiritual and temporal welfare.

OBITUARIES of subscribers or members of their families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all over two words. Do not ask us to send bills. Count the Editors reserve the privilege of cutting all obituaries down to two words when they are not accompanied with the money.

DIED.

In Calhoun county, Ala., May 2, 1879, Allen Elston, aged 77 years. He was sick 8 or 9 months; was willing to go; had no fears. He was a subscriber of the ALABAMA BAPTIST.

A FRIEND.

OBITUARY.

Died, at the residence of his father, near Autaugaville, Ala., May 9, 1879, Ernest W. Golsan, son of Jno. N. and Rebecca Golsan, aged 25 years.

Ah! how short is life! how certain is death! He was a young man of a noble and buoyant spirit, brought up by a God-loving Christian mother. He was of good morals, and had a kind affectionate disposition. Ah, how much he will be missed around the family circle, missed among his friends, missed at church, and missed by his loving parents more than all besides! What a heavy blow for their poor care-worn, grief-stricken hearts to sustain! May the Giver of every good gift, bestow on them that Christian fortitude that is sufficient to bear them up, on the sea of trouble. Deeply and tenderly do we sympathize with them, for this is the fourth time they have been called upon to tear from their bosoms the form of a darling child, and consign it to the dark and silent grave.

"Stand back, stern Monsters!" tough not with thy icy fingers our darling, noble boy! But, alas! alas! he's gone! gone to the God who lent him to his friends and earth, for so short a time, that they might learn to love him and know his true worth, only to have him snatched away by the hand of death.

To his grief-stricken parents we would offer the consolation given in Isaiah 54:7: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. O thou afflicted, tossed with tempest, and not comforted, behold! I will lay thy stones with fair colors, and lay thy foundations with sapphires. And all thy

