

Unfaithfulness.

'Twas the close of a day of labor—
A day spent like other days—
In treading the path of duty,
Mid the turmoil of worldly ways—
I had been mingled with many,
Had heard and spoken to many,
But none, as Christ's ambassador,
To the Saviour had bid me come.

They had spoken of rain and sunshine,
Of the market and of the stall,
But I never heard any mention
Of the Saviour who loves them all.

There were some who were slaves to money,
And fashion called many their own;
And musing I wonder how many
Would stand round Jesus' throne.

One or two there were who had spoken
Of meetings for worship and prayer,
Where some eloquent preacher was there,
But they did not say Jesus was there.

Then I thought, if any were treading
The narrow path of duty,
Why were they not to be seen
In the Saviour's love and duty?

So little I told of the Saviour,
So ready to carry each load,
No kind invitation from Jesus
To enter the heavenly road.

Were they holding back from the Saviour
A service which Christ should give,
Of showing in word and action
How Jesus would have them to live?

Or were they, like foolish builders,
Tolling with pecked hands,
To build them a tower of salvation
On time's ever-shifting sands?

Then a voice of rebuking rose in me,
For all day I had plainly seen
I had spoken to one the message
The Saviour entrusted to me.

COMMUNICATIONS.

God's Dealings with the Soul.

A Venerable Servant of God Relates his
Christian Experience.

NUMBER III.

MY FIRST IMPRESSIONS TO PREACH
THE GOSPEL.

As soon as I was assured that I
had passed from death unto life, the
way of salvation appeared so plain
that I thought I could show it to
every body. And, without premedita-
tion, I sometimes talked to the un-
converted, before I joined the church.
I saw, too, that serious impressions
were made. I will mention two in-
stances only, which occurred shortly
after my conversion.

A favorite servant of father, who
was eight or ten years my senior, and
myself, often worked side by side on
the farm. One day while I was talk-
ing to him about the Gospel, he said
like an aspen leaf. That night I walked
out and heard him praying fervently.
He has long been a deacon of a
colored Baptist church. I believe
he is still the side of the Jordan.
If so, he is on its rocky banks. 'He
is more than four score years old,
blind and deaf. O, how precious is
Christ Jesus the Lord to the old pil-
grim when passing through the valley
of the shadow of death. "For thou
art with me. Thy rod and staff they
comfort me."—Ps. 23:4.

There was a youth about one year
my junior with whom I was very in-
timate. While talking to him one Sun-
day evening, he became so deeply
wrought upon that he threw his arms
around my neck and wept bitterly.
He died a few years after.

By this time I began to apprehend
that God had made my duty to warn
sinners "to flee from the wrath to
come." I believed then, as I do now,
that it is the duty of all Christians to
do all that they can to glorify God
and instrumentally save sinners. But
I believed then, and my opinion has
not changed, that no man ought to
enter into the office of a minister of
the Gospel unless he was called of
God to the work. And now another

SERIOUS QUESTION

came up. Has God called me, to the
solemn and responsible work of
preaching "the glorious Gospel of the
everblessed God?"

There were so many difficulties in
the way, that the prospects of suc-
cess as a preacher, to me, looked very
dark. First, I considered myself the
least intellectual of my father's seven
sons. Would God select the weakest?
Second, I knew that I was slow of
speech, and was very easily embar-
rassed in company. Third, I was
poor and uneducated. I knew that
no man can teach others what he does
not know himself. Fourth, I was
fearful that if I began I would fail
and in shame have to retire from the
work. And, last, though not least, I
was afraid that by some misstep, in
doctrine or practice, I might offend
God, and bring a reproach upon the
cause of Christ. I thought that I had
rather die than bring a reproach upon
the name of Christ. Thus, reflecting
and fervently praying many months,
I was at last cheered up by the prom-
ise of the Master, "Lo, I am with you
always, even to the end of the world."
And now after more than a half cen-
tury has passed away, I certify that
the blessed Saviour has always been a
present help in time of need. I have
sometimes failed in the pulpit, but
never when I leaned on Jesus' arm.
The fall has always occurred when I
was trying to stand alone.

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

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SELMA, ALABAMA, THURSDAY, DECEMBER 11, 1879.

No. 35.

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6 "	7.00	14.00	26.00	48.00
7 "	8.00	16.00	30.00	56.00
8 "	9.00	18.00	34.00	64.00
9 "	10.00	20.00	38.00	72.00
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A Kind Remembrance.

Dear Bro. West: Please permit me
through the columns of the ALABAMA
BAPTIST, to express my sincere thanks
and lasting gratitude to the kind
sisters and brothers of the Baptist
church at Harpersville, and to many
other dear brethren and friends
throughout this community, for re-
cently causing your humble servant
to be made very joyful, by means of
their unbounded Christian liberality.

In obedience to the call of this
church, I had occupied the pulpit for
Dr. Renfro, about half the present
year, and, in the month of October, I
declined him to resume his own mis-
terial labors.

And so it came to pass, Bro. Ed-
itor, that these noble Christian people,
on the evening of the 21st November,
determined to manifest their appre-
ciation of our humble services, and
to gladden our heart, by giving us
one of the nicest and most desirable
"poundings." Known, as yet, we be-
lieve, in all these regions round
about.

During the said mentioned day, as
we have since learned, one package
after another was being procured
and deposited at the residence of
Bro. E. V. Caldwell and lady. And so
liberal were these munificent do-
nations, that a very large box was
procured to contain them. They
were found to consist of the greatest
imaginable variety. Dry goods, gro-
ceries, provisions, and a long cata-
logue of other articles too tedious to
mention. And then, only think of it,
dear brother, besides all this, here
came a handful of actual green
backs, as if we had not already been
made sufficiently happy.

When the aforesaid box was opened,
my wife seemed astonished, but
was perfectly delighted with its con-
tents. She herself had, by no means
been forgotten. She had not, I be-
lieve, heretofore formed a very high
opinion of these "poundings," but
now she thinks they are highly ap-
propriate, affording great comfort and
encouragement to a minister, and
equally as much to his wife.

Many thanks to all who have help-
ed me in this, and to the many who
have since been added to the list of
donors. Yours truly, W. W. Kuhn,
Harpersville, Ala., Nov. 28th, 1879.

A Roman Catholic writer says:
"Who will say that the uncommon
beauty and marvellous English of the
Protestant Bible is not one of the
great strongholds of heresy in this
country? It lives on the ear, like
music that cannot be forgotten. It
like the sound of church bells, which
convert hardly knows how he can
forego. Its felicitous seem often to
be almost things rather than words.
It is part of the national mind, and
the anchor of national seriousness."
* * * The memory of the dead
passes into it. The potent traditions
of childhood are stereotyped in its
verses. The power of all the griefs
and trials of a man are hidden be-
neath its words. It is his sacred
thing, which doubt has never dimmed
and controversy never soiled."

John Muir, the eminent naturalist
of California, was in the Yosemite
Valley in June last, and accompanied
many of the Sunday-school Institute
tourists in their trips through the
mountains. In advising them about
the ascent of the trails, he was accus-
tomed to say: "Make the start; go
as far as you can; you may not reach
the top, but you will not lose by the
effort. Every step you take will dis-
close some new beauties." It is so
in studying the word of God. The
highest pinnacles may not be reached,
but every well directed step will dis-
close new beauties.—Baptist Teacher.

Our churches know not what they
do when they allow their pastors to be
worn and perplexed about their
temporal affairs. The pastor of any
church has his head and heart and
hands full enough without having any
care as to his daily support. How
often pastors are criticised and accus-
ed of preaching cold, lifeless sermons.
And yet the people are often far more
to blame for such sermons than the
pastors are. They allowed their pastors
to go into the pulpit with their hearts
burdened with a load they themselves
ought to have carried.—Cor. Cent.
Baptist.

Many a man says, "I know I ought
to help my pastor in every way I can.
I ought to attend upon his public mis-
sionaries; pray for him, and contribute
to his support." He knows it to be his
duty to do all these things; that he
would be doing right if he did them,
but never once thinks that he is doing
wrong by failing to do them. Is not
he who withholds from his pastor that
which is due him, whether of encour-
agement or sympathy, or money, as
guilty as he who steals from him that
which has been given to him?—Cor.
Cent. Baptist.

Let churches be adventurous in en-
terprise, fertile in expedients, ingenu-
ous in devising ways and means, but
upon the most approved methods,
there should be stamped indelibly, the
one condition of their value:
"Not by might, nor by power, but by
my Spirit, saith the Lord."—Gal. 3:1.
Rev. J. P. Shaffer.

The Seminary at Louisville—Its
Wants and Work.

Dear Bro. West: I am grieved to
learn that the continuance of the
Seminary at Louisville, is in doubt,
that suspension is imminent, and
that the churches of the South come up at
once to its help; that Dr. Boyce has
borrowed on his own private credit,
from one of the banks in Louisville,
and advanced the salaries of the pro-
fessors for July and October, as the
only means of keeping the institution
open! This brother has before assum-
ed similar responsibilities for like
purposes. Is it too much to expect
parties who have so handsomely
pledged to the institution, to see it
continued until the endowment is com-
pleted and available, ought, at once,
to respond to the obligations assumed,
and those who are able and have not,
to assume their share of the burden,
these prosperous times? The advance
in the products of the country, of ev-
ery kind, has gone millions beyond
every expectation. If a tithe of the
unexpected value of these products
were devoted to the purpose, the en-
dowment would be at once completed
and the current expenses of the year,
instantly provided for.

I have said the continuance of the
institution is imperiled. I believe
suspension, even for a short season,
would place it where it began years
ago. I am afraid the devoted breth-
ren who compose the Faculty—men
who have turned a deaf ear to the
most alluring pecuniary offers in oth-
er spheres of labor—would be con-
strained to feel all their sacrifices had
been well nigh in vain.

We cannot do without such an in-
stitution; we cannot afford to allow it
outranked by any other. Its gradu-
ates must equal in numbers and cul-
ture those of any other, I had al-
most said, of all other denominations.
The competition, a holy competition,
I trust, is strenuous. We must not
be left behind, if we are true to our
avowed convictions of truth. The
intelligence of the people will seek
intelligence in the ministry, the best
abilities in its reach. Our first efforts
in some of our great cities, have af-
forded painful illustrations. Men of
learning and science demand peers in
the pulpit on which they sit. Call
them in vain. The facts will remain
the same, whether they ought to or
not.

The doctrinal restlessness of the
times, requires to be curbed in by
men who have had the advantage of
accurate and thorough training in
philology and exegesis, under the tu-
tion of men of tried faith, mature
piety, and ripe scholarship. Self-
made men, if the numbers were large
enough for the wants of the churches,
are, as a class, less safe, by reason
of the almost necessarily partial char-
acter of their culture; their views are
not likely to be so broad, their induc-
tions so wide.

Many prominent places cannot be
adequately filled by anything less
than the most gifted, devout, and
thoroughly trained men.

These sentences have been con-
strained by an inexpressible anxiety,
and proceed from the pen of one rap-
idly approaching the decadence of old
age, and not liable as he supposes, to
be influenced, in the slightest degree,
by personal relations.

Fraternally,

E. B. TEAGUE.

Red Lawn, Dec. 2.

Elder W. C. Morrow.

This man of God departed this
life, at his residence in Evergreen,
Conecuh county, Ala., Oct. 16th,
1879, at the age of sixty-four years.
He was born in Pulaski county, Ten-
nessee. When he was quite young,
his parents moved to North Alabama,
where he grew up to manhood. At an
early age he became a convert to
and united with the Presbyterian
church, and at the age of twenty, was
sent apart, by that church, to the work
of the ministry. About the year
1840 he came into what was then the
Bethlehem Association (now Pine
Barren) and located on Flat Creek,
Monroe county, and there added to
his ministry, the avocation of school
teaching. Not long after he came
into Monroe, he united with the Flat
Creek Baptist church (about 1842),
giving as his reason that he had be-
come fully satisfied, "that immersion
was the only Gospel baptism and be-
lievers the only subjects." Being
possessed of a good order of mind
and a liberal education, and besides
highly gifted as a public declaimer,
Bro. Morrow at once took position
in the front rank of Baptist ministers
of that day in this section of the
State. In 1844 he married Miss Mar-
tha A. McCreary—of highly respect-
able parentage—who, with five chil-
dren survives him—two others having
preceded him in death.

Bro. Morrow enjoyed, in a high de-

gree, the confidence and esteem of
many churches which he at dif-
ferent times served as pastor. Al-
though it might not be, that he was
ranked as among the best of pas-
tors—that is in circulating among
his flock, yet he so ably and
earnestly maintained the doc-
trine of Christ and boldly and de-
fiantly proclaimed the whole truth,
that he failed not to receive calls to
other churches, so long as he allowed him-
self to be accepted them. And many
times there are, and who were
ready to rejoice in a hope of a bless-
ed immortality under his soul stirring
preaching. His oratory was natural,
and his words were "fertilizing."
His influence was everywhere.

And in his selections of
both prose and poetic extracts he
evinced fine taste and judgment.
After the death of Alexander Travis
in 1852, he was chosen moderator
of the Bethlehem Association, to
which position he was re-elected for
several sessions. The war changed
the state of everything, amongst the
rest the ability of churches to pay
their pastors. As Bro. Morrow had
a considerable family dependent upon
him for support and education and
the prospects were poor of receiving
from churches a sufficiency to meet the
necessities of the case, he felt it to
be duty to his family to engage in some
secular business by which he might
be able to support his family and
beside upon his children a liberal
education. Accordingly he engaged
in the business of hotel keeping and
as long as his health lasted made it a
success. In May, 1876, while being
in Mobile he was stricken with pa-
ralysis from which he never recovered.
Although he became much better
and possessed to a good degree, his
mental and physical powers, yet he
never was himself again. Some
months since, on account of his con-
dition, it was thought advisable to
return to his former home in Ever-
green, where the family on their re-
turn were greeted by many warm
friends and relations. But, alas! how
painful to all to witness that the
disease had impaired the hitherto bril-
liant intellect as well as rendered frail
the body. A. M. PATTERSON.

As a preacher he was not brilliant
but it was always a pleasure to
hear him preach, and he was
about his preaching that made it at-
tractive.

As a man, he was universally be-
loved by all who knew him of what-
ever faith or denomination. He par-
ticularly endeared himself to our
people during the fearful epidemic of
1878, by his untiring efforts among
the sick, the distressed, and the dying.
He possessed great caution and dis-
cretion, and yet was full of life and
cheerfulness. If he ever had the
"blues" no one ever knew it; but on
the contrary, his very presence would
generally cure any ordinary case of
"blues."

He has gone back to Alabama
that his wife may be with her parents
who are very old and infirm and
alone and need her constant presence
and assistance.

At the time he resigned, his father
who was nearly ninety years old,
lived in the same neighborhood, and
needed the assistance of his son; but
on the very day he preached his fare-
well sermon here, he received a tele-
gram that his father died that morn-
ing.

The church has called Dr. J. W.
Bozeman, of Aberdeen, and he has
accepted and will enter upon his pas-
toral work about the first of Decem-
ber.

While we regret to give up Bro.
Crumpton, we feel that we have been
exceedingly fortunate in getting Bro.
Bozeman.

If all we have heard of him be true,
he is the man to be Crumpton's suc-
cessor.

A Word About State Missions.

In discussing our State Mission
work, Bro. Wright tells us that it is
his opinion that if ministers who have
been taken away from pastoral work
among the churches, and put at evan-
gelical work under the direction of
the State Board, could be returned
to the work from which they have
been called away, more good
would be accomplished. What does
Bro. W. mean by this? Does he mean
that our evangelical work is to be
done by inferior men? If not, what
does he mean? Does he mean to op-
pose the work of the State Board, as
it is being done? This is exactly what
I understand him to mean! If this
is not what is meant I fail to un-
derstand the spirit of his article, and
would like to be corrected, for I do
not wish to do Bro. W. injustice; but
I do not want him to do our State
work injustice, and I am sure that
his article referred to, does do our

Elder W. B. Crumpton's Resignation
at Meridian—Dr. J. W. Boze-
man Called.

Editor Baptist Record: As a part
of the current news of the day, I write
to inform you that our late pastor, W.
B. Crumpton, has resigned the pas-
torate of Meridian Baptist church,
and preached his farewell sermon to
a large congregation last Sabbath
from the text: "And now, brethren,
I commend you to God, and to the
word of his grace which is able to
build you up, and to give you an in-
heritance among all them which are
sanctified."

Although there was an effort at
yellow, yet there were many eyes
dimmed and many faces that bespoke
how reluctantly the congregation gave
up its beloved pastor.

Brother Crumpton was called to
the pastorate of this church nearly
two years ago. When he came, the
church had been for sometime with-
out a pastor, and was in a cold and
apparently lifeless condition. Indeed
it was pretty much in the condition
of an army that had been tempo-
rarily disbanded and had lost its esprit
de corps by contact with civil life.

Its members had to be visited and
a new zeal inspired; little feuds be-
tween members had to be adjusted;
adverse opinions reconciled, and all
put to work in harmonious accord.
When we come to consider the fur-
ther fact that this church had a mem-
bership of nearly two hundred and
fifty, composed of nearly all classes
of society, and hence incongruous in
their vocations and social habits, the
undertaking would have appeared one
with less faith in God and less devo-
tion and fidelity to his cause.

But he entered upon his work with
a zeal and devotion that never fail to
win and he did win. Not by add-
ing great numbers to the church,
but by developing the Christian
character of its members.

I think I state the truth when I
say that this church has never had a
pastor more esteemed and loved by
the community than was Bro. Crump-
ton.

As a preacher he was not brilliant
but it was always a pleasure to
hear him preach, and he was
about his preaching that made it at-
tractive.

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loved by all who knew him of what-
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not wish to do Bro. W. injustice; but
I do not want him to do our State
work injustice, and I am sure that
his article referred to, does do our

State work injustice, and for one, I
complain. He tells us about church-
es being without pastors &c. Well,
I know nothing of the particular
church, or churches to which he may
refer, and therefore have nothing to
say about them; but I can tell you
what I do know, in general, in regard
to such destitutions. Here it is. It
is my observation that churches that
will sustain a pastor, seldom fail to
get one, and that churches that will
not sustain a pastor, occasionally find
themselves without, and I can't im-
agine how any of us can prevent his-
tory from repeating itself on this line.

Bro. W. tells us something about a
brother who must have been a man
about to be taken from his people by
the State Board. Preachers fre-
quently move from one church to an-
other—why not move to the work of
the State Board? Sometimes they
are not loved so much as you hear
that they are. I know that ministers
much beloved sometimes move, but I
insist that this is not the rule. A
man may for the sake of being more
useful move. He may move on ac-
count of his health &c., and who will
say that he ought not; and if some
should make mistakes, why hold the
State Board responsible for their mis-
takes. I fail to see the point in Bro.
W.'s article, if it does not mean dis-
satisfaction. That is what our breth-
ren here understand it to mean.

J. P. SHAFER.

Roanoke, Ala.

Ordination of C. P. Fountain.

Persuaded to a call by the Fisher-
ville Baptist church, a presbytery,
consisting of Dr. Basil Manly and
Elders A. B. Knight, H. F. Jordan
and J. N. Prestridge, met on Sunday,
the 23rd inst., for the purpose of
setting apart Bro. C. P. Fountain to
the full work of the ministry. Bro.
Fountain gave a clear and concise
account of his conversion and call to
the ministry. He said that from
childhood he had been impressed that
some day he should become a preach-
er, and that this impression threw its
shadow over every plan his youthful
fancy dictated to the contrary. After
conversion this impression resolved
itself into the determination to ad-
dress himself to the study of the
Scriptures, and the study of the
Gospel.

Dr. Manly presented
from Isa. 6:8. "Whom shall I send,
and who will go for us? Then said I,
here am I; send me." The sermon
was one long to be remembered.
After prayer by Bro. Knight and the
laying on of hands, Bro. Jordan gave
an earnest charge—charging him to
be devout, active and true. Bro.
Prestridge extended the hand of fel-
lowship.

After services the entire congrega-
tion was invited to a spread dinner—a
dinner that unmistakably bespoke
warm-hearted hospitality.

Bro. F. has found his way into the
affections of this people. We pre-
dict for him a successful pastorate.

J. N. P.

Louisville, Ky., Nov. 25th, 1879.

Rev. A. T. Sims.

I am very much gratified to learn
that Bro. Sims has accepted the ap-
pointment as District Evangelist. I
congratulate the State Mission Board
upon securing the services of a min-
ister in every way so well suited to
the work. Two years experience as
an evangelist has given me a pretty
correct idea of the wants of the work.
And within the circle of my acquaint-
ance, I know of no one better qual-
ified to meet its varied demands than
A. T. Sims. He is an excellent
preacher—an earnest untiring worker,
and withal he has what is indis-
pensable to success in the work—a
large fund of common sense. I very
cordially commend him to the confi-
dence and esteem of the brethren
wherever he goes. "See that he is
among you without fear. For he
worketh the work of the Lord."

I take this occasion to thank the
brethren for their generous co-opera-
tion and the many offices of kind-
ness I have received at their hands,
during the two years of my mission-
ary life.

W. G. CURRY.

Spartanburg, Ala., Nov. 28th, 1879.

Cold Water Baptist Church.

Eld. S. G. Jenkins has been our
pastor for 36 years. With sorrow we
have allowed him to resign (one year).
He has baptized 492 persons into this
church, 5 of whom have become
preachers. He has preached 36 fan-
nerals. He has missed conference
days three times, on account of sick-
ness.

CHURCH CLERK.

Nov. 22, 1879.

Whether old age is to be respected
or not, depends much whether it
applies to men and women, or poultry.

—Cor.

Alabama Baptist.

SELMA, ALABAMA, DEC. 11, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER, Marion, Ala.
J. J. D. RENFROE, Talladega, Ala.

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State Mission Board.

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J. Hogan.

With three others just appointed but Contributions to be sent to the Sec'y, Secretary, at Marion.

Prof. Toy's Theory.

Prof. Toy's letter to the Trustees of the Theological Seminary has been published in the Baptist Courier. We think unfortunately; for it leaves the case precisely where it was before. We may hereafter notice the case more at large than we can at present. Suffice it to say that Prof. Toy's theory recognizes and demands human errors in the inspired record, and that to an extent to which there is practically no limit save in the conscience and judgment of the reader. He acknowledges divine and human elements in the Word, of which the former alone are entitled to our acceptance. But who then can assume us which is the divine element in Scripture, and which the human. Everything is thrown into chaos—even to the scholar.

E. T. W.

THE DEACONSHIP.

An esteemed brother asks us whether there is Scriptural warrant for the laying on of hands upon the deacons; and whether in this case an indelible character is not impressed, so that the church must always retain the deacon thus appointed.

We reply that both the deacons and elders were designated to their office by prayer and the laying on of hands. 1. Tim. 4:14; 2. Tim. 1:6; Acts 6:6, 13, 33. But as in the case of the higher offices, this does not imply that the deacons are to be regarded as a permanent class, but as a temporary one, to be removed when necessary. It should advance the deacons as officers as purchase to themselves a good degree and great boldness in the faith, and retain such as contribute to the prosperity of the church and only such.

E. T. W.

"A correspondent submits a case of conscience to the ALABAMA BAPTIST. He says that a woman of mixed blood, who has had a bad character but seems to give evidence of repentance, wants to join the sect of Baptists, and he asks should she be received. The casuist of the Selma paper answers that she should. This is a just solution of the case, but it is not queer that ministers who profess to be sent and equipped for a work, should go to papers for authority how to act?"—Catholic Mirror.

Our Baltimore theologian is mistaken in his statement of the case. The woman did not propose to join "a sect of Baptists," but a church of baptized believers—just such a church as the devoted apostle Paul addressed at Rome. And no one has applied to us for "authority to act," in this case, as the bishops and priests of the Roman Catholic communion are wont to apply to the Pope. On the contrary a question for fraternal counsel was proposed; and the answer was published, as being of positive service to others. We are glad that our contemporary agrees with us in the decision that a penitent believer ought to be baptized; now let him take one step further,—and he will find himself upon Scriptural ground. It is this, that none but penitent believers, or those who give credible evidence of being such, should be baptized. There is an old book, written by Dr. John Gill, entitled, "Infant Baptism the Pillar of Popery." We believe that this position is impregnable, and that if it were tested, its justice would be displayed in the overthrow of the whole system.

E. T. W.

AN OLD LANDMARK DIS-APPEARING.

It is surprising to observe how largely the famous New England Thanksgiving Day has changed its character. It used to be a family festival; it is now largely a social frolic. It used to have a marked religious character; it is now given over as much to dancing as church going. The Springfield (Mass.) Republican says: "There is hardly a village in this country that hasn't at least one dance, and in this town, some of them have three or four 'balls,' either the evening before or the evening of Thanksgiving. The ministers are predicting, beginning with the week

of prayer, a revival in the churches, such as hasn't been seen in a long time. The young people, however, are looking forward to the coming winter as one of the gayest for years, with sociables, balls and a series of dancing schools in full blast in most of the important towns of the county."

We cannot but regret the change. Although we are not of New England stock we have always regarded the family reunions of that section as one of its most charming customs. Impressions favorable to popular virtue were made in those hours of merriment inspired by domestic affection and soothed by an undertone of religious sentiment, to the breathless moment.

"When, kneeling down, to Heaven's eternal King
The priest, the husband and the father pray."

The modern resort to balls and dancing schools for the fun, and so extemporized "revivals" for the religious interlude, is surely a change for the worse.

E. T. W.

OUR THEOLOGICAL SEMINARY.

The condition of our Theological Seminary is such as should awaken a lively solicitude in its behalf in all parts of the country. The main facts of the case are given in the sketch of Dr. Boyce's speech before the S. C. Baptist Convention, given in the Baptist Courier. Dr. Boyce says that the Institution is in danger of serious financial embarrassment. The five year bonds for current expenses are now about exhausted. Using the permanent endowment in ruin. Annual collections for annual support is the only hope, and Bro. Boyce fears that this is but a forlorn hope. Money for Professors salaries for six months past has been borrowed from a bank, and the borrowing cannot be continued. It takes about \$26,000 a year to support the Seminary. If something like this amount cannot be raised by annual collections, then we shall be compelled to close the Seminary, and dismiss our Professors and students; and this would be disastrous. Our removal to Louisville was an absolute necessity. South Carolina was not able to do for the Seminary what was necessary to be done. I should have been glad to stay in Greenville, and end my days there; but it was simply impossible. If we had \$15,000 to spend in supporting students, we could have them. We have some 50 percent more students than we can support.

She has been led to believe that she had been improperly even in church members dancing. But her conscience told her that it was not right, and so she temporarily dismissed her practice.

There is no need of any rhetorical flourish to emphasize this appeal. Contributions are needed, payable Jan. 1, to meet the expenses of the current session. The churches ought to take up collections promptly to sustain the school of our prophets. We hope that something will be done in Alabama before the year ends, or at farthest before the close of the next month, to relieve the pressure upon our professors and students at Louisville.

E. T. W.

A SPECIMEN.

Years ago we saw in the library of the [New] Theological Institution a large lithograph representing a handsome young fellow. The picture had been sent to Newton by its subject, who had graduated there a few years before, and was then a popular Richmond pastor. The face was full of confidence. The attitude corresponded. A pulpit Bible was clasped to the breast of the youth, and across the cover appeared in large characters the command: "Let there be light!" On inquiry we learned that the preacher, who already claimed a place among the immortals, was named E. L. Magoon; that he had ability which indeed no one knew better than himself, and that having taken lessons under the great tragedian, Edwin Forrest, he could dramatize a sermon in such a way as to win great popular applause.

Of late we had lost sight of this gentleman who seemed to have settled down at last as a pastor in Philadelphia, when all of a sudden he again blazes out into notoriety by opening his pulpit to a Swedenborgian preacher for occupancy on Sunday nights, and by donating a library of 471 rare and costly books to the Roman Catholic Cardinal McCloskey. Why he has done these things no one can surmise. "Dr. Magoon is a law unto himself. His friends shrug their shoulders and admit that his intellectual machinery has 'too small a fly wheel.' But as to what is to be done with such an anomaly, no one has any suggestion to make.

As to the books they were his own, and he could freely give them to any one he pleased. Why, however, he did not contribute them to a deserving institution of his own denomination (which needs such supplies) rather than to a papal cardinal (who does not) will awaken a natural surprise. The gift to Mr. McCloskey, seems to argue an easy latitudinarianism, which the invitation to Mr. Giles actually

proves to exist. Dr. Magoon's letter to the latter gentleman is a curiosity worthy of preservation. It reads as follows:

My Dear Fellow Sinner: My pulpit is at your command for next Sunday night, to teach any truths you may honestly believe.

Yours fraternally,
E. L. MAGOON.

We allude to this case not only because it is curious, but because it threatens to become less so. Dr. Magoon is a favorable type of the new style of minister, here and there appearing among the fraternity of our Baptist pastors, and betokening evil to the long established faith and order of our churches,—men brilliant, genial and oratorical, but without any conscientious loyalty to the principles they profess, and without any special attachment to their own denominational fellowship. Sure we are that more injury is done to our cause by such vacillating leaders than by its avowed foes. Our principles will be esteemed of little value by those who oppose them; and now, each single surrender tells.

For even as it is, the performance of one erratic preacher involves the whole denomination in its odium. Our opponents will not discriminate between the brilliant declaimer and the communion to which he belongs, although the rest of us may have no more control over his movements than they have over the gyrations of a meteor. Hence the organ of Cardinal McCloskey argues, unfairly indeed and yet plausibly, that we have no sure guide (as if the open Bible were a lamp blown out) and that every one of our teachers "is fallible, may err, must err" (as if the Spirit of inspiration were the Spirit of error!). It sharply remarks:

"Dr. Magoon is not positive of his creed, for it excludes the doctrines of Swedenborgianism, yet he speaks of 'truths' to be taught by one of its professors. Surely God did not leave his people, his religion, his church, at the mercy of every quack."

And this is just the credit which keen and cold intelligences will always give to denominational communism. Upon a rhetoric of gush, and a theology of mush, and a fellowship of slush, no evangelical church can be erected,—ours least of all.

E. T. W.

"MAKING HASTE TO BE RICH."

Fertile as is the imagination of Mr. [?], the exposition of the [?], "Why, my boy, who beat you like that?" "Father did." "What on the last Sabbath?" "Upon the text, Prov. 23:5: 'Riches certainly fly away as an eagle toward heaven.' The recent speculative mania and crash in Wall Street afforded an occasion for the discourse, which yet in its general principles has a much wider and more abiding application.

Indeed the subject needs frequent enforcement everywhere. There are none who will not admit the wisdom of that old Greek philosopher who estimated riches as of small concern in comparison with character. In theory we agree with Antisthenes when he insists that a man should work hardest to acquire those things which he could carry with him if he were to be shipwrecked and had to swim ashore. But, practically, what truth is less recognized or less effective!

The greed of gain is growing among our people. As wealth, however it may have been gained, wins a following, and multiplies the pleasures and adornments of life, it is getting to be more and more regarded as the highest end of life. By most, it is pursued with feverish eagerness; by many with treacherous intrigues or with a reckless indifference to economic principles, to private right, to personal trust and to official responsibilities. It is notorious that, in large and intelligent sections of our country, a man's political aspirations are not affected at the ballot box by his acknowledged want of principle and honesty. Staid business houses are striving to secure an increase of custom, by offering "chances" to their customers,—a ticket with a possible prize attached, for so many dollars worth of goods they buy,—and thus encouraging a spirit of gambling among the people at large. And, worse than all, fortunes are adventured upon the purchase and sale of "futures" in stocks and products,—perhaps the most desperate and ruinous kind of gambling that the ingenuity of man has ever invented.

It is especially in regard to the business operation just mentioned that there is need to utter a word of solemn warning. For many good men have been seduced into it, and find a support for their consciences in the plea that all business is speculation after all, and that one sort of speculation is as legitimate as another. Here therefore we quote from Mr. Talmage. He thus distinguishes between legitimate and vicious speculation.

"Almost every merchant is in some sense a speculator. He depends not

only on the difference between what he pays for his articles at wholesale prices and what he gets for them at retail, but also upon the fluctuations of the market. If the market greatly, he gains greatly; if it falls, he loses greatly. A man has as thorough a right to speculate in stocks as he has to deal in coal, or hardware, or dry goods. That man who denounces all speculation as iniquitous, only displays his own ignorance. Stop legitimate speculations in this country, and you stop the railroads, you stop all the financial prosperity of the country. The stock broker is only a commission merchant. He gets a commission on one kind of goods, you, the grocer, get your commission on another kind of goods. The dealer that he earns is as fair and honest a dollar as that which is earned by the laborer. But we must draw a very distinct line between legal speculation and the speculation of the gambler."

upon this country three-fourths of its commercial woes, and which is now turning the heads of many people and filling the land with anarchy and incineration.

"You, the stock operator, sell \$100 worth of nothing and get paid for it. You steal from that man just as much money. You say it is a contract on time. You have no property, and do not expect to have. The man who buys does not want it. It is sold at thirty days. You sell 100 shares; you are to get for them \$10,000; it is to be delivered in thirty days. If at the end of that time you can get the scrip at \$9,000, you have made \$1,000; but if at the end of that time you have to pay \$11,000, then you have lost \$1,000. Now, my brother, that is trafficking on fiction, that is betting on chance that makes you as certainly a gambler as the man who makes or loses his fortune in one of the gambling halls.

"Now, it is against this kind of traffic in stocks that I warn young men. Almost every successful merchant during his lifetime wakes up and says: 'Here I have been successful in my regular line of business, now I'll just go down and consult with the brokers, and perhaps in three weeks I can double my fortune! What's the use of my being satisfied with \$10,000 or \$20,000 income when that man next door to me, in the same kind of business, by one move in Wall street made \$300,000? There I come on Wall street, and I grew again, and I doubled my income.'—Boston Herald.

There are many other people's mistakes in the whirlpool. Fortunes that were forty years in accumulating scattered in a day. Men celebrated for their prudence flinging into the vortex the livelihood of widows and orphans. Oh! it is any wonder that sometimes these men lose their reason? Oh! it is this insane passion for stock gambling against which, this morning, in the name of the Lord Jesus Christ, I utter my solemn protest."

There is one fundamental principle which distinguishes between legitimate and illegitimate business. Legitimate business contemplates the advantage of the buyer and the seller, and therefore offers to the former a fair equivalent for his money. The vicious trader on the contrary desires to profit at the expense of his fellows,—a design which cannot prosper in the long run, for the law and the providence of God are enlisted against it.

E. T. W.

LIVING IN GLASS HOUSES.

The Central Baptist of St. Louis says: "THE ALABAMA BAPTIST is divided against itself on certain questions, so to speak." We suppose that our St. Louis cotemporary alludes to the fact that at first there was some divergence in the views of the editors of this paper in regard to the merits of the second church—Dr. Boyd—Dr. Eliot—Central Baptist—American Baptist Flag—St. Louis Association—General Association—half healed difficulty. The editors of the ALABAMA BAPTIST live on 33rd and fifty miles apart, and do not write about the same time on any current topic it is not at all wonderful if they take different positions. But we have both, without any reference to each other, made progress toward a common position in our views of the St. Louis troubles. The writer of this editorial most heartily endorses the last writing of Dr. Winkler in regard to that imbrolio. Our present conviction is that you, Bro. Central, did not more than half way settle the matter at your General Association. You healed the hurt of the Zion of God but slightly. You were all anxious to be satisfied and the smallest gleam of light dazzled you, and you shouted victory at the very moment that you began to retreat; and some of the rest of us thought we heard the shout of a king in the camp, and we shouted too.

If that church has any Baptist backbone, Dr. Boyd will go back East before long; but if its backbone is broken as we fear it is, then you are not half way out of the wilderness yet.

By the way, since you speak of our being "divided," how do you and Bro. Ray get on now? And how are the two associations to manage matters as they stand on two sides of this subject? And how are their "committees of delegates" and their Church, getting on—is not the committee on one side and the church on the other? How do Drs. Boyd and Eliot get on now? And have not you, Bro. Central, been on both sides of this matter? And has not Bro. Ray been on both sides? This is the way it looks away down South in Dixie.

Now we insist that the Central Baptist is "another one of our favorites." In fact it and the Religious Herald are two papers in which we read all that the editors have to say on all subjects.

SELLING WHISKEY.

Bro. Ray's will answer the following query in the ALABAMA BAPTIST: Should a brother be excluded from the church for persistence in selling whiskey? If so what is the Scripture or argument to support the position?

Is there any difference between the guilt of two, one of whom is the proprietor of the store and the other only a clerk?

I am sure that your opinion in these matters will do good at the present time. If you will answer you will very much oblige. Your brother in Christ,
W. H. PATTERSON.
Eufaula, Nov. 26th, 1879.

ANSWER.

The above request, from one of our most worthy ministers, who is at the same time a successful educator and successful pastor, has three important questions in it.

1. "Should a brother be excluded from the church for persistence in selling whiskey?"

We can give no better answer to this first question than to state that we have never been pastor of a church that tolerated a whiskey seller, though we have had quite a number of members to try it; they were invariably excluded. We have sometimes found difficulty in managing cases of excessive drinking, but never had any serious trouble in disposing of the case of one who sold ardent spirits. Yet we know that in larger cities than any in which we have ever been pastor, where grocers handle large quantities of groceries of all kinds, it is sometimes very perplexing to attempt to settle a rule which shall control all cases. Sometimes it only passes through the house or business of a merchant by the barrel. We remember being told by a whole sale grocer in a large city, that though thousands of barrels had passed through his hands, not a single bottle had ever been drawn out for sale in his house. We do not know that this mitigated his sin at all, but it serves to show the difficult shapes which the subject may assume. But when a church member opens a common store and sells it out by barrels, jugs, bottles, and drinks, we do not hesitate to say with all the emphasis in our nature, and with all the pliancy of the Word of God, that he should be excluded, unless he stops it.

2. "What is the Scripture or argument to support the position?"

Every text in the Bible which inculcates morality and virtue, and every passage which makes it the duty of men to "stand for the right" and put their influence on the side of morality and religion, is a proof text against an unnecessary traffic in this article. A sensible man of true morality, in the church or out of it, has, as it seems to us, only to look out on the wide spreading vice and crime in the land, and then reflect on the great principles of morality and religion taught in the Word of God, to arrive at the fixed conviction that the traffic in intoxicating spirits is a great evil, which must be met with all the opposing forces which the church can array, and that the whole spirit of the Word of God demands this. "Wo to him, that giveth his neighbor drink, that putteth his bottle to him, that maketh him drunken also, that thou mayest look on his nakedness." If this does not reach the case of the whiskey seller we cannot conceive a form of language that does. Take the 28th chapter of Isaiah: if the indiscriminate traffic in malt liquors is not a covenant with death and an agreement with hell" (see verse 15) then we do not know what would constitute such a league. Every Scripture argument in favor of temperance applies with all its power to the duty of Christians to stand against this traffic. Every Bible argument against the sin of intemperance comes with increasing logical force against this traffic.

3. "Is there any difference between the guilt of two, one of whom is the proprietor of the store and the other only a clerk?"

We think there is some difference. It is wrong for a landlord to cultivate his land so as to waste it unnecessarily, but he who is employed to do his work according to his wishes is not responsible for the evils that may follow. A man may make, or buy

and sell, thousands of reporters that may be used by the worst of men to kill scores of their fellow-beings in scenes of debauchery. Whether the proprietor is responsible in such cases or not, surely it would be a hardship to visit moral turpitude on all his employees. So we can conceive of cases where the proprietor of a whiskey house would be guilty of great wrong and his clerks not at all responsible.

We can conceive of other cases where for the sake of the character of the church it would not do to tolerate the clerk. The clerk in a drinking saloon could not be kept in the church without disgracing the body. Besides he there becomes the direct agent of crime and is constantly associated with vice and with the vicious. As pastor, we say that our own churches have never yet tolerated one who sold whiskey even as a clerk. In one or two cases the act of exclusion seemed severe. A church has a perfect right to exclude any member whose

groundings differ. But as a body opposed to all vice and immorality, there should never be any room to doubt the position of any church of Jesus Christ. Let it be distinctly understood that a given church will not tolerate certain views, and she will have but few of them to contend with. Let it be understood that the church will hesitate and compromise her moral position, and the enemy will come in like a flood, and soon that church will find herself unable to correct any disorder among her members.

Drunkenness and debauchery are on the increase in Alabama, so we apprehend, and therefore the only mistake which the churches are likely to commit is the mistake of being too lenient, or daubing with untempered mortar, and of creating the impression that they have yielded the entire ground on the subject of intemperance and the liquor traffic.

FIELD NOTES.

—Have you paid anything on your pledge for Bro. Bailey's salary yet?

—Drs. Whitsett and Broadus of the Seminary are both quite unwell.

—The Clayton and Opelika Sunday schools will both have Christmas trees.

—Rev. L. M. Stone writes us that he has a good school at Gainesville this session.

—Rev. W. C. Bledsoe is the efficient pastor of the Farmville church, six miles from Opelika.

—Bro. E. F. Baber conducted religious services in Hayneville during the first days of last week.

—Bro. W. P. Pinckard, whom we knew as Edward Cotton, has just moved to a rising lawyer in Opelika.

—There are some excellent brethren in the Opelika church, and a zealous, working band of female members.

—We had a pleasant call last week from Bro. E. H. Lamb of Greene county. Bro. Lamb is a good friend of our paper.

—The junior editor of the Marion Southern Standard need not ask us what good Marion brother thinks he will dry up to a cracklin.

—Things that are a blot on the fair name and Christian integrity of any church—Unpaid balances due the pastor for faithful service.

—Dr. and Mrs. T. W. Tobey passed through Selma last week en route to their new home and field of labor in the vicinity of Camden, Wilcox county.

—Maj. J. G. Harris of Livingston paid his respects to our office while on his way to Montgomery to attend the meeting of the Grand Lodge of Masons.

—Rev. W. Wilkes, of Sylacauga, gave us a pleasant call this week. He appreciates our work and promises to aid us in extending the circulation of the paper.

—Your pastor has served you faithfully during the year 1879. Have you paid his salary in full. If you have not, do so at once. He needs the money.

—We were pleased to meet Dr. J. M. Love, of Beulah, in Opelika last week. Bro. Love has our thanks for substantial favors in the way of extending our circulation.

—A very neat and comfortable study has been built for Bro. Riley since he took charge of the Opelika church. We believe the ladies of the church claim credit for this good work.

—We heard a brother say last Sunday that a man is not prepared to worship God acceptably on the Sabbath until he puts on clean clothes. And we thought it was a sensible remark.

—From October 14th, to November 17th, 1879, Alabama Baptists contributed to Foreign Missions \$27,553.99. Total receipts of the Board from all sources in the same time \$55,353.99.

—At the prayer meeting at the Selma church last Thursday night, Dr. Cleveland presented the claims of the Decatur church and raised \$22.50 for it. Have you done anything for this good cause yet?

—A good way to prevent your Sunday school from dying out this winter—Put one or two good stoves in your church and have plenty of good wood hauled, cut and put in a dry place near at hand.

—I hope when you get that new press you may be pressed down with greenbacks and coin until it is almost kills you.—J. B. V. Marion.

Send on the coin and greenbacks, brethren. We think we can stand the pressure.

—The mission cause in the Carey Baptist Association is growing strong. The churches that have been put down as anti-missionaries are doing a great deal for the support of the associational evangelists.—J. F.

—Correspondents and others interested in the matter that Rev. F. C. David, vice pastor of the First Baptist, East Liberty and Tallapoosa River Association, has moved to Opelika, Alabama, that being a more central locality.

—Of the millions of dollars bequeathed by Southern Baptists in the past thirty-five years, only some three thousand dollars have been received from that source by our Board to the world's evangelization.—Foreign Mission Journal.

—A Baptist house of worship is very much needed at Decatur, Alabama. The brethren there can build if they can secure \$500,000 in addition to what they have been able to raise. Brethren, let us build that house. We can do it and not feel it, if all will give a little.

—Have you decided yet what you will do? Don't give him an old book that has been in your library for twenty years. He has three or four copies of that work now that were presented to him last Christmas. And nothing but moths are fond of eating old books.

—The Union Springs Herald and Times: Dr. and Mrs. T. W. Tobey left for their new home in Camden, Wilcox county, last Friday evening. They have a large circle of friends in this place who bade them adieu with much regret and who sincerely hope that it will be their pleasure to often meet them again in life. In their departure Union Springs society suffers an almost irreparable loss.

—We spent the fifth Sunday in November with Bro. B. F. Riley at Opelika. Opelika is an important railroad town and affords a fine field for Christian labor. Bro. Riley's people seem well pleased with his ministry, and God is blessing his labors. He has, we believe, larger congregations than any other preacher in the place. He is organizing his people for work. The Baptist cause in Opelika is making decided progress under his leadership.

—Rev. Lewis M. Ayer, the author of the excellent work on "Infant Salvation according to the Bible," which was noticed at length in our issue of Nov. 20th, requests us to say, that while the retail price of his book is \$1.25, as stated in our notice, it will be sent to ministers of the Gospel for \$1.00, when the dollar is accompanied with 6 cents to pay the postage. We will add that no minister will regret spending a dollar for the book. Address Lewis M. Ayer, Murfreesboro, Tenn.

—From 1845 to 1879, according to the Foreign Mission Journal, Alabama Baptists have given for Foreign Missions \$73,247.58. In the same time Florida has given \$3,163.96; Georgia, \$1,041.48; Kentucky, \$964.55; Missouri, \$3,347.16; North Carolina, \$8,624.10; South Carolina, \$10,010.82; Tennessee, \$27,438.08; Texas, \$9,354.96; Virginia, \$195,431.11; and West Virginia, \$3,708.26. Total from all sources in same time \$939,377.23.

—Rev. A. Andrews, of Burnsville, with the remark, "Be ye a doer of the Word, and not a hearer only," has given us \$10 for Bro. Shackelford's church at Decatur. It will be remembered that Bro. Andrews also gave \$10 for Bro. Hendon's parsonage at Birmingham. He is a white-haired man and a minister of the Gospel. He is not rich in this world's goods, but he is rich in good works. Surely, brethren, those of us who are young and strong can do at least as much as he. Send your contribution to this office or direct to Rev. Jos. Shackelford, Trinity, Ala.

—The following note from Dr. Boyce, Treasurer of the Southern Baptist Theological Seminary, deserves the earnest attention of our churches. Will not every church in Alabama adopt the suggestion: The Mississippi Baptist State Convention, at its session just closed, recommended all the churches connected with it to observe the last Sunday in December as a day of prayer for the Southern Baptist Theological Seminary, and requested all other Baptist churches to do the same. Will all of the churches thus observe this day, and at that time take up a collection for the Seminary, unless they have done so already.—Jas. P. Boyce, Louisville, Ky., Dec. 4th.

—There are in our community several members of the Baptist church and heads of families, who take from one to a half dozen secular papers, but cannot be induced to take the ALABAMA BAPTIST or any other religious paper. What is your opinion of such Baptists?—W. Our opinion is, that they generally attend the Sunday service at the church, but do not attend the conference or prayer meeting; that they are not teachers in the Sunday school; that they do not have family worship; that they do not read the Scriptures, not even on Sunday, unless they have failed to receive the latest papers; that they "don't believe in Foreign Missions any way," and don't like the way Home Missions are conducted; that they regard the pastor as a poor preacher and think the church ought to call some one else; that they would be willing (?) to pay liberally toward the gracious promises of the right sort of preacher, but feel under no obligation to pay the one they have; that they would if—

In a universe governed by moral law, why should not moral laws take precedence of all others? Why should we deny that there is a power in prayer to which we have not commonly attained? We are straitened in ourselves, and suppose that they are straitened in God. We interpret the gracious promises of our most loving Father in heaven by the rule of our own imperfect and unbelieving piety.—Francis Wayland.

—I know of a busy but most pious merchant, writes Dr. Cuyler, who rises early, and so spends the day with a good hour over his Bible and on his knees, that it does not ravel out into frivolity or undue conformity to the world.—Watchman.

A Word for Our People.

Dear Brethren: Will you permit me, through the columns of your paper, to say a word in the name of the Alabama Baptist Association? I consider it the duty of every Baptist to take the paper, and by all means in their power, to advance its interests; for in so doing he is spreading the good influences of Scriptural truth. As all of us who read its columns know, it is filled with good things from almost every part of the State. It is a source of great pleasure to us, and makes us better Baptists, draws us nearer together, keeps us posted in regard to what our denomination is doing, how it is progressing, and makes us feel a deeper interest than we would otherwise. Now, as this is the case, I consider it the duty of all of our ministers especially to advocate its claims and ask the brethren to subscribe for it, to make themselves agents for it, and send in subscriptions. By doing this they will find that their charges will take more interest in their duty as church members. And furthermore I believe if the ALABAMA BAPTIST was circulated more extensively in the destitute portions of the State, the missionary work could be accomplished more easily.

I have been a subscriber only a short time, but have been a Baptist a good while. Now you ask, "Why have you not been taking the paper before?" Simply because I did not know and appreciate it as I do now. If some one had called my attention to it, or given me a copy, I would have been a subscriber sooner. It has only to be seen, to be appreciated. Brethren, let us rally to the support of our paper. I am not in a section of country to do much good for it, but I will do all I can. I am just across the State line, but will do all I can to advance its interest in this State as well as in Alabama. Let us show our appreciation of the efforts of our brethren. While Bro. West is working for us, let us work for him; let us try to bear a part of the burden, and so doing we will, not only advance our denomination, but we will help in this way to spread the truth through our land, and probably sow some seed that will fall on good ground and bring forth much fruit to the honor and glory of God.

R. W. BROOKS.
Muscoogee, Fla., Nov. 24th, 1879.

LITERARY NOTICES.

The Independent Catholic Church.

When we revert back to the long dark years of abject slavery that the Romish church has imposed upon thousands of poor, weak and helpless mortals, how our heart exults at the strike, we might call it, now going on in the rank and file of the same. Last Sunday night, in Standard Hall on Broadway, I attended the installation services of Father McNamara. At first I demurred, doubting the propriety of leaving orthodox service, to attend I knew not what; but the desire to know and see what this great commotion was, overruled, and I shall never regret going. The doors were open at 6:30 o'clock. We however did not put in our appearance until 8 o'clock. The throng about the door and out in the street was immense. The rush for the door was a perfect crush, so much so that at one time things looked very dangerous. Policemen stood in the entrance hurling their sticks right and left commanding the crowd to get back, but no attention was paid to the matter. On the throng surged. Efforts were then made to close the doors, but to no avail. I confess at this stage of the game I begged earnestly of my "escort" to return; but in due time things grew calmer and we were able to pass, being previously provided with tickets. Every pew and aisle was already filled and we stood two long hours anxious and interested. An old gentleman kindly proffered his knee as an extemporaneous pew. I gave him my thanks and stood.

The future Bishop was on the stage moving to and fro without ceremony or sacerdotalism. The service was opened by singing one of Moppy and Sankey's collection, "Tis the promise of God, full salvation to give." Then another selection from the Irish hymn book to the tune of "Wearing the Green." Father McNamara then came to the front and made a short earnest talk, in which he set forth this idea, and time and again declared it: That Christ is Lord of all, the head of the church, and that the bigotry of Rome and her human Pope no longer had power, nor had ever had power to provide for the necessities of their souls. He then called on his brethren to join him in prayer, a thing unknown and unpractised under the papal administration. He prayed very fervently, thanking God above all things for the privilege of each poor creature's presenting himself, through the Great Bishop, Jesus, to a throne of mercy and pardon. He said the church of Rome had never taught that the triumph, "All hail the power of Jesus' name."

Father O'Connor, of Boston, then rose and read a lesson from Acts 3, in which the blessing of giving is set forth, following it with a request for a large contribution. "Revive us Again" and "Hold the Fort," were sung by the large congregation during the collection. Father O'Connor then spoke graphically of the history of Romish priests, who not satisfied with their church had gone out, somewhat after the manner of wandering stars, into darkness forever, groping, with nothing to cling to. How they had fallen—no longer worthy of respect or notice. Some few had gone into other churches, and had been baptized and persecuted by their brethren. But now the great need of the Irish Catholic church was supplied in the Independent Catholic church. He then spoke glowingly of the history of the reformation in the Romish church since the 16th century—how attempts at different times had been made to throw off the yoke of the vilest servitude the sun had ever shone on; how none of these attempts had succeeded, even under such good men as Perceval, because they were all dilatory forms of Romanism; that this reformation of McNamara differed from all others in that it cut loose from Anti-Christian Rome, and allowed every man freedom of action and freedom of conscience; for their was no freedom in the system of Roman Catholicism. He then gave the history of the present movement, beginning about two years ago under Father McNamara in Water Street, in an old saloon with boxes for benches, and a half dozen or so of souls, intensely in earnest; how it had grown, and under God was growing to his glory.

The people could not refrain from giving forth their approval by frequent clapping of hands and amens. Dr. Phillip Schaef was on the stage during the services. The installation of Father McNamara was simply an announcement that he became the acknowledged leader of this church, without any form or ceremony.

We then left the interest still increasing. We are told that the excitement grew in the audience to such a pitch that one old Catholic woman said that she wished God would convert the Pope and all the priests, to which we say, Amen. These things are portentous. The Protestant world has been fighting the Northern church many long years. What will the end be? M. H. W.

It requires an abler man to take advice than it does to give it.—Covenant.

The Autauga County S. S. Convention.

Dear Baptist. We have just returned from our county Sabbath school Convention, which was held in Prattville, on the 28th, 29th, and 30th ult. We propose, in a short article, to give the Baptists who read our paper, some account of it; supposing that the great Sabbath school enterprise in our State is assuming such proportions as to make it interesting to Sabbath school workers generally.

Owing to the rain that fell on Friday morning there were but few delegates in attendance until in the afternoon. The Convention was not fully organized until Saturday morning. After the organization, the writer delivered an address on the "Nature and obligations of County Sabbath school Conventions." Others followed, making short, practical, impromptu talks.

In the afternoon, an excellent address was read by Dr. C. M. Howard, on "How best to promote the success of Sabbath school work." It was generally agreed, as was evidenced by the off-hand speeches which followed, that the present almost universal practice of reading the answers from the lesson paper, was detrimental to the interests of Sabbath schools, and would not promote their success; but, on the contrary, engender indifference and apathy on the part of both teachers and pupils; that the only correct plan was, to master the lesson thoroughly and make it a valuable appropriation for the store-house of the memory; that to skim over a Sunday school lesson was a culpable waste of valuable time, besides an infliction of serious detriment to the mind of the student. On Saturday night, we had an address from Dr. McCarty, the pastor of the Methodist church in Prattville on, "The relation of the church to the Sabbath school." The Dr. is a cogent reasoner. He packed a great deal of thought in a short, earnest speech, eliciting more interest than any other speaker. He had, however, the advantage of the farmers who preceded him in having had his mind trained by several years practice in the legal profession. A Sunday morning, at 11 o'clock, the interesting subject of the "Perils of Youth," was elaborated in an hour's speech by the Rev. Mr. Gillis of the M. E. C. He dwelt mostly on the corrupt literature with which our country is flooded; taking the position, that a child's mind must first become poisoned and corrupted, before it will begin its career of profligacy and immorality. At night, we had the champion sermon, delivered by H. C. Taul, for, although his theme was, "How to promote the spiritual condition of Sabbath schools," he took a text from the Bible. He divided his subject into two general heads—formality and spirituality. He showed that the general tendency in all our Sabbath schools was to too much formality; and that it prevented spiritual growth and improvement. He then took up the other division of his subject, and with earnest, fervent thoughts, impressed us with the vital importance of spirituality on the part of superintendents and teachers, as a *sine qua non*, to the success of Sabbath schools. Bro. Taul is a rising minister in our denomination and has the pastoral care of the Baptist church in Prattville.

At 3 o'clock, p. m., there was a general mass meeting of all the Sabbath schools in town. Religious exercises were a prominent feature throughout the entire proceedings of the Convention. The most cordial, Christian feeling and sympathy prevailed among the different denominations. Hospitality and good cheer characterized the conduct and greetings that were extended to the delegates. All were made comfortable and happy during their sojourn in the social, pleasant town of Prattville. The next meeting of the Convention will take place some time in May, of next year, the exact date to be determined by the Executive Committee of the Convention. Prattville was again chosen, by a unanimous vote, as the place for holding it. We trust and believe that a Sabbath school wave has been put in motion that will bear upon its bosom precious moral freight to the homes of the children and parents of Autauga county.

A. L. H.

General News.
Last Tuesday was the time fixed by the General Assembly of Virginia for the election of State officers.

London, Dec. 6.—Sir Wm. Boxall, the eminent painter, and ex-director of the Royal Academy, is dead, aged 79 years.

Santos, Dec. 5.—Coffee market very animated; prices advancing. Superior Santos 6,000 to 6,800 reis per ten kilos.

New York, Dec. 5.—The Board of Managers of the Produce Exchange, at their meeting to-day, ordered that the central system, so far as it relates to grain, go into effect December 31, 1879.

The famine in Upper Silesia is so serious that in many villages over one-third of the population is starving. Famine distress is appearing in Saxony among the peasants and weavers.

The Gadsden Times says: The Opelia Leader says: We regret much to learn that uncle Hugh Wallace lost his gin house by fire last week. It caught, it is supposed, from a match in the seed cotton.

The Tuskegee News says: The financial condition of this county, as developed by the investigation of the Commissioners Court last Monday, is eminently gratifying. After payment of all claims that have accrued against the county to date, there was a balance of a little less than five hundred dollars in the treasury.

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The American Iron and Steel Association estimate the probable consumption of pig iron and rails in 1879 at 3,000,000 and 1,100,000 respectively. In both cases the estimated consumption is slightly in advance of the country's production in 1872.

St. Petersburg, Dec. 5.—It is reported that two persons have been arrested for complicity in the recent attempted assassination of the Czar. The Czar visited the theatre last night and was most enthusiastically received. The performance was suspended while the Russian National anthem was sung.

Oil City, Pa., Dec. 6.—The Buffalo express leaving Pittsburg last evening at eight o'clock on the Allegheny railway, ran into a land slide two miles below here, and the engine was turned into the river and only eight coal cars escaped without injury. The passengers in the rear car were crushed. The fireman, Arthur Simpson, was crushed in the wreck.

New Orleans, Dec. 5.—Berry Russell, formerly President of the Bank of LaFayette, was to-day indicted by the grand jury on charges of embezzling bonds and money of the bank in June, 1878. There are two counts, and bail is fixed at \$5,000 each. A hour Russell was not arrested. Russell is already under \$7,500 bond for his appearance in the criminal court in proceedings instituted by the liquidators.

By a vote of three to one the Cincinnati aldermen last Friday declared that \$1.25 a thousand cubic feet is enough to pay for gas. An ordinance providing for a contract with the Cincinnati Gas Light Company, at \$1.75 a thousand feet came up for a second reading and engrossment; but after an exhaustive discussion on the cost of gas making, the aldermen reached the conclusion that there would be a good profit for the company in gas at \$1.25 a thousand feet, and the ordinance was amended accordingly before its engrossment.

Cincinnati, Dec. 5.—Wm. B. Forwood, President of the Chamber of Commerce, of Liverpool, England, was introduced on "Change to-day" and made a short address, in which he said he had made an extensive tour of the cotton States, and though it was somewhat hazardous to attempt to estimate the cotton crop of this country, he was satisfied the increase this year would be between two and three hundred thousand bales. He was glad it had been produced cheaper than usual, and was being gathered, packed and shipped in much better order than ever before. He congratulated the city on its enterprise in building a road to the South, and the whole country on its prosperity.

A colored friend inquires of a brother, whether God can make a rock so big that he could not lift it. The thing that troubles the brother is this: If he cannot, then there is a limit to his creative power; if he can, then this is a specimen brick, and turn the important question over to the Faculty of the Southern Baptist Theological Seminary.—Record.

ALABAMA NEWS.

Wm. Ray shot and killed Wm. W. Pope at Cahaba recently.

Four prisoners recently escaped from the Colbert county jail.

Birmingham is to have a new paper to be called the Magic City Citizen.

The residence of Mr. Jno. Wheelless, in Tallapoosa county was burned recently.

Mr. E. O. Petty of Barbour county recently lost his gin house and contents by fire.

The value of real estate in Gadsden has advanced over 50 per cent. in the last six months.

Rev. P. H. Lightfoot, a Methodist minister, died in Sumnerfield, Dallas county, a few days ago.

A hurricane passed over a portion of Barbour county recently, doing some damage to property.

Mr. Harris T. Waller of Greensboro had his arm broken by a fall in dismounting from his horse.

The residence of Mr. W. O. Parmer was burned in Greenville. Loss \$3,000.00. Insurance \$1,500.00.

Mr. Columbus Light, in Lowndes county recently had eight bales of cotton burned by an incendiary.

The gin house of William Toon, in Jackson county, was destroyed by fire. Several bales of cotton were lost.

Mr. Higdon's gin-house, with its contents, in Conecuh county, was burned recently. Loss \$2,000.00. No insurance.

The Tuskegee Times says: The farmers of this county have harvested the best crops of all kinds, this season, since the war, and at least cost.

Eutaw Whig: Twenty-five or twenty-seven negroes, mostly from the Bell place, in this county, left a few days ago for the Mississippi bottoms.

Gen. Alpheus Baker has removed to the city of Louisville and has there formed a law partnership with Sterling B. Foney, Esq., formerly a citizen of this State.

C. C. Reeves of Pike county, killed four hogs recently that averaged 317 pounds. The largest weighed 334 and the smallest 290. They were only sixteen months old.

The Gadsden Times says: We learn that some parties in Georgia have been prospecting in this vicinity for gold, and have found the precious metal in the suburbs of the city.

The Cusseta correspondent of the Opelia Leader says: We regret much to learn that uncle Hugh Wallace lost his gin house by fire last week. It caught, it is supposed, from a match in the seed cotton.

Greenville Advocate: Last week while Mr. Willie Glass was making the arrest of a negro, some miles out from Ft. Deposit, he was shot and severely wounded by the negro with a shot-gun loaded luckily with small shot.

The Eutaw Whig says: Years ago Col. Jack Shelton rode horseback from Virginia, and cut him an apple riding switch, and leaving home, which he brought all the way to Alabama, and set it out in Mrs. Vance's vineyard, in this place. It grew to be a tree, is yet living, and is about eight inches in diameter.

The Tuskegee News says: The financial condition of this county, as developed by the investigation of the Commissioners Court last Monday, is eminently gratifying. After payment of all claims that have accrued against the county to date, there was a balance of a little less than five hundred dollars in the treasury.

Eds. Ala. Baptist: Having seen a notice in your paper of a gourd one of LaFayette, was to-day indicted by the grand jury on charges of embezzling bonds and money of the bank in June, 1878. There are two counts, and bail is fixed at \$5,000 each. A hour Russell was not arrested. Russell is already under \$7,500 bond for his appearance in the criminal court in proceedings instituted by the liquidators.

The Troy Messenger says: The total receipts of cotton in Troy are about eight hundred bales in excess of last season up to this time. From all appearances, the crop produced in the region contiguous to our city will be about the same as last year, though there will be at least thirty per cent. more money realized by the planters than their last year's crops brought them.

The Gadsden Times says: Col. Boyles, of New York, has been in our city for several days prospecting with a view of purchasing a site for an iron furnace. He is a gentleman of large experience in iron manufacture. He says that the ore at Gadsden is as good as heart could desire, and the coal for manufacturing purposes superior to any he has ever seen. He represents a company of capitalists, and returned to New York on Tuesday morning. He has made a conditional purchase of coal lands and locality for the furnace, subject to approval of his company.

MARRIED.

In Gainesville, Alabama, on the 27th of November, 1879, by Rev. L. M. Stone, Mr. Lacy Roberts, of Dallas, Texas, and Miss Alice Elliott.

Long may these two live in the happiest relations of life. May they reap the rewards of the true and laborer and here may they enter into the rest of the saints.

The Texas Baptist will please copy.

By A. T. Sims, at the residence of the bride's father, Hosea Pressley, near Garland, Alabama, November 27th, 1879, by Rev. L. M. Stone, Mr. Lacy Roberts, of Dallas, Texas, and Miss Alice Elliott.

Ida S. Pressley.

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 for all over two words. Do not ask us to send bills. Count the words and send the money with the obituary. Editors reserve the privilege of cutting all obituary notices down to two words when they are not accompanied with the money.

OBITUARY.

Died, 22nd ult., Mrs. M. A. Crumpton, in her eighty-fourth year, at the residence of her grand-daughter Mrs. O. C. Dudley. She was the mother of Bro. B. H. Crumpton and widow of Bro. John Crumpton, whom she survived about thirty years. Though a great sufferer from affliction, she died with Christian patience and resignation.

In Memoriam.
Miss Nannie Woodruff, daughter of N. Woodruff, of Selma, Ala., died at her father's residence, on the night of the 11th of November.

When we received the brief telegram, "Nannie died last night," our hearts refused to believe the sad tidings. As the dear, sweet face comes before us, in our daily thoughts of her, we cannot yet realize that she is dead.

Her many graces and virtues of love and character claimed our person. For two years she was an inmate of the Judson, and graduated with the class of 1879. She came to us a timid, shrinking maid of seventeen years. It was a joy to have about us a life into which so much of gentleness and truth and modest worth daily entered. She went from us strong in character, strong in the Christian's faith, strong in the purpose to be an earnest, true, and useful woman; but her life-dream has ended. We soothe the sorrow of our hearts with the memory of her virtues in life, and of her sweet triumph in death. Without misgiving or fear, she greeted the messenger from Heaven that bade her come and live among the pure, the redeemed, and blest. We check our selfish tears, assured that "God doeth all things well." We shall think of her not as a fair, so early died, but as one who still lives among the throng "who have washed their robes and made them white in the blood of the Lamb." For a while, farewell, dear Nannie!

"Peaceful be thy silent slumber—
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
Yet again we hope to meet thee,
When the day of life is fled,
Then in Heaven with joy to greet thee,
Where no farewell tear is shed."

L. R. G.
Judson Institute, Nov. 29th, 1879.

Also, graces and was.
BERNARD ZACHRY,
Opelika, Lee Co., Ala.
Bernard Zachry is entirely worthy of confidence, and will do all he promises.—Pitts., Ala. Baptist.

THE BAPTIST FAMILY MAGAZINE, A PICTORIAL MONTHLY, Devoted to religious and home interests, will be published.

JANUARY 1st, 1880.
Contains fresh and varied. Contributions from ablest Baptist writers. Illustrations numerous and attractive. Terms \$2 a Year.

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Mrs. Francis Holley.

Mrs. Holley was born in the State of South Carolina. She was married Aug. 25th, 1878. She departed this life June 27th, 1879. She was a member of the church, an orderly, consistent Christian, and died triumphant in the Lord. Several times while on her death bed she expressed her willingness to go. She seemed anxious for the time to come when her sufferings should cease and she would take the noble flight. She wanted to hear Elder Howell preach once more before she died, and also requested him to preach her funeral. The bade her friends farewell and told them she wanted them all to prepare to meet her in Heaven, and told them not to grieve for her, that she would soon be better off than they. She called to Jesus to come quickly, that she was ready and wanted to go, and soon passed off.

Something for the New Year.
The world renowned success of Hostetter's, and their continued popularity for a century as a stomachic, is a fact well known to all.

It is published by Hostetter & Smith, Pittsburgh, Pa., under their own immediate supervision, employing 50 hands in that department. Ten cylinder printing presses, 35 folding machines, 50 hand presses, &c., are running about eleven months in the year on this work, and the issue of same for 1880, will not be less than ten millions, printed in the English, German, French, Welsh, Norwegian, Swedish, Holland, Bohemian and Spanish languages. Refer to a copy of it for valuable and interesting reading concerning health, and numerous testimonials as to the efficacy of Hostetter's Bitters, amusement, and chronological items, &c., which can be depended on for correctness. The Almanac for 1880 can be obtained free of cost, from druggists and general country dealers in all parts of the country.

Church Bells.

We are in receipt of the Bell Catalogue of the Blymer Manufacturing Company, of Cincinnati, Ohio. In addition to description, prices, &c., it contains some 1,500 testimonials from purchasers throughout the United States and Canada. The bells are warranted two years. The prices are comparatively low, and within the reach of even feeble communities. Churches needing bells—and none should be without—would do well to write for the Catalogue.

At dinner time draws near, especially when dining alone, how we realize the emptiness of things below. But, after a splendid dinner, how we relish a pipe of "BLACKWELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO."

Chew Jackson's Best Sweet Navy Tobacco.

Twenty-five cents buys a pair of Lyon's Patent Hair Stiffeners, and makes a boot or shoe last twice as long.

R. W. B. MERRITT,
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WHEREVER COUSSENS' Honey of Tar has been introduced, in hamlet, city or country neighborhood, it has won its way to popular favor as a reliable remedy for Coughs, Colds, and diseases of the throat and lungs. It also affords relief when used for Croup, Hoarseness, Bronchitis, &c. Price 50 cents.

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The mortality assessments are based on the "American Experience Table," and slightly increase each year up to the age of 60. TO PAY DEATH CLAIMS assessments will be made on every \$1,000 of certificate issued by the Association according to the following table. One assessment the fund in bank to less than \$5,000.

For information in regard to membership, call on your nearest agent or address H. M. EUSTIS, Assistant Secretary, Mobile, Ala.

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