

| Space. | 1 mo. | 3 mo. | 6 mo. | 12 mo. |
|---------|--------|--------|--------|---------|
| 1 inch. | \$2.00 | \$5.00 | \$7.00 | \$10.00 |
| 2 " | 3.00 | 7.00 | 10.00 | 15.00 |
| 3 " | 4.00 | 9.00 | 13.00 | 20.00 |
| 4 " | 5.00 | 11.00 | 16.00 | 25.00 |
| 5 " | 6.00 | 13.00 | 19.00 | 30.00 |
| 6 " | 7.00 | 15.00 | 22.00 | 35.00 |
| 7 " | 8.00 | 17.00 | 25.00 | 40.00 |
| 8 " | 9.00 | 19.00 | 28.00 | 45.00 |
| 9 " | 10.00 | 21.00 | 31.00 | 50.00 |
| 10 " | 11.00 | 23.00 | 34.00 | 55.00 |

Publisher's Notice: Persons additional.

Immanuel's Land.

[This hymn is an extract from a sentiment in full of Heavenly exchange that it is a fitting response to our Sunday-school lessons for last Dec. 7 and 14. It was suggested by the last words of Samuel Rutherford, which were, "Glorious glory dwell in Immanuel's land." Mr. Rutherford was one of the ablest and most fervent of Scotch divines, who was silenced for his nonconformity, and thrown into the dungeons of St. Andrew's, Edinburgh, for preaching the Gospel. Here he died, A. D. 1661. Though the author of the hymn is unknown, it is very old.—Ed. Ala. Baptist.]

The sands of time are sinking,
The dawn of heaven breaks,
The summer hours I've sighed for,
The fair, sweet hours awake,
Dark, dark hath been the midnight,
But day is in the hand,
And glory, glory dwell in
Immanuel's Land!

There the road of sorrow,
There the heart of pain,
There the heart of sorrow,
There the heart of pain,
There the heart of sorrow,
There the heart of pain,
There the heart of sorrow,
There the heart of pain,

With aching perfume,
Oh, to behold its bloom,
While its fragrance fanned,
Where glory, glory dwell
In Immanuel's Land!

The King there in his beauty,
Without a veil of sin,
"It were a well-spent journey,
Though seven deaths lay between!"

The Lamb, with his fair army,
Dethroned on Mount Zion stand;
And glory, glory dwell in
Immanuel's Land!

O Christ! he is the fountain,
The deep, sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above,
There to an ocean's fullness,
His mercy doth expand;
And glory, glory dwell in
Immanuel's Land!

Fair Anzoth by the Solway,
To me thou art still dear,
Even from the verge of heaven,
I drop for thee a tear,
Oh, if one soul from Anzoth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's Land!

I've wrestled on toward heaven,
Against storm and wind, and tide,
Now, like a weary traveler
That leathen on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dwelling
In Immanuel's Land!

With mercy and with judgment,
My web of time he wove,
And gave the dew of sorrow
Were lured with his love,
I'll bless the hand that guided,
I'll bless the hand that guided,
I'll bless the hand that guided,
I'll bless the hand that guided,

The bride veils not her garments,
But her dear bridegroom's face;
I will not gaze at glory,
But at my King of grace!
Not at the crown and scepter,
But on his pierced hand,
The Lamb is all the glory
In Immanuel's Land!

COMMUNICATIONS.

God's Dealings with the Soul.

A Venerable Servant of God Relates his Christian Experience.

NUMBER V.

MY FIRST FALL IN THE PULPIT.

About four weeks after I offended deacon S. and others so badly, I went to Belleville church again to an appointment of Elder Travis. I do not know that I was in the habit of thinking aloud; but I have preached many *male* sermons between the plow handles. Some kinds of manual labor required too much thought to allow my mind time to meditate uninterrupted upon any religious subject whilst at work; but I could meditate almost as well, while following the plow, as if sitting in an easy chair.

On Thursday before the meeting referred to came off, I became deeply interested whilst meditating on the text: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Eph. 2:8,9. The plan of salvation appeared to be so beautifully and so clearly stated in that text, that I believed I could preach a pretty good sermon, from it, before any audience, without being embarrassed. I expected to go to Belleville on the next Saturday, and resolved to preach from the above stated text. The second thought was, I can please deacon S. and all the anti-missionaries; offend nobody, and preach the truth too.

With these reflections passing through my mind, I went down to Belleville. Elder Travis was there. He asked me to take a seat in the pulpit. Hitherto I had hesitated when asked into the pulpit. I felt that I was not worthy to occupy so sacred a place—sacred because of its sacred use. But now I walked up as boldly as Bro. Travis, perhaps with far less solemnity, expecting to preach a *big* sermon which all present would applaud.

Elder Travis handed me a hymn book and told me to proceed. According to the custom I lined out a hymn for the congregation to sing, and then attempted to lead in prayer. All seemed to be dark. There was no devotion in the prayer, nothing that indicated the presence of the Holy Spirit. I was somewhat confused, but thought "I will get out of this when I get to preaching." I was in a hurry to announce my text. I repeated the text distinctly. I looked at it and repeated it again. But

alas! it was as dark as midnight. I knew not what to say. I saw that I could not preach, and believing that it would be wiser to sit down than to stand up and talk nonsense, I took my seat. The first reflection was, "God has not called me to preach the Gospel." He never calls a man who has no capacity for the work; and I now see that I have none. Oh! how I regret that I had ever attempted to preach the first time. I felt that "now in shame I must quit. Had I remained an humble exhorter it would not have been so bad."

I wept bitterly because, as I supposed, I had made such an egregious mistake in my calling. I felt very much inclined to, at once, retire from the pulpit. But being that would make the case look still worse, I concluded to remain, until Bro. Travis concluded the services; that then I would go home and never attempt to preach again. Bro. Travis preached; but I do not think, when I left the house, I remembered anything that he said; no, not his text. I was so much distressed.

As soon as the meeting, for the day, was adjourned, without speaking to any one, I walked hastily out of the house toward my horse, intending to go home and remain there. Just before I got to my horse, it came into my mind with as much vividness as if an Angel had spoken to me, "You did not look to the Lord to help you at all. You knew you could do nothing without Him. And then your motive was not right. Your motive was not to please the Lord. Your object was to please those anti-missionaries whom you offended when you were here before. That is not all. God has to-day answered your prayer. You have often asked Him, whenever he saw you going wrong to stop you, and let you take the shame and confusion to yourself. He has kindly done so to-day." I stopped, and thanked God with all my heart for the reproof which he had given me that day. I have not doubted that God has called me to preach since that day. I took it as an evidence that God cared for me, and that he would keep me from going very far astray, for Christ's sake.

After going home as I at first intended, I returned again next night, and again took my seat in the same pulpit. By this time my self-confidence had vanished away. But the love of approbation still remained. This position has annoyed me all through my ministry, at times, and in divers ways. There is no sin in a desire to please men either good or bad, unless that desire leads us to "love the praise of men more than the praise of God." There is the sin, and there is the danger. Hence there are not a few who love to hear their own sermons praised by men. And so strong is the love of approbation in some men, if nobody else will praise their sermons in their hearing, they are not a little disappointed; and will praise their own. DAVID LEE.

Rev. Russell Holman, D.D.

Died, at his residence in Marshall, Mo., in the early morning of Dec. 2d, Rev. Russell Holman, D.D., aged about sixty-seven years.

Little is known to the writer, of his early life, except that he was a native of Massachusetts, and that he graduated at Brown University. Soon after completing his college course, he turned his face southward, and settled for a while at Elizabethtown, Ky. Thence he went to New Orleans and became identified with the Baptists of that city. In his quiet and unobtrusive way, yet with a heart aglow with love to Christ, and with a fervid zeal, he sowed the seed which in later years has ripened into grateful harvests. In the early struggles of the Baptists there, and subsequently as Corresponding Secretary of the Domestic Mission Board of the Southern Baptist Convention, he was largely instrumental in the development of the Coliseum Place Baptist church, whose infancy was fostered by the Board, and in whose success he was ever deeply interested.

In November, 1845, a few months after the organization of the Convention, he was elected Corresponding Secretary of the Board of Domestic Missions. Here his sound judgment, tact and industry were called into requisition. The results demonstrated the wisdom of the choice. The Board was soon recognized as a necessity in the important work of supplying the Gospel to the destitute in our own country, and rapidly grew in the affections and confidence of the denomination.

In July, 1851, he resigned his position as Secretary, leaving the Board upon the floodtide of its prosperity and usefulness. Upon his retirement

the Board expressed their appreciation of his services in the following words:

"The Rev. R. Holman having tendered to this Board his resignation of the office of Corresponding Secretary, to take effect as soon as a successor shall have been appointed, and inasmuch as through the ability, industry and conscientious fidelity with which he has discharged all the duties of that office almost from its commencement, the operations of the Board have attained their present efficiency; therefore,

Resolved, unanimously, That we entertain a very high sense of the value of the labors of the Rev. R. Holman, as Corresponding Secretary, and we much desire their continuance."

He labored successfully in the pastorate until called again to the Secretaryship, by the unanimous vote of the Board in 1856. With his usual fidelity he filled the office for six years, when declining health demanded a second resignation in 1862. From that time, until within a few years past, he was engaged in pastoral work in Alabama, Kentucky and Missouri. But when by bodily affliction he was compelled to retire from active service, his usefulness did not cease with his public ministry. His humble submission to the will of God, his pious conversations, the spirit of godliness that pervaded his life, added lustre to a character sanctified by divine grace. By his patient endurance, the wounded "soldier of the cross," preached Jesus as eloquently as when with tender and fearful pathos he besought men to "be reconciled to God."

It will gratify his friends to learn that during the last year his health was so far restored that he was able to mingle with his brethren in their religious meetings, and by his earnest exhortations and fervent prayers, to contribute to their interest.

As a preacher, Dr. Holman was instructive, sometimes eloquent. Accepting heartily the doctrines of grace, he drew from them the lessons of practical piety which they teach, and enforced them with earnest appeals to the consciences of his hearers. As a Christian his life was in habitual and

Gospel. He possessed a warm heart and his sympathy to the suffering was unaffected, and unrestrained. In his family no one was more loving, with his friends none more faithful.

Of the last few days of his life and of the closing scene, his daughter writes: "Monday, Dec. 2d, he complained of headache, but as he had attended a Ministers' and Deacons' Meeting the three preceding days, no one thought it strange or unusual. He was on the street that day, came home about 5 o'clock, did up some night work, and about 6 o'clock staggered into the sitting room, complaining of vertigo. We helped him to his chair, bathed his head in cold water, and sent for a physician. He suffered intensely for about a half hour, then sank into a stupor, from which he passed without a struggle into his eternal rest, at twenty-five minutes to three o'clock a. m."

"Life's labor done, as sinks the day,
Light from its load the spirit flies,
While Heaven and earth combine to say,
How blest the righteous when he dies."

W. H. M.

Marion, Ala.
Religious Herald and Central Baptist please copy.

The Black Bull Story.

After so long a time, I want to express my thanks to the brother who sent to the ALABAMA BAPTIST, two or three months since, the story about turning the little black bull out of the church. It has been a great relief to me; for although I have seen it in last ten or fifteen years, yet every now and then some brother would tell it to me by way of illustrating or describing the condition of some church of his acquaintance. It has been told to me three times in less than three months in connection with one certain church. As an act of self-defense, I had thought of giving notice, through the BAPTIST, that I had read the story, and also heard it told a number of times; but want of time prevented me from doing so, until Bro. Benson saved me the trouble by publishing it himself. Perhaps he did it in self-defense. The anecdote is a good one—at least it appeared so to me for the first few years that I heard it,—but it is a severe tax on a man's patience and politeness to have to sit and listen, every once in a while, to a story that he has heard often before. There is nothing so barren and boring as a thread-bare anecdote. But now I am relieved. I have been frightened a few times, however, since this story was published in the BAPTIST, when a brother with

whom I was conversing would say, "Speaking of that church, reminds me of the story of the little black bull. But I suppose you saw it in the BAPTIST?" "Yes, yes," would be the hasty response, "I saw it—have seen it several times."

But I have a black bull story, an original one, never before published. While making a missionary tour in the Unity Association, during the past summer, and traversing the dreary pine woods of Autauga county, by a lonely private road that was new to me, I was met by a black bull, not a small one, or a large one, but of medium size—which gave me notice, in the usual way, that he meant to fight. What must be done? To run would be a violation of principle and would invite pursuit; and besides, night was not far off, and a house must be reached if possible. And if my horse and the bull should fight, the horse would probably be injured; or if not, his motions would be such that my seat in the saddle would be vacated, and I would be caught by the bull at a disadvantage. My decision was quickly made. There lay a large pine-knot, somewhat like a maul; and there was a large log that I could get over back and forth faster than the bull could. I dismounted, took up the pine-knot, stood by the log, and encouraged the beast to make the attack, even throwing at him to help him on. But he wouldn't come, although his demonstrations were continued with unabated fury. He was bellowing, pawing, cowardly braggart, just such as I have seen before—on two legs. In a few minutes he walked sullenly away, but continuing to breathe out threatnings and slaughter as he went. So human-like!

There may be different opinions as to the wisdom of the course adopted; but I do not see what better could have been done, under all the circumstances. I had great faith in that pine-knot and in the log, feeling that I could use them in such a way that that bull would never want to run against another Baptist missionary. Now, don't say that I intended to "take the bull by the horns," because he had none; he was bald-headed. But whatever else may be thought of

Corresponding Secretary, which was then in my keeping. MORAL.—In the story above alluded to, the black bull is made to represent the devil. Then, "resist the devil and he will flee from you." The Scripture says so, and many a Christian, when sorely attacked by him, has experienced the truth of it. E. F. BARBER.

Colliere, Lowndes Co., Ala.

North Alabama News and Notes.
Bro. West: Bro. Bailey made his visit to North Alabama, but as I feared he had bad weather, and consequently did not meet with as many as he would have met had the weather been good. I did not see him on his return and therefore did not learn how he succeeded. I am glad that he presented the cause of the Decatur church to the brethren at Huntsville and received some money and subscriptions. He must visit us again when we can show him the Baptist strongholds of North Alabama. On this visit he saw only our weak points—the points that needed assistance. The Board of Ministerial Education of the Muscle Shoals Association have received two young men as beneficiaries, Bro. W. T. Cooper and Bro. C. G. Hare. These two young men are now in my school. We are now asking the churches of the Association to contribute to their support. We are confident they will do so. The next meeting of the Board before the fourth Sabbath in January next, at which time we hope to hear a favorable response from the churches to our appeal. Bro. Hare is the son of our Bro. Hare who died in the southern portion of the State this year. He is a promising young man. We hope to have him in the Howard after awhile.

The Christmas holidays have about passed away—with the usual amount of feasting, drinking and sociables. I trust that when the new year commences, our people will try to improve it more than they have the past. I regret to learn that Bro. Hawthorne has left us, and was pleased to learn that Bro. Chambliss of Charleston was called in his place; but I see that he has declined. I trust that the Montgomery church may be able to get a suitable man.

Your valuable paper is gaining some circulation in our section. I am determined to do all I can to circulate it among the members of our churches. We need it very much as an organ of communication among our churches.

Our Secretary Bro. J. T. Stockton, has been engaged in his work now for some time. He is now under appointment, I believe, of the State Board as well as our Associational Board. He has some bad weather to contend with, but he continues his work. He is also circulating the Alabama Baptist. I believe that the circulation of your paper among the Baptist brotherhood of the State will do more to develop our strength as a denomination than any other one thing, except the preaching of the Gospel. It seems to me that every pastor ought to urge his members to take it.

The church at Tusculum are trying to get Bro. B. R. Womack for their pastor. I trust that they may succeed. Bro. W. was recently pastor of the first Baptist church of Memphis, Tennessee. We have but little religious news in this portion of the State. The churches are doing but little. More anon.

JOS. SHACKELFORD.

Practical Thoughts.

"Do you Pay for a Religious Newspaper?"

I was going to ask the question in another form—"Do you read a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and sending and respectfully soliciting the loan of the paper before the fifth Sabbath in November. In the absence of the former officers of the last district meeting, Bro. L. L. Fox was chosen moderator and Wm. B. Jackson, Jr., clerk. Bro. Wm. A. Parker preached the introductory sermon from the 9th chapter of James, two last verses. Subjects for discussion, being called for, Bro. J. C. McCaskey, who was appointed at the last meeting to discuss, "duties of pastors to their churches," moved a postponement. Carried. Meeting adjourned till 7 1/2 o'clock, p. m.

Met pursuant to adjournment. Questions called for, W. B. Jackson, Jr., who was appointed at last meeting, addressed the meeting "on the influence of practical religion on the unconverted." Brethren McCaskey and Parker also made each a speech full of interest on the same subject. On motion, Brethren W. B. Jackson and Parker were appointed a committee to select a place for the next meeting, subjects for discussion, and parties to open the same. Shiloh, Marengo county, was selected; Bro. J. G. McCaskey, to open the question of the "duties of pastors to their churches;" Bro. Wm. K. Thomas, to open the question "duties of the church to their pastors." On motion Brethren Wm. F. Perkins, Solomon P. Tucker and Wm. B. Jackson, Jr., were appointed to arrange services for the Sabbath, and reported a mass meeting of the Sabbath schools at 9 1/2 o'clock, to be addressed by Bro. McCaskey, and preaching at 11 o'clock, by Bro. Parker.

On motion of Bro. Parker, Bro. Wm. B. Jackson, Jr., was requested to repeat his address at our next district meeting, which he consented to do. On motion of Bro. Parker, the clerk was requested to furnish a copy of the minutes to the ALABAMA BAPTIST. On motion, the meeting adjourned to meet with Shiloh church, 10 o'clock, fifth Sabbath in February.

During the meeting \$6.75 were collected for State Missions and \$7.00 for Ministerial Education. L. L. FOX, Moderator. W. B. JACKSON, JR., Clerk. P. S. I hope that my brethren of Bethel Baptist Association will attend these meetings. That much doubt can be done, there. Let us my brethren meet for the purpose of glorifying God in our bodies and spirits which are his. Wm. B. JACKSON, JR.

How little one-half of the world knows how the other half live or die! Since the cholera outbreak in Japan in April last, there have been 155,000 cases, and 85,000 deaths, and yet probably not one person in fifty living in the United States has any knowledge of the awful fact.

Dr. C. M. Vaiden, of Vaiden, Miss., is doing so well in supporting and paying tuition for seventy-five students in the State University at Oxford. He is a wealthy man, and every year gives thousands of dollars towards the education of the youth of his State.

An English scheme is on foot for a railway from the River Zambesi through Livingstonia, a Scotch town on the northern coast of Lake Nyassa, to Zanzibar. Manchester merchants have taken it up, the government approves it, and a company with £2,000,000 capital is about formed.

Twelve French Canadian Catholics have embraced Protestantism, and have been received into the Baptist Church of Waterville, Me. The services on the occasion of the baptism of the converts were conducted in the French language.

the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular newspaper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? How defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper, and are in arrears for it. Now propose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer. Respectfully, L. W. K.

District Meeting.

Dear Bro. West: "The district meeting of the upper district of Bethel Baptist Association, met with Bethel church, McKinley, Marengo county, on Saturday before the fifth Sabbath in November. In the absence of the former officers of the last district meeting, Bro. L. L. Fox was chosen moderator and Wm. B. Jackson, Jr., clerk. Bro. Wm. A. Parker preached the introductory sermon from the 9th chapter of James, two last verses. Subjects for discussion, being called for, Bro. J. C. McCaskey, who was appointed at the last meeting to discuss, "duties of pastors to their churches," moved a postponement. Carried. Meeting adjourned till 7 1/2 o'clock, p. m.

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Unhealthy and Vicious Speculation.

BY T. DEWITT TALMAGE.

It has cursed all civilized nations and every Christian age, and the men who are in business circles know what I say is true, and they could present this morning a great deal more illustrations out of their own observation than I can present out of mine. It is not peculiar to the mercenary Americans. The Hollanders, the most phlegmatic people in the world, in 1835, had what was called the "tulip mania." It was a speculation in tulips. All the people in Holland went to buying tulips or selling tulips. The excitement went on until one day a root brought \$200, and another \$2,000. Brokers worth half a million were all abroad in this one speculation. The Amsterdam bourse, supposed to be the only one of the kind in the world, brought \$1,514,000. Look at France! She had her excitement in 1848.

Law projected the Mississippi scheme. The people of France had heard that the American continent was a chunk of gold, and this Mississippi scheme was projected by John Law for the purpose of taking this gold and putting it in on France. The whole nation turned into lunatics. The people rushed in. There were 300,000 applicants for shares. The mounted military some times had to disperse the crowd of men who were so determined to get some of John Law's stock. There were 500 temporary tents erected in which the people could stay while they were waiting for their interview with John Law. A lady of fortune had her coachman wait with her coach nearly where John Law was passing in order that she might in that way get an interview with that benevolent and sympathetic man. Stocks went up until they reached a 200 per cent. Suddenly the people began to suspect there was something wrong. Crash! went John Law's Mississippi scheme, and under it was buried the projector and all the best financial interests of the French empire.

ENGLAND'S MADNESS.

Sedate England had her stock gambling excitement in 1720. It was the South Sea Company. It was to pour the gold of Peru and Mexico and all the islands of the sea into England. Books were opened. Five millions worth of stock was offered at £300 a share. In a few days it was all taken and twice the amount subscribed. The whole English nation was racked with insane excitement. Under the wing of that one excitement there came other stock gambling companies, among them a company formed with large capital for providing fuel for the ships of the land, and another company with a capital of £4,000,000 to insure people against losses by servants; another company with £2,500,000 of capital to transplant walnut trees from Virginia to England; and then to cap the climax, a company was formed for a great undertaking, nobody to know what it is, and £1,600,000 of share was offered at £100 a share. The books were opened at 9 o'clock in the morning and closed at 3 o'clock in the afternoon, and the first day it was all subscribed. A great undertaking, nobody to know what it is.

THE GREATEST COUNTRY.

But it was left for our country to surpass all other countries. We have here the biggest rivers, and the biggest cataraacts, and the biggest mountains, so we had to have the biggest swindle. The country had done very well in that direction in the days of Morus Multicaulus, when each man had in his own house a collection of crawling silk-worms, by which he was to make his fortune; but all was tame comparatively until in 1864 a man digging near Titusville, Pennsylvania, for salt, struck oil. Twelve hundred oil companies, calling for a billion of dollars. Prominent members of churches as soon as stocks had been assigned to them felt at liberty to become Presidents and Secretaries and Directors. Many of the companies owned no foot of ground. Their entire investment was a map, showing the location of oil. One man having sold his farm in Venango county at a fabulous price on the supposition that there was oil on it, came to Philadelphia when it was living there, and he threw down a \$5,000 check at the hotel to pay for one meal, and did not want the change, and then stepped back to the gas-burner and lighted his cigar with a \$1,000 bill. Unsophisticated people poured down in the first train to the city and put all their hard earnings in the gulf. People said: "There can be no mistake about it. Good Elder So-and-So is President of it, and good Deacon So-and-So is Secretary of it, and then there are four or five professors of religion on the Board of Directors, and joining that company will be almost as good as joining the church." Poor souls! They did not know that the professors of religion go into stock gambling turned into a tragedy, and one thousand millions of hard-earned property was swamped; and to-day there are multitudes of people sitting in the shadow of destitution, who but for that great national outrage would have had their cottages and their homesteads. I give you these four illustrations of nefarious stock-gambling to show the young men, what especially of this congregation, and one they should know that the Lord hates it, always has punished it, and always will punish it. O men of Wall Street, men of all streets, stand back from nefarious enterprises! Join those people who on every, black from

Broadway to Wall-street Ferry, have illustrated Christian principle. At the opening of every day in your broker's office, or in your store, or your banking-house, utter a silent prayer for God's blessing, and when the day is done pronounce on it a benediction. Let it be sounded in this country what George Peabody said in an address at Harvard in 1856, when he visited his native place and was speaking to his townsmen. He said: "Though Providence has granted me unusual and unusual success in the pursuit of fortune in other lands, I am still in heart the humble boy who left under unimpeachable dwelling. There is not a youth within the sound of my voice whose early opportunities and advantages were not very much greater than were my own, and I have since achieved nothing that is impossible to the most humble boy among you."

Most of the protecting and prospering of the men of Wall-street is for their fortunes in the world to come. Some day, when you leave your office to go to the bank, or place of custom, or you start on your way home, just look up at the clock in Trinity-church steeple, and by the action of the hands be reminded of the fact that your business life is rapidly going, and that soon all the voices at the Exchange will have died away from your ears, and before the throne of God's scrutinizing judgment you must give an account of every day's business since you entered Wall-street. For the stock gambler that will be a "break" at the "first call." No smuggling into heaven; no "collaterals" on which to trade your way in. Through Jesus Christ you can enter, or you forever stay out. I wish you all prosperity in business. Stand close by Christ and he will stand close by you. By so much as your temptation will be great, your reward will be magnificent. God forbid that when your business on earth is done, and the hushed assembly stand with bowed head at your obsequies, the most appropriate funeral psalm for the occasion should be—

"Price of many a time untold
Gold, gold, gold, gold!"

Father Chiquinay is making a great stir in Australia. The Roman Catholics, it is said, resort to riotous demonstrations to extinguish him, but he will not subside.

The British Museum contains three miles of book shelves eight feet high; if they were extended in a single line it would be bold ordinary octavo books, they would reach 25 miles.

An old brother said as he looked old young

Alabama Baptist.

SELMA, ALABAMA, JAN. 8, 1880.

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BACK TO THE OLD FIGURES.

AN ABSOLUTE NECESSITY.

The unprecedented advance in the price of material necessary to run a newspaper, will compel us to advance the subscription price of the paper to the old figures, \$2.50 a year. As long as we could run the paper safely at \$2.00 we were willing to do so, although there was scarcely any margin for profit to us at those figures. But the time has come when, with our present subscription list, \$2.00 a year will not pay the cost of publication. We have sacrificed much for the paper, about which we have said little. At a cost of \$1,000.00 cash, by far the greater part of which came from our private purse, we have just added to the office of the ALABAMA BAPTIST a new Campbell power press. We have besides made some other necessary additions at a cost of nearly \$200. We have now a complete and fine newspaper outfit, free from debt or encumbrance of any kind. We have expended the last dollar that we can spare to the paper for nearly a year to come. But surely the Denomination cannot ask us to do more than we have done. And when we assure them that we cannot safely publish the paper at \$2.00, we believe that who will be so ungenerous as to ask it. We have fixed April 1st as the time for the proposed advance. We do this in order to allow all an opportunity to renew at the present price. Until that date renewals and new subscriptions will be received at \$2.00. On and after that date the terms will be as follows: 3 months, 75 cents; 6 months, \$1.25; 12 months, \$2.50; to clubs of five, \$2.25 each; to clubs of ten, \$2.00 each. We shall continue to send the paper to ministers at \$2.00.

"A BIBLE VIEW OF BAPTISM."

A pamphlet bearing the above title, and written by Rev. J. M. Boland, of the North Alabama Conference, has been sent to us for notice. We would gladly have been spared the task. The work is misnamed; its correct title would be, Unscriptural Representations of Baptism. The exposition is charged with arbitrary assumptions, forced constructions and sophistical ed to simplify these are commendations of Divine Revelation the author.

I. MODE OF BAPTISM.

It is interesting to see what Mr. Boland has to suggest in defence of his practice, at a time when the higher scholarship of the world is well nigh unanimous in proclaiming with Dean Stanley, that baptism is Scripturally "a bath," "a plunge," "a burial," a profession of faith in Christ. Five sections of this pamphlet relate mainly to the Mode of Baptism. They are headed as follows: History of Baptism from Moses to John; John's Baptism not Christian Baptism; For what End was Christ Baptized? The Mode of John's Baptism; and Christian Baptism and its Mode. What Mr. Boland has to say upon these matters can be presented fully enough under fewer heads.

1. JEWISH BAPTISM.

Our author finds a case of "pure water baptism" in the passage of the Israelites through the Red Sea; losing sight of the fact that no ceremony whatever was performed in this case. The baptism was figurative. As Dr. Stanhope and so many other Pedobaptists have explained, "this covering of the cloud and safe conduct through the sea, as they resembled the ceremonies of Christian baptism, (the being put under and rising out of water), so did they answer the same end too. For upon this miraculous deliverance they entered into covenant with and professed their faith in

God."—1 Cor. 10:2. To explain that "the cloud rained upon the Israelites" is a blunder. To them "the cloud by night" was fire, not water. In order to force sprinkling into the narrative, Mr. Boland confounds the baptism of the Israelites, (their envelopment in the fire cloud and the sea-walls on either side), with the storm of thunder, lightning and rain that arrested the March of the Egyptians! Comp. Ex. 14:24, 25; Ps. 77:17, 18.

Elsewhere Mr. Boland finds another case of Mosaic baptizing. "Moses," he says, "took a hyssop branch and sprinkled all the people" (about three millions) and Paul calls that "baptism."—Heb. 9:10-19. This statement is incorrect. Moses sprinkled the people with blood, and this was not baptism, nor is it ever called so by any writer either of the Old or the New Testament. It is absurd to confound the "divers washings" in water, Heb. 9:10, with the sprinklings of sacrificial blood, Heb. 9:13, 19, 21. The washings (literally immersions) of the law were "diverse," being required of worshippers to prepare them for divine service, as the High Priest, Lev. 16:4; the Priests, Ex. 29:4; the Levites, Num. 8:7-22; and the people at large, Ex. 19:10-14. These washings (immersions) were also required in the case of eleven different kinds of uncleanness; and upon new occasions of uncleanness they were many times repeated. The Orientalists still observe this rite of purification, immersing the whole body, not a hair being omitted.

Mr. Boland adduces also the baptizing of pots, cups, &c., Mark 7:4; a superstitious practice which our Lord condemned as "a tradition of men," Mark 7:8. When there was actual need of removing the uncleanness of vessels they were put into water, Lev. 11:32. The Talmud describes these washings as "dippings." Meyer says: "They are to be understood of ablution by immersion."

Finally, our author says: "Every Jew that waited on John's ministry knew that the priests baptized every proselyte they made." This statement is most unfortunate. For if we leave out the fact that proselyte baptism at this time was perhaps unknown, there being no mention of it in either the Old or New Testament, in Josephus or in Philo,—leaving this fact out of sight, we cannot but wonder that proselyte baptisms are referred to at all. For those baptisms were immersions. See Smith's Bible Dictionary, p. 2666. The proselyte was put up to his neck in water, where after having vowed to keep the law, "he plunged under the water." "To leave one handbreadth of his body unsubmerged would have vitiated the baptism."—See also the same work, p. 2666. Mr. Boland's statement is a member of the only visible church then in existence. Hence he draws the conclusion that Christ must have been baptized to make him a priest. But the Jewish thousands whom John baptized were also members of that same "visible church," were they also made priests? we ask again. No doubt some of the conditions of Christ's baptism were peculiar. He submitted to John's baptism of repentance not because he was a sinner, but to show the vicariousness of the work upon which he entered, ("It behooved him to be made like unto his brethren,"), and to exemplify the spirit of Christian obedience; Matt. 3:15. "Thus it becometh us to fulfill all righteousness." This text according to Mr. Boland is "literally," "Thus ought we to ratify every divine precept!" Surely our author nodded when he gave this paraphrase for a literal translation! Christ certainly submitted to John's baptism, and John's baptism was the baptism of repentance. In thus submitting he acted as our representative, just as when he ate the Passover which typified his own sacrifice.

As to the mode of John's baptism we might dismiss at once all the precedents derived from priestly baptisms. Mr. Boland quotes a text to show that the Levites were sprinkled, washed, and made them. The English version is "washing." The same text shows that, as appears from its being put in italics, this word "so" is not in the original. Num. 8:7-9. In Ex. 29:4, we read that the Priests were washed with water. The High Priest must wash his flesh in water, Lev. 16:4. The washing of the clothes of the people, Ex. 19:10, 15; 13, 16, 14, 24, 26, 28. Num. 19:7, 8, 19; 31:23. There is plenty of immersion in the Old Testament, if only one opens his eyes in reading the record. Our author who cannot find it there, is not more successful in finding it in the Jordan itself. He says: "When John baptized in the Jordan, he baptized inside of the outer banks, but at the brink of the water of Jordan." He speaks as confidently about the ceremony as if he had witnessed its performance. Perhaps he can also inform us why, if John only sprinkled the people, he went down to the Jordan at all! Again he affirms that there were too many candidates to allow of their be-

ing immersed. He seems to know just how many there were, for he says that the immersing of them "would have kept John in the water at least six hours per day during the ten months of his ministry." According to our notion the language employed by the evangelists, in regard to the number baptized, is general and popular, as when we say of a crowd, "everybody was there." There were multitudes whom John baptized; and other multitudes of Pharisees and Sadducees whom he refused to baptize—on account of the sins for which he bitterly denounced them. But how many there were of either class we do not know, and Mr. Boland knows no better than we. Under the circumstances no one has a right to say that John could not have immersed every candidate who applied—especially when the Bible says he did it! The declaration that he "baptized with water" is no argument against immersion; for, in the Greek, baptism means nothing else, and the form of the expression makes the element prominent; the baptism was not figurative but real,—with water.

The arguments of Mr. Boland to prove that John's baptism was not Christian baptism, are, first, John's personal inferiority to "the least in the kingdom of Heaven." But John ushered in that kingdom, and prepared men for it; John is not the only preacher who has reared a progeny mightier than himself. Second; "John's baptism bound its subjects to accept a Savior to come. Christian baptism is in the name of a Savior who has already come." But both are in the name of a Savior, and that is the great thing. In baptism in the name of Christ the whole Trinity is implied. See Acts 19:5. The Ephesians who had received John's baptism were re-baptized, because they had received no instruction in regard to the Holy Ghost whom John preached.—Acts 19:2. Comp. Matt. 3:11. It was not because John's baptism was not Christian baptism, for nearly all the apostles received no other than John's baptism, and he who has left us an example that we should follow his steps, received no other.

The extreme position which Mr. Boland is compelled in consistency with his argument to take, might well have awakened his suspicion that he was at fault. "The baptism of Christ," he says, "had no connection with Gospel baptism!" Let the reader see what the Bible says about this, Mark 1:1-5. Our author says: "Christ could not have been baptized as an example to his followers, because they are baptized in order to get into the kingdom of God." But in a very different way, a member of the only visible church then in existence. Hence he draws the conclusion that Christ must have been baptized to make him a priest. But the Jewish thousands whom John baptized were also members of that same "visible church," were they also made priests? we ask again. No doubt some of the conditions of Christ's baptism were peculiar. He submitted to John's baptism of repentance not because he was a sinner, but to show the vicariousness of the work upon which he entered, ("It behooved him to be made like unto his brethren,"), and to exemplify the spirit of Christian obedience; Matt. 3:15. "Thus it becometh us to fulfill all righteousness." This text according to Mr. Boland is "literally," "Thus ought we to ratify every divine precept!" Surely our author nodded when he gave this paraphrase for a literal translation! Christ certainly submitted to John's baptism, and John's baptism was the baptism of repentance. In thus submitting he acted as our representative, just as when he ate the Passover which typified his own sacrifice.

To this inconclusive argument our author adds the passage of the Red Sea, the divers washings of the Jews, and two quotations from the symbolic language of prophecy, neither of them to the purpose. And this is the substance of his argument as to the mode of Christian baptism. And then he quotes the statement of Peter that Baptism is "the answer of a good conscience toward God," the warning that the mere external act without the conscientious conviction of duty does not suffice; and from this misunderstood text argues that pouring or sprinkling entitles a person to the communion table and that the church which debars such a communicant profanes the liberty of conscience!

II. SUBJECTS OF BAPTISM.

The remainder of Mr. Boland's pamphlet relates mainly to the subjects of baptism. The discussion falls into three sections, which are entitled respectively—Relation of children to the church; Christ and the Apostles recognized Infant Membership; and Church Membership and Sacraments a Means of Grace.

1. RELATION OF CHILDREN TO THE CHURCH.

Here our author appeals to the covenant of God with Abraham, whose benefits accrued to the posterity of that patriarch; and also to the constitution of the Jewish church, which embraced children in its membership.

In dealing with Abraham he

finds two different things, the covenant which assured to his posterity the blessings of Canaan, Gen. 17:3-8, and that which assured his spiritual posterity (i. e. believers) the blessing of God's grace and of eternal salvation. This latter covenant was established with the Seed of Abraham (i. e. with Christ) and was sealed with his blood, Gal. 3:16-17. Gen. 22:18. As originating in the Divine purpose and as reaching forth into an eternity to come, this covenant is called the everlasting covenant. Heb. 13:20. As ratified by the sacrifice of Jesus Christ, it is called the New Covenant, for such is the meaning of the original. Heb. 9:15. Matt. 26:28. But in this covenant, by its very nature, the unconscious infants and the unregenerate children of believers cannot be included. Its privileges accrue to believers only. Hence Paul says, Gal. 3:14: "Christ hath redeemed us from the curse of the law by being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit

through faith." So far as the covenant of circumcision had any bearing upon the Gospel scheme, this relation was indirect and temporary. It was indirect; for this mark was impressed on Abraham as a token of his own justification on account of the faith he had. It had no such significance to any of his descendants, for they were circumcised before they could exercise any faith whatever; when they were but eight days old. As administered to them, it was a part of that Old Covenant whose ceremonies were abrogated and whose "yoke" was lifted by the New. Acts 15:10.

Mr. Boland also claims that the "Jewish church" and the Christian church are identical. He adduces as proof our Savior's parable of the vineyard or the kingdom which was taken from the Jews and given to others, Mat. 21:33-43, appeals to the figure of the wild olive grafted on the good olive, Rom. 11:13-25, and finally to Paul's declaration that Christians are built on the foundation of the Apostles and Prophets, Eph. 2:20. These texts simply show that the two economies of religion had a relationship to each other, and that the Jewish church prepared the way for the Christian; but they by no means show that these two are identical. "The Kingdom of God" does not represent the church, as an organized institution; but embraces the whole Mediatorial reign of Messiah. In the Scriptures this Kingdom is usually represented as future, as in Matt. 3:2, but sometimes as present, Matt. 12:28. As the Jews rejected the religious privileges offered by the Lord, these privileges were transferred to the Gentile world. Their fathers had "spiritual meat" and "spiritual drink" in the desert, provisions miraculously given and for spiritual purposes, not only to sustain life, but to foreshadow the true bread and the living water, 1 Cor. 10:1-4; but when our Lord offered the Jews the substance referred by these ancient shadows they refused to receive the Heavenly boon. They had in circumcision the symbol of repentance, Col. 2:11; and in the promise of Messiah the central fact of the Gospel, Gal. 3:8; and in the earthly Canaan a type of the Heavenly rest. Heb. 4:2. But the Gospel itself ushered in a nobler dispensation. It abrogated the whole system of Jewish rites and ceremonies, nailing them to the cross; it circumcised the heart, instead of the flesh, Col. 2:11; Deut. 10:6; it supplanted dim type and prophecy by glorious realities of redemption: it brought life and immortality to light. There was no Jewish church; what is called by an unfortunate translation, Acts 6:7, simply the "mixed congregation" who went up out of Egypt, and whose bones were scattered over the Arabian Desert on account of their unbelief. There is not a shadow of proof of infant church membership under the old dispensation.

The usual argument that baptism came in place of circumcision, and therefore, that those who were once circumcised ought now to be baptized, Mr. Boland cannot consistently plead; for he has insisted, in the beginning of his book, upon the evidence of proselyte baptism, and it is notorious that the proselytes were both circumcised and baptized. Nothing can be more awkward than his manner of dealing with this point. "Baptism," he says, "was substituted for circumcision, or rather, circumcision was no longer required; as carnal ordinances were now 'taken out of the way,' baptism under a new formula became the initiatory rite into the church." In other words, baptism was substituted for circumcision, or rather it was not substituted—for every one whom John baptized had already been circumcised. Again the "carnal ordinances," of which baptism was one, Heb. 9:10, were taken away, but baptism was not taken away! This sort of argument to show the identity of the Jewish economy with the Christian church would puzzle a Philadelphia lawyer. The two institutions are wholly unlike. The Jewish Theocracy was a nation; the Christian church is a body of baptized believers. Of the latter, by its fundamental law, infants cannot be members.

Mr. Boland vainly appeals to proselyte baptism, which embraced children, as an argument for the affirmative. For there is no testimony to the rite of proselyte baptism in the first century, as so many Pedobaptist scholars confess, like Stuart, Kittos, Plumptre, Fairbairn and others. The last mentioned writer says: "There is no evidence of proselyte baptism till about the IV. century of the Christian era." Nor again did the baptism of the children of Jewish proselytes correspond with the infant baptism contended for. Horne says that Jewish proselyte baptism was administered to children born before the parent became a proselyte, but not to those born afterwards. The argument for infant baptism derived from Jewish proselyte baptism is untenable.

The trite argument usually adduced in support of infant baptism follows. Prominent among them are the two

instances in which our Lord represented children as symbols of the meek, humble and childlike disposition essential to his true followers. Matt. 18:1-9; Mark 10:13-16. But it is not stated, in either case, that these graceful types of humility were church members; and they were brought forward not to be baptized, but to receive a blessing. The case of the children in the temple praising Christ has no bearing on the subject, Matt. 21:15, 16. There is no Pedobaptism in our praying for a blessing upon children, as Jesus did; or in encouraging them to praise him. The injunction to Peter: Feed my lambs, certainly cannot refer to infants who can only be fed with spoons, bottles and the like. It refers to the religious instruction of the newly converted. And the promise of salvation and of the miraculous gifts of the Holy Ghost to the Jews and their children, Acts 2:38, implies, by the connection, not their infants, but their posterity, "as many as the Lord our God shall call." The command to fathers to train up their children in the nurture of the Lord, relates to the Christian instruction of the young, and to such of the young as are capable of receiving such instruction. Manifestly the text does not refer to infants at all, for it reads, Eph. 6:4: Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. He who finds a church nursery in this passage, plays upon words. An ordinance administered without respect to moral character is not nurture of any kind. Finally, the household baptisms to which Mr. Boland appeals, prove nothing. As none but believers were included in the commission, and as there is no command to baptize newly born children, it is certain that these households consisted only of believers.

3. ARE CHURCH MEMBERSHIP AND SACRAMENTS A MEANS OF GRACE?

Upon this subject our author displays some eccentricities in theology. He says: "Church membership, baptism and the Lord's supper must be one of three things, viz. either the condition of salvation, or grace itself, or a means of grace. And as they cannot be the condition of salvation nor grace, therefore they are the means of grace." Why not regard them as acts of obedience, enjoined upon believers, and attended, when conscientiously performed, with a blessing just as all acts of obedience are?

Mr. Boland regards the visible church as "a spiritual hospital, a school, a nursery," "where the blind, halt, lame and sick are to be nursed and healed." He insists that persons not yet regenerate, but "trying to get into Christ," ought to join the church. No doctrine more fatal to the spirituality of the church could be preached. "Unless a man be born again he cannot see the Kingdom of God." Faith is a pre-requisite to baptism and baptism is a pre-requisite to church fellowship and the Lord's supper. The order is explicitly enjoined in the Great Commission. Matt. 28:19-20. First disciples must be made by the preaching of the Gospel; then these disciples must be baptized; then these baptized disciples must be taught to keep all the commandments of the Lord. To violate this order is to confound the church and the world, and after a while, to let down the former to the level of the latter. If, now and then, persons have become regenerate after joining the church, these cases are exceptional and ought not to encourage the violation of the law of the Heavenly King.

It is true that Mr. Boland draws a distinction between conversion and regeneration. But in this connection the distinction is idle. Either the candidate for baptism is a Christian or he is not. If he is not a Christian he ought not to profess to be one, as baptized persons do, for as many as are baptized into Jesus Christ have put on Christ. If the candidate is a Christian, then he is already regenerate, and need not look to ordinances to make him so. The unregenerate man is not an invalid, needing a hospital; he is a corpse dead in trespasses and sins. On the contrary, the Christian man is quickened by divine power. Rom. 8:13: "The law of the Spirit of life in Jesus Christ hath made him free from the law of sin and death." And he it is, and only he, to whom the gates of the church are opened by the Savior's hand.

We cannot but think, in view of the Scripture references to baptism and of the reverence with which it was regarded by the early Christians, that this ordinance claims more solemn observance than it commonly receives. To unconscious infants and unregenerate adults it ought not to be administered. Says Stanley: "It is common now to speak of the eucharist as the sacrament. But in the early ages it was rather baptism, which was the special sacrament (sacramentum), the oath, the pledge in which, as the soldiers enlisting in the Roman army swore a great oath of allegiance to the Roman Emperor, so converts swore and bound themselves by a great oath and pledge to follow their Divine Master wherever he led them.

And this was further imposed upon them by the name in which they were baptized. It was, if not always, yet whenever we hear of its use in the Acts of the Apostles, in the name of the 'Lord Jesus.' Doubtless the more comprehensive form in which baptism is now everywhere administered; in the three fold name of the Father, the Son and the Holy Spirit, soon superseded the simpler form of that in the name of the Lord Jesus only. But the earlier use points out clearly how, along with the all-embracing love of the universal Father and the all-penetrating presence of the Eternal Spirit, the historical, personal gracious, endearing form of the founder of our faith was the first and leading thought that was planted in the minds of the first Christians, as they rose out of the font of their first immersion to enter on their new and difficult course." Let the same high spirit be ours, for "thus it becometh us to fulfill all righteousness!"

E. T. W.

ELECTION TROUBLES.

We are profoundly thankful that the election troubles which are now disturbing the equanimity of Mr. Blaine and the whole Republican party, did not occur in a Southern State. We are glad that it occurred in New England. Our fellow-citizens in that favored portion of the country have not appreciated the afflictions of the South. We have had all sorts of election laws and all sorts of returning boards and all sorts of false returns through the agency of marshals and judges and soldiers and aliens and renegades, until at length even the elected president of the Republic was deposed by fraud, and a defeated candidate, was made, by treachery and threats of violence, an occupant of the chair of Washington and Jefferson. The South has been treated as if the people of this section had no right to indicate their choice of officers at the ballot box. Anybody whom the ruling party favored might have charge of Southern or of National affairs.

Now we see the chickens going home to roost. The Republicans have interfered with popular elections by all sorts of legal technicalities and quibbles. These devices react against themselves, whenever the administration of public affairs falls into the hands of the other party. Such is the trouble in Maine. The laws of elections, made by Republicans, are strictly applied to them by Gov. Garcelon. What has been done in Maine to the damage of the Republicans is but a small portion of what years ago to the ruin of the Democrats. The situation is grimly described by the N. Y. Herald.

"The boot is on the other leg, which makes a great difference in the Republican sense of the enormity of the manoeuvre. When the Republican bull gored the Democratic ox it was thought a trivial matter and was rather enjoyed as a clever piece of political strategy. But now, when it is the Democratic bull that gores the Republican ox, the Republican party flames up with a burning sense of outrage, and even ministers of the Gospel stand up in their pulpits and advise a resort to force. 'Offences must needs come,' says a high authority; and if there was destined to be a new trouble of this kind we are not sorry that Republicans are the sufferers. They have now an opportunity to know how it is themselves."

All this election business needs to be overhauled. If this country is to be as it has been Democratic, then the candidates whom the people have chosen, must not be debarred from the offices to which they have been elected. Any stir and clamor that brings this principle out into bold relief and causes it to be incorporated into the permanent legislation of the country will be a blessing to all its sections.

E. T. W.

INVITING INSULT.

The famous Dr. Dobbs of the National Baptist, has been making fun of the New York preachers who were snubbed by Dean Stanley, and who recently proposed that the Baptist Ministers' Conference should pay a complimentary visit to the Episcopal Bishop Potter on the occurrence of his twenty-fifth anniversary. Considering the incivility which these humbly appointed dignitaries display to our clergy the proposition displays an astonishing want of self-respect. Dr. Dobbs thus puts the case: "Benevolence, no less than meekness, should rule our actions. When any one kicks us, it is our duty to say: Dear Sir, did it afford you pleasure? I am so glad, for I love to make others happy. Would you like to kick me again? And would you like me to take any other position, or do I stand to suit you now?" We hope that, if any fraternal chastening of the sort is administered, it will be thoroughly done. Those brethren have thick skins.

E. T. W.

CHURCH IMPROVEMENTS.

In this we have reference to the improvement of houses of worship, and other such conveniences as contribute to the comfort and order of the house of God. Among Baptists there is generally not enough of respect and reverence for the public sanctuary. There are, we are happy to say, many exceptions to this. Many churches show commendable enterprise and liberality in efforts to make the house of the Lord an attractive and inviting place. Many others, yea, the majority seem to be wholly indifferent to this matter. The meeting house, a mere shell of a house, was erected twenty or forty years ago, and almost nothing has been done since to beautify or make it more comfortable. And therefore the youth grow up with no ideas or feelings of special respect for the place, and in some instances if they were passing by and were to see a flock of goats in it they would hardly stop to drive them out.

Suppose that church had spent \$25 or \$50 every two or three years on their house, or \$100.00 every five years, how differently would all feel about it! Men and women will learn to respect and love that for which they pay money, and especially when it relates to their own comfort and advantage.

The reader may ask, how would we spend that much money every year or two on our plain house? Well, suppose you remove those uneasy seats and that singular pulpit, and put in others of better style and more comfortable. And then in a year or two ceil or plaster your house; and next paint it, or do that first to preserve it; then paint the interior; put nice shutters, and windows and blinds in it; put a fence around it; plant some beautifying shade trees; warm your house with good stoves; keep it under a good roof; get better conveniences for lighting the house at night; supply it with a large Bible and plenty of hymn books; obtain a communion service and send away that old black bottle which you are accustomed to use, and which no man can see without thinking of a whiskey house. And clear out and dress up the grave yard once in a while, if there be one near your church.

It may take you several years to do all this, but keep at it, and by the time you get through some of it will need to be repeated. A few spirited sisters and brethren can easily get up the money to do all this from time to time, and they will find that they will love the house of God much more, and they will raise their children and educate the whole community to respect their place of worship. It will aid you in securing a pastor when one is needed. It will elevate the tone of your church and community. And, as we verily believe, it will be pleasing to God.

WOULD NOT "REFORM."

Dr. D. M. Reeves, in his letter of resignation to his church in Albany, N. Y., admits, with signs of deep regret, that his efforts with those of others to reform the Baptists of this country have "failed." This proposed reformation had reference to communion—an effort to "restore" the denomination to "orthodox" views on the subject of communion. And the plan failed! The only remarkable thing about this is, that he and "others" did not know it would fail before they undertook it. They have met what they deserved, a cheap and nameless martyrdom—they will have it to be understood as a martyrdom, and for our part we are willing.

The Examiner and Chronicle boldly says, "We challenge Dr. Reeves, or any other man, to name ten open communion churches in the whole history of the Baptist denomination in this country." This challenge was called forth by the declaration from Dr. Reeves that the plan which he and others had attempted to make successful was the "oldest basis" the "oldest orthodoxy" of our denomination. Now if all the martyrs who have fallen in this fruitless contest, which has risen among us occasionally in the United States, cannot furnish ten churches who have gone into avowed open communion, and if all such "advocates have everywhere been pursued as heretics, and either driven to withdraw, recant, or fall back into silence," is it not getting time for such advocates to bethink themselves before they begin their advocacy? Baptists will "tolerate" them a long time, but as in every case in the past such men will either "withdraw, recant, or fall back into silence." Generally that class of reformers "withdraw" when it will pay to do so, or "recant" when their plan fails, "or fall back into silence" when nobody wants to hear them any more on their hobby.

But when men in this country undertake such a reformation of the Baptists, they remind us of a half dozen village boys trying to raise a kite without a wind while all the town's people pass on about their business, and at night the parents give the boys a flogging for neglecting important matters in their waste of time. We advise these Baptist kite boys to "fall back into silence" and wait for the wind to blow.

E. T. W.

E. T. W.

E. T. W.

E. T. W.

E. T. W.

E. T. W.

Bro. Layman: I endorse your views in answer to Bro. Patterson in regard to church members selling whiskey. I wish to see one question added to Bro. P.'s and answered by you, in the columns of the ALABAMA BAPTIST. When a majority of the members of a Baptist church are engaged in selling whiskey what should the minority do? The rule in all Baptist churches is for the majority to govern all questions of discipline. You may suppose no such church exists, but there are such churches even in Alabama. LAY MEMBER.
Somewhere in Alabama, Dec. 15th.
ANSWER.

is it possible? Is it possible that there is such a Baptist church in Alabama? We suppose so, for our very is from a responsible man. When the majority of the members of a Baptist church are engaged in selling whiskey what should the minority do? Our answer is that the minority can as consistently be quiet as submit, as they can to a single member who may be engaged in it. It means by this that if the minority composed of persons who would be in a church having one member selling whiskey, we cannot see why they should disturb themselves about others doing the same thing. But a minority composed of persons who would not be willing to tolerate a sin-case, should not rest easy with a majority of that sort. Such matters are very trying, and almost every case has its peculiar embarrassments, and is entirely removed from the locality. It is not so well say what should be done in any given case. The address to the seven churches of Asia Minor is that it is possible for a church the large part of a church to become a synagogue of Satan," and where a majority sell whiskey if it is not a synagogue of Satan we should be glad to know whether moral turpitude can make it such.

If we were a member of such a church, we would talk to and plead with those members, and if they were unwise useful and correct men, we would exercise all the patience possible, but if they remained incorrigible, we would go before the church and, although we knew a majority were engaged in the business, and there to gain redress, we would vote, or draw out, or quit out, or leave, or some how get out, and have to do with a majority against us. We would in that sort of a contest get excluded out. To submit in the position of being forced to have a church in perpetually we would not.

R.

[illegible]

Back to the old figures, \$2.50.

—The *Central Baptist* has given notice that on and after the first day of March its subscription price will be advanced to the old figure, \$2.50 a year.

—On and after April first the subscription price of the *ALABAMA BAPTIST* will be advanced to \$2.50 a year. Read our article, "Back to the Old Figures."

—We regret that Dr. Renfro has been quite unwell. He fears that he will not be able to preach any longer.

—All the churches in this section enter 1886 with a fair degree of unity and hopefulness.—*W. C. Bledsoe, La Fayette.*

—The Talladega church raised \$26.00 on the fourth Sabbath in December, from a small congregation, for the Seminary.

—Rev. Chas. Manly has accepted the call of the church at Greenville, S. C. He is expected to preach his first sermon there next Sunday, January 11.

—Bro. J. M. Burlison, of Barbour county, writes us of the death, on December 28th, of a loved sister. We extend to him our sympathy in his bereavement.

—Rev. N. B. Williams has declined the call of the Gadsden church for this year, and has accepted the call extended to him by the Livingston and Sumterville churches.

—We deeply sympathize with our dear friend and brother, Rev. R. T. Banks, of Albany, Ga., in the loss of the death of his first born, a bright, lovely daughter of 21 months.

—We have had in hand for several years an article from Rev. T. M. Bain concerning his recent trip to the Tennessee Valley. We hope to find room for it in our next issue.

—Rev. O. F. Gregory's name is honorably spoken for by Cor. Sec. of the South Carolina State Mission Conference. He will be a loss to the State of Alabama, which ought to regret him by all means.

—We regret to learn that Rev. S. Goodwin does not find the climate of Meridian, Texas, favorable to his health. Cannot some church in Alabama induce this excellent preacher to return to our State?

—The ladies of Clayton Baptist Church visited the pastor's family on Christmas and brought with them, so many good things. Our hearts cheered, and we feel stronger for our future work.—*Jas. Station, Fla.*

—We have on hand for publication our columns a sermon from Dr. Roe on the reasons why a minister should study. We were forced away out of this issue for want of space, but will give it to our readers next week.

—The Selma church, with its usual generosity, raised \$200.00 in current year bonds for the Southern Educational Theological Seminary, at the annual conference meeting last Thursday. The amount will probably be raised to at least \$300.00.

—We have thus far neglected to mention Dr. Burrows' acceptance of all of the St. Francis Street Church, Mobile. We welcome him fully to Alabama. He will be a noble accession to the ministry, an efficient laborer in every ecclesiastical enterprise in the State.

—We are requested to call the attention of the churches in the Cahaba Association to the fact, that at the session of the association a resolution was passed to the effect, that the churches composing that body agreed to take up collections in January and October to be divided between Home and Foreign Missions.

—I am more and more pleased with the paper and enter the year with it be a prosperous one to you, the determination to make it so, is more generally among my papers.—*W. C. Bledsoe, La Fayette.*

—You, Bro. R., for that promise, I am glad to say that similar promise coming to us from all parts of the State.

—We call the attention of the churches in the Cahaba Association to the appointments of Rev. W. B. Brown, published in another column. Bro. Crumpton, although late in giving expects to devote his whole time to this work. Exert yourselves, then, to have his appointments published in your communities to hear him preach and aid you can in this blessed work.

—O. B. A. Jackson, Ramey, Alabama, sends thanks for the following: "I want the *ALABAMA BAPTIST* to succeed. It is a good paper, and takes a place in every household where we have such a denomination in our State; so ably and so well managed. I believe it will do more to unify our people than is so exceedingly desirable as indubitably necessary to our unity as a denomination, than their medium. More religious men come to my address than I can read; but I always read the *ALABAMA BAPTIST*."

Cause of Trouble.—The Remedy.

For Baptist: During the past few years my attention has been painfully directed to a fruitful source of trouble, sometimes very serious, among brethren, viz: *The employment of farm hands for 1886.* In the professions of brotherly love and charity, there is scarcely a neighborhood in which unchristian feeling has not engendered, and, here and there, most unfortunate church divisions, from this source. Owing to the high price of cotton, almost every farmer is trying to increase his income; hence an increased demand for labor. Many church members are

guilty, unbrotherly conduct, to save the least of it, in seducing hands to leave a neighbor. Just let it be found that no papers have been drawn and in many cases the laborer is "told away"—hence the troubles.

Now, permit me for the love of Christ to suggest:

1. Brother, when this kind of trouble arises between you and your neighbor, accept no statements from third parties, but go in person and talk it over; in many cases the result will be an amicable settlement of the difficulty.
2. Never interfere between your neighbor and his hands, just because you happen to know that no contract has yet been made in writing. It is beneath the dignity of your Christian profession and dishonoring to it in the bargain, for you to take advantage of an omission which is only good to courts.
3. Do unto others as you would have others do unto you. B.

The Judson Concert.

It was a perfect success. But how could it have been otherwise, since the accomplished Prof. Black presides over the Music Department? The Overture was grand. The vocal, organ and piano numbers charmed the entire audience. Mrs. Hooper was superb. Miss Wurm is a clever pianiste, and performed her selection creditably. "Grand March De Concert," for two organs and two pianos, had many orchestral effects, and was encored. Miss Mamie Brown rendered "Near my God, to Thee" in a beautiful and faultless manner. Miss Augusta played "Viva le Republique." It was the finest composition that we have heard in many a day. This young lady has improved greatly in style and expression since last we heard her. Miss Mamie England sang "Old Folks at Home." Her pathetic flute-like voice touched the hearts of all. Prof. Black's accompaniment to this song was exquisitely tender and lovely, and vied with the singer's sweet voice. Miss M. Endurant's playing created a furor. We have never listened to a more musical, perfect and artistic performance. She played "Liszt's Hungarian Rhapsody" in a manner that would challenge comparison with professional players. Prof. Black electrified the audience with his improvisation on "Sweet and Bye," (given by request); he played with the piano. He is provided with a wonderful technique, the beautiful singing tone which he excoaxes from the piano, has the voice of a rich soprano voice. He is *can amare*, and is exceedingly useful. The Professor has been in thestadt for three years; is a cultured gentleman, a thorough musician and the most conscientious, pains-taking teacher that has ever been here; is as modest and unassuming as he is gifted. This concert was a glorious triumph for the Judson, and Dr. Gwaltney's countenance beamed with delight and happiness. *

LITERARY NOTICES.

H. V. E. T. W.

WESTMINSTER QUESTION BOOK FOR 1886. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut St. \$15 a hundred.

This is an excellent manual for the use of the International Series of Bibles. The Scripture for each lesson is given with explanatory references, followed by the Golden Text and Home Readings for each day of the week. Then come Helps to Study, Lesson Plan, and the moral lessons of the passage. The Presentation of the book is the only objection we have to urge, and that of a very mild type. The illustrations are good.

THE NEW DICTIONARY OF NEW ENGLAND AND VICINITY. D. Appleton & Co., N. Y. Price 30 cts.

A Dictionary of London by Thomas Dickens, Jr., has furnished the title and the general plan of this work.

Most of the information, which must cost the labor of many a day, is given in a few who will not find something to interest and instruct them in catches here given of its places of business and amusement, and its instances of piety and justice and charity. In its mechanical execution this volume is superior to that of any other.

THE ROOT OF MODERN DEVIATION AND SCEPTICISM; OR, HUMANISM ANALYZED AND CRITICIZED. By Thomas Morrow, Hartell, Morrell & Co., Ala. Price 25 cts.

This is an ingenious and learned discussion. The aim of the author is to show that the strata of rocks, with the fossils which they contain, afford no notion of the age of the earth. He exhibits in brief, the historic evidence of the authenticity of the Mosaic record. The frequent references to the writings of geological authorities show that the author has carefully and laboriously investigated his subject. We shall be glad to see the next volume which Mr. Morrow has prepared, in which his own theory of the formation is given.

1889, will be found appropriate to the season, and abreast with the latest ideas of the best costumers. The colored frontispiece this month presents a handsome reception dress in the popular princess form, combining the new satin de Lyons silk with showy brocade. In the Literary Department a Christmas tale from the German of Maria Nathusius gives a pleasant glimpse of Holiday life. A revised list of premiums offered as inducements to canvassers is published in this number. Among them are all the books now in the market, and Wm. Holl's superb engraving of Washington, as painted by John Faed, R.S.A. The Domestic Monthly is published by Blake & Co., corner Broadway and 14th Street, New York, at \$1.50 per year, inclusive of pattern premium. Specimen copies 15 cents.

FEET WASHING.—By Eld W. A. Jarrell, Pinckneyville, Ill. 1879. Price 10 cts., or \$1. per dozen postpaid.

The author, formerly a conscientious feet washer," finds himself constrained, by a thorough study of the subject, to change his opinion. In this work he presents the argument which has satisfied his own mind. He claims that the precept is not ceremonial but moral; that it would require, if literally understood, that those who engage in it should bring washed bodies and soiled feet to the "ordinance;" that the act is not in any way symbolic of Christ, a feature essential to an ordinance of the Gospel; and that there is more authority for kissing, as an act of worship, than for feet washing. Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:1, 1 Thes. 5:26, 1 Pet. 5:14. He acknowledges, however, that where there is a necessity for the washing of feet, they ought to be washed, — not the feet of church members only. Elder Jarrell argues vigorously and yet with a kindness toward those who hold contrary opinion.

NEW VOLUME. Littell's Living Age enters upon its one hundred and forty-fourth volume in January. It has just begun the publication in advance sheets, of a new serial of essays. In science, art, theology, politics and general literature, valuable articles are announced for early number of the new year, from the pens of Dean Stanley, The Duke of Argyll (First Impressions of America), W. B. Carpenter, F. R. S., Prof. Keble, James Payn (The Literary and its Future), James A. Joyce, Richard A. Proctor, W. Minshull, Charles Dickens, Frank Power Cobbe, Rt. Hon. W. E. Gladstone, and other leading writers. Interesting papers by Mrs. M. C. Craik, Mrs. Oliphant, Sarah Child, etc. The publishers present new subscribers for 1889 the six numbers of 1879 which contain the first chapters of the two new serials before mentioned. The present volume before a favorable time for being a subscriber. For fifty-two numbers (besides the free numbers) 1879-80 large pages each (for 3,300 pages a year), the subscription price (\$8. is low; while for those to the publishers offer to send one of the American \$4. monthly weeklies with The Living Age yearly (including the extra number of the latter), both postpaid. H. & Co., Boston, are the publishers.

Entertainments in Oahasha Association.

West: Will you please publish the following appointments for

| | | |
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| Age, | Sat. & Sun. Jan. 24 | 26 |
| rd, | Mon. " 26 | 27 |
| | Tues. " 27 | 28 |
| | Wed. " 28 | 29 |
| | Thurs. " 29 | 30 |
| ship, | Friday, " 30 | |
| on, | Sat. & Sun. Feb. 1 | 2 |
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| us, | Tues. " 3 | 4 |
| | Wed. " 4 | 5 |
| | Thurs. " 5 | 6 |
| | Friday, " 6 | 7 & 8 |
| ship, | Sat. & Sun. " 7 & 8 | 9 |
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| ell, | Tues. " 10 | 11 |
| ill, | Wed. " 11 | 12 |

There will be a flying trip, but time does not permit of a full program. It is as much as the brethren can do. Will not pastors and others themselves to get me a congregation. I come in the name of the Master, and hope to glorify me. Bro. Bailey will be with some, if not all of these appointments. W. B. CRUMPTON.

Id. Mill, Dec. 30, 1879.

MARRIED.

the residence of the bride's mother, by Elder J. A. Mitchell, 23th, 1879. Mr. J. D. Hollis, Miss Martha Ann Mills, all of Coosa Co., Ala.

Elder J. W. Fulmer, Dec. 25th, at the residence of Wm. Neigham, Mr. M. E. Duke to Miss M. A. Wiley; all of Coosa Co., Ala.

the residence of the bride's father in East Perry Co., Ala., Dec. 28, 1879, by Rev. P. C. Drew, Mr. Smith and Miss Allie Wade, both of East Perry Co., Ala.

the residence of D. S. Hogue, in West Perry Co., by Rev. W. D. Intosh, D. D., Prof. M. W. of Howard College, and Mrs. C. Fleming.

a pair of boots or shoes saved every thing. Lyon's Patent Metallic Heel

"Watch! for ye know not what hour the Son of man cometh." Our heart sickened as we listened to the rapid death of Mark A. Scheffelin in Mobile on the 26th inst. And while we know that the dreadful sentence of God is ever just, our heart is sorely fold but two children to her bereaved breast. Yet may she find comfort in our Savior's dying words to "the thief on the cross": "This day shalt thou be with me in paradise."
 "Oh God, pity, hear and aid;
 Spare the creature thou hast made:
 Fold him with the sheep that stand:
 Pure and safe at thy right hand!"
 M. E. D.
 Baldwin County, Dec. 27th, 1879.

Hon. Washington Moody.

The subject of this notice, being of all years, and enjoying the love and confidence of all who knew him, was suddenly taken to Heaven about 10 a. m., of the last day of March 1879.
 Born in Mecklenburgh Co., Va., March 16, 1807, he removed with his parents to Tuscaloosa Co., Ala., in 1820. The next year his father was taken away by the hand of death, and two years later his mother, but he again took him up. In 1826 he began reading law under Judge Minor. In 1833 he was appointed postmaster at Tuscaloosa. In 1834 we find him an active worker and earnest advocate in the cause of temperance. In 1835 he was married to Miss Elizabeth Bowdon, of Shelby Co., Ala. He was very prominent in the organization of the Alabama Central S. S. Convention, and was its Recording Secretary in 1850. As far back as 1846, he read him actively at work in the Tuscaloosa Baptist Sunday-school, in which he manifested great interest. His wife died Sept. 16th, 1844. On March 19, 1847, he was married to Miss H. Sims, of Tuscaloosa. For twenty-two years they lived happily together, until, as a memorandum in his own hand states, "Aug. 9, 1869, he was taken to Heaven," leaving behind a broken hearted husband, mother and son.

It is not the purpose of the prescriber to enter into the details of his private life. Suffice it to say he was honored by many positions of trust by his fellow-citizens, and discharged his duties faithfully and honestly. He was prominent in every charitable work, an active member of the Odd Fellow, holding at the time of his death the office of D. D. G. M. As with his privilege to know him but for short months; but so intimate was his connection, and so tender a friendship formed, that I went for him, for a father. His home life was peculiarly attractive. Gentle, affable, domestic in all his tastes, and ones watched with eager return from business. He was not only the head of his family, but a life and joy. Judge Moody made a public profession of repentance I was satisfied from the interviews and conversations with him; from his regular attendance at church; from his deportment in the house; from his love for the Word of God; from which he was a diligent student; as well as from the testimony of those who knew him longer than I. He was a Christian, and he knew he had placed his hope on Christ, and had long been coming as to his duty about "coming as to the Lord's side; and it is not that it was his intention to be baptized with Christ in baptism on Sunday in April. But on Wednesday Monday, "he was not, took him," and he walked to the Saviors by the banks of the Alabama, flows through the celestial gates.

He was a pure man, thorough-going, conscientious, never swerving from a course of duty, very zealous, and successful in his undertakings. He was always quiet, unostentatious. A "lover of his home," many a widow and orphan, and of his kind advice and aid, now rise up and call him blessed; and these acts of kindness so quietly done that some were not known even to this until he had passed away. He was a true Christian, and he loved toward God in faith, and humility; and leaves to his children who bear his name, a legacy than stocks or bonds, but a legacy of an untarnished conscience and the certainty of his abiding Christ.

It was the grief of the whole family, but, oh! how deep and true that came upon the hearts of his children!—a woe softened by the admonition of his life, and speaks louder than words, "I am, as I followed Christ."

His death was a loss to his family, and his life a blessing to his family. I shall always be grateful for the privilege of knowing him, and of being loved by him.
 O. F. GREGORY.
 Tuscaloosa, Ala., Aug. 20, 1879.

A Revolution Brought

by the public press and medical profession, when, over twenty-five years ago, that great result of medical research and systematic skill, Hostetter's Stomach Bitters, was given to the world. Soon after it had been started on its creative mission it discovered that its brooding properties were paused; those of the approved medicinal remedies of the day. Not the least among the good consequences of its general use has been its power to dislodge men's minds from their medical fallacies and to demonstrate the superiority of vegetable remedies. It cures and prevents malarial fevers, dyspepsia, chronic constipation, a tendency to uric acid and bladder ailments and rheumatism, and is of the greatest value in cases of all trouble arising from weakness. Old people are greatly aided by it, and it is highly appreciable to convalescents and ladies in delicate health. It is moreover, a very safe medicine to take with one on long journeys, counteracts the effects of mental exertion.

.....

May it please your Honor, to show the respectability of the witness, it is in evidence that once a member of the Legislature, he can give you his opinion as to whether or not that strengthens his character verily "serially." But, your Honor, he smokes T. BLACKWELL'S FRAGRANT DURHAM BULL CIGARETTES. "Hold, enough, that suffices it, the Court is entirely satisfied."

To form of beauty has more delicacy, especially among the ladies, who love flowers; but in order to have the beautiful gems of nature in perfection, it is necessary to procure seed, and also to be in possession of some knowledge as to the proper manner of planting the seed cultivating the plant. This, and many other very useful information is contained in D. M. FERRY & Co.'s Beautifully Illustrated Descriptive and Seed Annual, which they offer free to all. See their advertisement in our columns.

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| 2,000 | | 16.00 |
| 3,000 | | 24.00 |
| 4,000 | | 32.00 |
| 5,000 | | 40.00 |

Insurance companies are based on the "American Republic" plan, to the age of 60. To RAY DEAN & COMPANY, Agents, for the certificate issued by the Association according to the plan of each application; no others will be made until the company is paid to the full \$5000.

| Age | Male | Female | Male | Female | Male | Female | Male | Female |
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| 20 | .08 | .07 | .09 | .08 | .10 | .09 | .11 | .10 |
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| 30 | .16 | .15 | .17 | .16 | .18 | .17 | .19 | .18 |
| 35 | .20 | .19 | .21 | .20 | .22 | .21 | .23 | .22 |
| 40 | .24 | .23 | .25 | .24 | .26 | .25 | .27 | .26 |
| 45 | .28 | .27 | .29 | .28 | .30 | .29 | .31 | .30 |
| 50 | .32 | .31 | .33 | .32 | .34 | .33 | .35 | .34 |
| 55 | .36 | .35 | .37 | .36 | .38 | .37 | .39 | .38 |
| 60 | .40 | .39 | .41 | .40 | .42 | .41 | .43 | .42 |
| 65 | .44 | .43 | .45 | .44 | .46 | .45 | .47 | .46 |
| 70 | .48 | .47 | .49 | .48 | .50 | .49 | .51 | .50 |
| 75 | .52 | .51 | .53 | .52 | .54 | .53 | .55 | .54 |
| 80 | .56 | .55 | .57 | .56 | .58 | .57 | .59 | .58 |
| 85 | .60 | .59 | .61 | .60 | .62 | .61 | .63 | .62 |
| 90 | .64 | .63 | .65 | .64 | .66 | .65 | .67 | .66 |
| 95 | .68 | .67 | .69 | .68 | .70 | .69 | .71 | .70 |
| 100 | .72 | .71 | .73 | .72 | .74 | .73 | .75 | .74 |

Information in regard to membership call on your Agent.

H. M. EUSTIS

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A. H. STRONG,
 Pres. Rochester Theological Seminary.

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