

Alabama Baptist.

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EDITORS:
 E. T. WINKLER, Editor.
 J. L. WEST, Associate Editor.

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THE LENTEN FAST.

We are now in the midst of the Lenten fast. It seems passing strange that just at this season, when nature is relaxing, the prelatical churches should practice their most solemn austerities. The jovial Mardi Gras, extravagantly as it expresses the spirit of the vernal season, is a thousand times more sensible than the dolorous Ash Wednesday that immediately follows it, and all the days of penance and humiliation that "prepare the soul for Heaven" by mournful shows in the churches, and at home by forty-pious exercises in eggs and fish. In every diocese, the regulations for fasting are published; and the command to abstain from flesh on Fridays and other days is insisted on and is enforced by the terrors of excommunication, and, where practicable, by legal penalties also.

This whole Lenten institution is contrary to the genius of the opening year,—to all the sights and sounds of cheerful spring.

It is a time to be gloomy and sad. When our Mother, Nature, laughs around, when even the deep blue heavens look glad, and gladness breathes from the blossoming ground?

Now, more than any other season, seems most intolerable the command to receive thanksgiving of them which believe and know the truth." 1 Tim. 4:13.

And, as is implied by the quotation just made, the Lenten requirement is contrary to the Kingdom of God, whose spirit is not austere, and whose stress is not upon "meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. 14:17. We have read the regulations prescribed by the Roman Catholic Bishop of this Diocese, and would like to oblige him with anything in reason. But an egg diet for forty days? No, sir; we shall assert our Christian liberty by eating the first spring chicken that comes into the market. And to the anathema that denounces that feast of thanksgiving in Lent, we shall reply in the language which Paul the Apostle of the Lord, addressed of old, and still addresses to Rome: "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." Rom. 14:4. E. T. W.

OPENING THE ISTHUS.

The inter-oceanic enterprise, in which M. de Lesseps, the great French engineer is engaged, will not be advanced in the estimation of sensible people by the ball given him and his wife at Panama. The lady was conspicuous for the exposure of her person, the dress fitting very closely, and cut down extremely low around the bust; the arms bare to above the point of the shoulder. The gentleman, with the star of the Legion of Honor at his breast, whirled around at every piece, waiting tirelessly with the languid beauties of the tropics, and explaining his ardor by saying: "By taking exercise I preserve myself." The music, by five little negroes and two olive colored natives, was as tasteful as the fling of a hand saw. At last the dancing having ended, the champagne corks popped, and the wine flowed in torrents, and brighter than the sparkling goblet was "the light of women's eyes," and everybody said the ball was "a great success."

To us all this seems as pitiable as it is vulgar. We ask: Is it possible that these "weak, wanton cupids" are appointed by a mysterious Providence to be the men who shall perform the greatest work of engineering ever undertaken by human genius? The "amorous folds" of women in loose array and effeminate men do not strike us as prophetic of that glowing globe which will link two mighty

oceans together. Merry, tripping "on the light fantastic toe" throw air of the ridiculous upon the game that is afoot.

There is another notion of coming disaster. It is understood that both in the Cabinet and in Congress the project of connecting the Atlantic and the Pacific is now awakening the liveliest interest. In especial, the claims of the Tehuantepec route are more

seriously considered. The opening of this passage would make the connection our own, quite independent of all European complications, and would give us a short and easy access to our ports on the Pacific. The cost indeed would be immense. The distance across, from Gulf to Gulf, is 130 miles; in utilizing the rivers and lakes the canal, however, would need to be made much longer than the distance in a straight line. The harbors on either side would require to be deepened and to be protected by breakwaters. Yet, notwithstanding, all the difficulties, and expenses involved in the undertaking, the Canal Committees of Congress and the members of the Administration are frequent and earnest consultation with a view to the introduction of a bill for the advancement of the project and for the pledging of the credit of the Government in aid of its prosecution. And if this is done, M. de Lesseps and his friends will not dance much longer on the isthmus of Panama.

REV. T. E. JETER, D.D.

A recent telegram announces the dangerous, if not desperate, illness of Rev. Dr. J. B. Jeter, Senior Editor of the *Richmond Herald*, than whom no minister in the country is more widely known, or more justly honored and influential. He has won distinction as a preacher, as an author, as an editor, as a leader of men; and he has conciliated the confidence and affection of all who know him, by his child-like simplicity of character, his godly zeal and his spotless honor. We experience a sense of tender sorrow at the thought that while we are penning these lines, the President of the Trustees of the Southern Baptist Theological Seminary, the stately Nestor of our Southern ministry, the chivalric Bayard of religious controversy, "sans peur et sans reproche" may lie extended upon his bier.

The character of the influence which Dr. Jeter has been wont to exert, in our general denominational convocations is illustrated by a little circumstance which occurred in

then on a visit to the United States. The occasion was the anniversary of the Virginia Baptist Foreign Missionary Society. There was a deep and solemn feeling pervading the assembly, in view of the fact that God's people were comparatively indifferent to the momentous trust confided in them by the Great Head of the Church.

When the collection was about to be taken "Rev. J. B. Jeter rose up in the midst of the congregation, and after a brief appeal, to which his tall, thin figure, grave manner, and slow deep utterance gave peculiar effect, entreated that before they presented their contributions, they would humble themselves before God in penitential confession of past remissions, and ask forgiveness of their sin, with grace to enable them in future to live more to his glory. There was instant and universal sympathy with the suggestion, which, seemed to envelope and sadden every countenance, like the sudden cloud that darkens a brilliant day. The Rev. John Kerr, who occupied the chair, immediately requested Bro. Jeter to lead their devotions, which was done with a simplicity and fervor that harmonized with the pious proposal. The whole scene was deeply affecting. This incident, which we relate in the language of our English visitors, how often has it been paralleled by cases of a similar sort in our own recollection. There was no scene in which Dr. Jeter sacrificed the courage of his convictions, and over which he failed to shed a certain savor, indicative of derived from habitual communion with God.

But we will not pursue the subject. It may be that a benignant Providence will spare our esteemed brother to the denomination for years to come. The intelligence of his happy recovery would be hailed with general joy.

Since the above was written, the sad news of Dr. Jeter's decease has been received. Verily a great man has fallen in Israel. Dr. Jeter was born in Bedford county, Va., seventy-eight years ago. He was to a large extent what is called "a self-made man." Since the year 1836, when he was called to the pastoral charge of the First Baptist church of Richmond, Va., he has held a position of commanding influence in the Denomination. For a few years he held the office of pastor of the Second church in St. Louis; thence, returning to Richmond, he took charge of the Grace Street church of that city. For years, he has been chief editor of the *Richmond Herald*, which under his

supervision attained to a herebefore unprecedented popularity and range of circulation. To this paper he contributed many valuable articles, sketches, under the heading of "Reflections of a Long Life," which contain valuable materials of history. These will be utilized now, and that not only as a tribute to the departed servant of God for his career of counsel and labor and prayer, and

but as a record of the progress of the Denomination. And now that his course is ended, we cannot but express our thankfulness that we had such a man among us, and that he was spared to us so long.

DEBATES ON THE COMMUNION QUESTION.

A discourse delivered at the Walnut Street Baptist Church, Louisville, Ky., by W. M. Whitsett, pastor of the church.

The larger part of this able discourse related to the history of Communion among the Baptists of England. Under this head the author considered, first, the First Strict Communion Period, 1677-1679; second, the Second Strict Communion Period, 1695-1771; third, the Second Strict Communion Period, 1771-1815; fourth, the triumph of Loose Communion, 1815-1829.

In his exposition of the second of these periods, "Dr. Whitsett is we think in error in his conclusion that the London Confession (1677) displays the triumph of open Communion sentiments. The London churches did not, as he supposes, deny 'that baptism is a condition of admission into the visible church,' but they denied that baptism is the act of admission, or as it is frequently called, the door of the church. 'This is what the Confession denies, and in our judgment rightly. For baptism is the profession of Christ; the vote of a church is not a necessary condition to its valid administration; the Eunuch was validly baptized although there was no church present to give its sanction to the performance—but membership in a church must be conferred by the act of the church itself. This principle will explain why it was that those staunch Baptists, Kiffin and Hansted Knollys, voted for the adoption of that confession. They did not surrender, nor were they ingloriously defeated; but they agreed to the omission of the terms of communion from that confession which was intended to

Dr. Whitsett has fallen into another error which is still more surprising. He has surely no desire to do injustice to Mr. Kiffin, the leading Baptist of his age, whom that bitter controversialist Peter Edwards described as "the Metropolitan of the Anabaptistical Fraternity." But none the less, the dauntless disputant and heroic sufferer wronged by the author of the *Louisville Discourse*. The latter affirms that Kiffin did not dare to enter into controversy with John Bunyan on the terms of communion, but contented himself with the easier task of attacking and perhaps overwhelming poor Hercules Collins. "But such a triumph," adds our essayist, "does little credit either to his head or heart. Why did he not, like a brave man, fling down the edge of battle to the Tinker of Bedford. Even an inglorious defeat would have been an honorable result in that contest; but the joys they had tilted in 1671 and unbecoming dread of Mr. Bunyan, and the effects of that alarm are too apparent in all his conduct throughout this period. Alas, Mr. Kiffin! even a great man sometimes enacts an unworthy role."

It is a sufficient reply to this to apply to say that the eminent Strict Communionist did attack John Bunyan, and the "Sober Discourse of the Right to Church communion, wherein is proved by Scripture, the example of Primitive Times and the practice of all that have professed the Christian Religion; that no unbaptized Person may be regularly admitted to the Lord's Supper," was no cowardly grapple with any inferior man. Dr. Whitsett quotes Ivin's History of the English Baptists in referring to Kiffin's Book and yet upon the very page he quotes (vol. 2, p. 415) Ivin's giving an account of its design and character, saying: "This publication was intended as a reply to Mr. Bunyan's little piece on Mixed Communion, printed in 1672, and in his 'Peaceful Principles and True' written on the same subject, though Mr. Kiffin does not even mention Mr. Bunyan's name. The subject is very candidly and judiciously discussed." In another volume (vol. 4, p. 326) Mr. Ivin repeats the statement as to the purpose of the "Sober Discourse." He says: "This was written against the

dated John Bunyan." At the time when Kiffin's treatise appeared (London 1681) Bunyan was in the prime of his power and fame. He did not die until seven years afterwards. The history of this affair shows that Dr. Whitsett has overestimated the influence of Bunyan; he certainly has done scant justice to the candor and courage of William Kiffin, to whom Ivin gives the honorable appellation of the FATHER OF THE PARTICULAR BAPTIST, and who was undoubtedly one of the purest and bravest men ever enrolled upon our lists.

Dr. Whitsett has given a laborious and instructive sketch of the history of the Communion Question, so far as the Baptists of England are concerned in it. His discussion of the question as it relates to the confessions and practices of the American churches is meagre. He apprehends that the careless language of some of the Confessions adopted by our Baptist churches may give rise to trouble in the future, and recommends that diligent examination be made in respect to the title deeds of all the churches on the Atlantic Sea-board from Boston to Charleston, and in any other places where there may be ground to suspect that something is awry. This recommendation is a desirable one, and ought to be heeded. E. T. W.

REBEAVEMENT.

Mr. West, wife of the Rev. Anson West, D.D., Presiding Elder of the Talladega District of the M. E. Church, died at the home of her husband, in Talladega, January 29th, 1880, after a long and most painful illness.

Mrs. West was one of the most accomplished ladies as she was one of the ripest Christians with whom we ever had the pleasure of an acquaintance. She was such in health and in affliction. Long and trying as were her sufferings, lasting through years, she was calm, cheerful, and submissive, with a strong faith, a bright hope, and a joyous experience to the end. She leaves several well trained, bright and promising children, with an aged mother also who stood by her to the last, and a devoted and faithful husband, Dr. West, who is one of the ablest ministers in the North Alabama Conference, has our sincere sympathy and our best wishes in this great bereavement.

May the dark cloud which must have hung so low over his heart for many months, break into a pillar of light before the visions of his Christian hope, is our prayer.

PASTORATE.

Our observation satisfies us that long pastorates are best for the churches and for the ministry. We concede that it sometimes seems better for this connection to be brief, but this is only apparent, not real, where the pastor is adapted to the position which he holds, and where the support of his family is as well secured as it will be at any other place to which he may go.

If a pastor is not supported, and another field opens to him with better prospects, all reasonable men will say that it is not only his privilege but his duty to make the change. A minister's health may be seriously impaired, or the health of his family, and another location or another climate may promise restoration; this, promise, if based on such facts as convince his judgment, urges him to change. We also admit that with certain types of excellent ministers, the grand aggregate of their lives will show that their success is largely the result of frequent changes. They throw themselves heart and head into their work at once, and work powerfully, grandly, and successfully, for a time, and for a time they honestly think that they will never move again; but when the disposition to change begins to come over the spirit of their dreams it works very rapidly, and in a short time nothing is wanting to produce the change in location but a suitable place to go to; and such gifted, working men will generally have very true words in moving to the place.

A distinguished pastor who has made many changes was told when a college student, by the president of the college, that his trouble as a minister would never arise from want of a place, but from the difficulty in deciding between places which would win him, and this has been true of his history. Still, grandly and successfully as he has worked wherever he has been, we believe that his life would have been a greater success if spent with some one of the charges which he has had in hand. The minister, however brilliant, or however humble, may possibly be as the eagle in the air or the ship in the sea, which leaves no trace behind. Yet some men will leave a deeper trace behind a year's work than some other devout and intellectual men will leave after long years of hard toil. But even this may prove that the successful man would be vastly more successful if he would remain and mould his work into permanence and solidity. And these remarks relate as well to the country as to the town or city pastor.

The permanent pastor in any State naturally becomes identified with the general interest of his denomination, and constitutes the old standard-bearer of these interests in all their trials; so that their permanent influence is felt not alone by the churches which have them for pastors, but also by more distant regions; and by the organized effort of their associations and State.

It is often the case when the pastor removes, that the church finds it difficult to find a suitable successor, and for long months the congregation is left to scatter, and the good work which was being done passes out of sight; the church becomes disheartened and many go away to return no more; and as a further result every interest of the denomination seriously suffers.

In relation to permanence in the pastoral order ministers must make up their minds to stand by their position not only when everything is flourishing, but resolve to hold the fort when the odds are against them, and when the signs of prosperity seem to be disappearing. The history of the church of Christ shows a succession of bold advances and rapid retreats, and this is true of the history of almost every local church. All pastors have every season when they are forced to inquire, "Who hath believed our report?" But hold on and work on; "Ye shall not wake up my beloved till he please." The Holy Spirit will again show his power and revive his work. The centres of influence with Alabama Baptists need nothing more than good pastors who will come to stay; men who will be willing to take these positions as their life work; men who can afford to devote long years and great toil to the building up, moulding and directing our cause in these centres. Thank God, we have many of that class. May the Holy Ghost appoint such to our pulpits that are now vacant. They are all good and strong churches, with most promising surroundings. They are churches who have faithfully stood with their pastors in the great work of advancing Christ's cause; they will do so again and for long years. May the Lord give them bishops of his own appointment.

CALLING FOR THE PROOF.

We notice that that sterling paper, the *Mississippi Baptist Record*, is calling for the proof texts to show that any New Testament church ever voted on any case before baptism; that is to say, if we understand its position, if any person applies for

admission the ordinance without the action of the church, because we have no direct mention in the Word of God of any voting on any case before baptism, whereas we have the mention of cases where there evidently was no church and therefore no vote taken. We see that there is apparent force in this position; and yet we assume that it is emphatically a "new landmark."

But as our contemporary is laying out his strength in the maintenance of this doctrine, we call for the proof in the New Testament to show that any church voted on any case after baptism. If silence in the divine Record may be used as an argument before baptism why is it not an argument after baptism? And so by that mode of reasoning we shall be forced to the conclusion that persons become members of New Testament churches solely on the authority of the preacher; or that they become members without regard to anybody's authority! So long as our brethren shall call for the Scripture to prove that persons were admitted to baptism by the voice of the church, we shall insist on their producing the Scripture to prove that baptized persons were admitted to membership by the voice of the church. Let us have the proof, brother. But if the proof cannot be had in either case, then tell us how primitive Christians got into the membership of the visible churches of Christ.

There is another matter that we would like to have settled as this discussion passes on. We have heard a good deal first and last about church constitution. We often see it stated in the papers that a church had been constituted or organized at this or that place according to New Testament order. We would not that the able editor of the *Record* has organized churches "according to that order." As we read the New Testament we find the mention of many churches. Now what we want to know is, how did these churches get into existence? Were they constituted? Were they organized? Were they formed? The New Testament does not say so. The first we know in our reading we find the Holy Spirit stating there was a church at Jerusalem, a church at Antioch, a church at Corinth, and so on, but whether they were formed, or organized, or constituted, and just how it was done, we are not told. Shall we on account of this silence conclude that they were not constituted at all? We suppose the reply will be that the ministers preached, the people believed, the preachers baptized them,

and then organized them into churches. We believe in this order, and ministers have always followed it in all churches in regions where there were no churches before, but how do we know that there was any such thing as church organization in New Testament times? The only answer is that we find the churches existing in the sacred apostolic churches, *in the apostolic order*. And now we are to learn at this late day that these churches had no voice over the question as to what persons should have membership among them? If silence is to rule us we must conclude, for we have no account of any church voting on the admission of persons to fellowship. Hence before the *Record* can consider its new landmark established it must drive its logic a little further, and settle some other matters.

The doctrine which we are controverting places the whole question of Christian character, as it relates to faith in Christ and conversion, under the judgment of the pastor and the party baptized. The church which is expected to fellowship the party has no voice in the matter at all. Likely it will be said that the church can receive them or not as it may choose. But where does it get that authority? The Bible says nothing about it. And then imagine the state of things; the church has a pastor; he goes through the neighborhood finding subjects and baptizing them; but this does not make them members of his church, for the *Record* denies that baptism is the door into the church, and now what? The church finally has to decide, and it receives some and rejects some! It seems to us that this converts the pastor into a priest, and the church into an anarchy, and lays the foundation for endless dispute between pastor and church about what is to be done with those who receive baptism at his hands. We hope the *Record* will tell us how the people are to get into the church, and who is to decide the question of their fitness.

In conclusion it affords us no little pleasure to bear testimony to the trustworthiness of the *Baptist Record*. We know no other paper with which we have more constantly agreed. But while it controverts new landmarks, in relation to some of which we heartily endorse its views, we can not allow it to set up a new landmark of its own, without urging some objection.

And we are of the opinion that to convince the Baptist churches of the United States, that they should cease to vote on the admission of persons would have on hand who should attempt to stop the flow of the Mississippi River. As Dr. Gwainey's school boy said, "The thing is impossible and can't be did." R.

FIELD NOTES.

The red X on the margin of your paper means that your subscription has expired. Please renew last week netted about \$50.00.

—Rev. H. C. Tamm has been called to the pastorate of the Wetumpka Baptist church.

—The Baptists of Greenville gave a supper recently, from which about \$45.00 were realized.

—Rev. W. F. Kome of Huntsville has been called to Shelbyville, Ill. We are pleased to learn that he has declined the call.

—Dr. J. R. Graves, editor of the Baptist, has been lecturing in Union Springs. The Herald speaks of his lectures in complimentary terms.

—Dr. D. M. Reeves late of Albany, N. Y., is on a visit to friends and relatives in Eufaula, Alabama. He was to have preached in Montgomery on last Sabbath.

—Every Baptist should read Dean Stanley's article on Baptism. It has been published in pamphlet form. Send us ten cents in postage stamps and we will mail it to you, post paid.

—The Baptist church at Providence, Marquette county, Ala., is undergoing thorough repairs. Rev. B. B. Williams will preach for us the first Sabbath in each month.

—Win, informs us that he has not yet accepted the call to Jefferson. We sympathize with this good brother in his late severe affliction. —Tex. Baptist Herald.

—The Methodists of Alabama have determined to publish an organ to be known as the Alabama Christian Advocate. It is to be published at Opelika with Dr. A. S. Andrews as editor.

—At last accounts fifteen or twenty had joined the Baptist church at Greenville, and the meeting was still in progress. Bro. J. H. Hendon of Birmingham has been assisting Bro. Crumpton.

—Rev. F. M. Callaway has been appointed evangelist of the State Mission Board for Southeast Alabama, and Rev. W. H. Daniel has been appointed evangelist for the Rock Mills and Cary Associations.

The Adams Street Baptist church Montgomery has been holding a series of meetings during the past week. Bro. Howard proposes to continue for some time longer. The church is rapidly growing under his pastoral administration.

A subscriber asks for our opinion as to the meaning of the third, fifth and sixteenth verses of first Timothy. Our correspondent forgot to mention the chapter. Please let us know and we will respond so far as we may be able.

happy. If any of our sister churches are as we were, let them do as we have. It is a good plan. We are relieved, and now we may with more assurance and stronger hope look forward to spiritual life and joy. —A. B. Benson, Eufaula, Feb. 16.

Your paper increases and freshens in interest every issue. The Baptists of Alabama ought to be profoundly grateful to you for giving them such an excellent paper. Dr. Winkler certainly excels himself in his splendid editorials. —J. J. Cloud.

The many friends of Dr. Jeter will be pleased to learn that Valentine, the sculptor, succeeded in taking an excellent plaster cast of the deceased, reproducing in life-likeness every lineament of his peaceful and noble face. —Richmond Dispatch.

I and mine wish to return thanks to the good sisters of Rockford and Concord for a good cooking stove and other valuable articles. Also to Elder H. C. Tamm of Wetumpka for a good clock. God bless all who have showed such kindness to us. —Cal. Smith, Rockford.

—Rev. Dr. Woodfin, who has been chaplain of the University of Virginia for the past two years, has accepted a call to the pastorate of the First Baptist church of Montgomery and will enter upon his charge March 1st. We shall welcome him cordially on his return to Alabama.

—The Talladega Mountain Home announces Dr. Renfro's resignation of the pastorate of the Talladega Baptist church, to take effect July 1st. Bro. Renfro's health is as good as it has been in twelve months, but it appears to be necessary that he shall stop preaching for an indefinite period.

—What sort of a preacher is he who preaches monthly at a Baptist church, but never visits a poor afflicted sister, although she lives within fifty yards of the church door, and has been confined to her bed for six months? I know just such a minister, who claims to be a Baptist and to be clothed with the mantle of God. —We don't know what sort of preacher he is. Unless he can give most satisfactory reasons for his strange conduct he is unworthy of his high calling.

—Last Sunday was an eventful one for our church. As you know, we have for several years been weighed down by a heavy mortgage debt of \$5000 on our beautiful edifice, and it has been a heavy tax upon us to pay support our pastors. One thousand and \$500 bonds to run ten years, bearing 4 per cent. interest, payable every six months, were issued, and on Sunday last, after our regular morning services, aided by that incomparable brother Dr. Wharton, every bond was taken for cash, and several hundred dollars besides. Now, tell it to the brethren all over the State, that the mountain of debt we have so long carried on our shoulders are now put in our pockets, and we are now

North Alabama.

Leaving this place, ten miles south, a Warrior and Pierce's Mines, two small towns, where there is no Baptist church, but a Methodist church and a "free" house. There are several churches around, and good churches just far off. Young Bro. Wood, I learn, is teaching there at Warrior and preaching to the people, and I hope he will succeed in building a Baptist church. Bro. Wood is pastor at Morris (Brewer church) which is five miles south of Warrior. Enon is a very good church, and is glad to hear she has paid Bro. Wood very well for his services. This is a sorry to say, not frequently the case in this section. The next point on the railroad where there is any church is Birmingham, eighteen miles from Morris. Here Bro. Hendon is the much loved and worthy Bishop, who so faithfully presides and watches over his flock. Birmingham is becoming a place of much note every day. And I see no reason why there should not be a large and good church there. At Oxnorth, six or eight miles south of Birmingham, there are a few good brethren, who desire to do something; but like many others, are unable to do much.

—The friends of the *Temperance Lesson* are glad to hear that the author, Mr. J. H. Swann, of Newcastle-on-Tyne, who has been experimenting for years with cardboard and other forms of conductors in vacuo, has taken out a patent for a perfectly steady and indestructible lamp. The stockholders are making a fine harvest out of the excitement for shares in the Edison company, which were a short time ago quoted at \$500, rose rapidly to \$5000, and then suddenly fell to \$1,500—a state of things which has called forth loud complaints in New York and other centres of stock exchange gambling, the company in question being charged with keeping back information which they ought to give to the public.

—The New York Journal of Commerce, alluding to the action of the Chicago Times in raising its subscription price, predicts that "the market value of raw material continues to advance, and new American newspapers which have raised its subscription price will sooner or later be obliged to raise it. The alternative will be a loss to the publisher on every copy printed."

—There is nothing, says Sir Samuel Romilly, "by which I have through life more profited than by the just observation, the good opinion, and the sincere and gentle encouragement of amiable and sensible women."

—The Christian Union wishes those who grudge so scanty a support to truly valuable religious and literary papers; could see for themselves the vastness of the circulation of the *Watchman* with which our country is flooded.

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LITERARY NOTICES.

BY E. T. W.

THE WATCHMAN ILLUSTRATED ALMANAC FOR 1880. Thos. L. Rogers Manager. Boston, Mass.

A creditable and handsome publication.

CHURCH'S MUSICAL VISITOR. John Church & Co., Cincinnati, O.

There is nothing, says Sir Samuel Romilly, "by which I have through life more profited than by the just observation, the good opinion, and the sincere and gentle encouragement of amiable and sensible women."

There are three sermons given in full: Preaching by O. H. Tiffany, D.D.; The first Note of my Song, by Spurgeon; Without Fruit, by Beecher. Added to these are a number of Sermon Plans and papers in regard to ministerial work, and Scriptural interpretation.

VICK'S FLORAL GUIDE. James Vick, Rochester, N. Y.

To gardeners whether they raise vegetables or flowers, Mr. Vick's handsome monthly, with its manifold illustrations and counsels, will prove of considerable value. A glowing picture of fuchsias adorns the Spring Number. We are indebted to this horticulturist for packages of seeds, which are worth having as our past experience assures us.

—SKEPTICISM: Divine Revelation and Call to the New Jerusalem. N. Y.

The design of this compilation is to commend the philosophic opinions and theological teachings of Emanuel Swedenborg. The claim of this strange religious enthusiast is that in 1745 his eyes were opened to see spirits, and that henceforth he lived with them as a spirit, while he was at the same time living in the body; that he was in Heaven and Hell while on the earth also. His works appear to be a strange compound of important truths and perilous errors. Yet doubtless the prevailing thought of Swedenborg was the elevation of his race, and for this purpose he travelled and wrote and gave with generous self-sacrifice.

THE STANDARD SERIES.—I. Funk & Co., 21 Barclay street New York, are making an experiment by publishing standard books at the price of cheap novels. The series contains only first-class books, unabridged and unaltered,—large type, good paper and card manila cover. No. 1, Spurgeon's "John Plowman's Talk," and Carlyle's "On the Choice of Books," is now on our table. Price 12 cents. No. 2, "The Manliness of Jesus," by Thomas Hughes, author of "Tom Brown's School Days," &c., is now ready. Price 10 cents. No. 3, McClellan's "Milton," "Dryden," "Bunyan," "History," and two essays on "Johnson"—is in press. Price 15 cents. This is a rare opportunity to secure valuable books at a telling cost.

CATALOGUE, Illustrated and Descriptive, of Seeds, Plants and Bulbs. Nanz & Nenner, Louisville, Ky.

We have received from this firm of florists and horticulturists, the above mentioned catalogue, which shows in its lists and numerous plates that they are well prepared to supply the cultivators of flower and vegetable gardens. These plants are better suited to our climate than such as are reared for sale in colder latitudes. We have also to acknowledge the receipt of a fine collection of flowering plants, among them some of the finest carnations we ever saw, and anticipate much pleasure from their culture. The catalogue of Messrs. Nanz & Nenner can be obtained on application by any one who will enclose a three cent stamp to pay for postage.

THE NATIONAL SUNDAY SCHOOL TEACHER.—Its special forte is the wealth of information it gives upon the lessons, which are explained and illustrated in a way that leaves nothing to be desired. Besides this first and most important matter, there are

Elder D. W. Andrews.

Whereas we the Baptist church at Oak Grove, Alabama county, Miss., organized Dec. 28th, 1879, have dismissed much beloved and venerable brother, Elder D. W. Andrews, our beloved brother, having resigned the pastorate of our church, in order to move to Fayette county, Alabama, there to engage in the great missionary work assigned to him by the New York Baptist Association, therefore:

Resolved, That we part with our aged brother and pastor with deep sorrow and regret, and with our warmest love and sympathy, and with our hearts uplifted to Almighty God in prayer for him, that his labors may be crowned with abundant success in the great missionary work in which he is called to labor.

Resolved, That we recommend our beloved brother to the great Baptist brotherhood, and to our fellow men generally, as every way worthy of confidence and esteem, and also as an able exponent of Baptist principles, the faith once delivered to the saints.

Resolved, That this preamble and resolutions be recorded in our church book, and that a copy be given our worthy brother.

Witness our hands and seals, this 28th day of Jan., 1880.

W. B. Patterson, Clerk.

Appointments.

Rev. W. B. Crumpton will fill the following appointments in Alabama Association:

Cahaba,	Thurs. night Feb. 26
Shiloh,	Friday, " 27
Benton,	Sat. & Sun. " 28, 29
Sister Springs,	Sun. 3 p. m. " 29
St. Giles,	Mon. " 30
Town Creek,	Tues. " 1
Collierville,	Wed. " 2
Ash Creek,	Thurs. " 3
Pleasant Hill,	Friday, " 4
Carlowville,	Sat. & Sun. " 6, 7
New Bethel,	Mon. " 8
St. Willing,	Tues. " 9
Haynesville,	Wed. " 10
Steep Creek,	Thurs. " 11
Fort Deposit,	Friday, " 12
Antioch,	Sat. " 13
Greenville,	Sun. " 14
Damascus,	Mon. " 15
Union,	Tues. " 16
Macedonia,	Wed. " 17
Good Hope,	Thurs. " 18

Subscriptions Received.

W. H. Moon,	\$ 2.00
Rev. A. H. Borders,	4.00
James M. Frazier,	3.00
A. G. Hudson,	2.00
John G. Lowrey,	1.00
Dr. Kenfroe,	4.00
S. M. Parker,	8.00
Rev. J. T. Verby,	1.65
Rev. T. H. Howie,	1.25
Rev. M. W. Driver,	.75
John L. Mize,	1.25
Rev. J. K. Ryan,	2.00
Prof. T. J. Dill,	2.00
B. F. Webb,	3.65
D. B. Crum,	2.09
A. A. Ball,	2.00
Rev. John Garrett,	5.00
Hon. M. W. Hand,	2.35
Thomas E. Tucker,	1.00
W. W. Eufinger,	.40
Rev. M. A. Cornelius,	5.00
D. M. Montgomery,	.65
Rev. C. P. Sisson,	1.40
Willie Quarles,	2.50
P. B. Brown,	2.00
Rev. J. B. Hucklebee,	3.00
Mrs. Ann Johnson,	2.95
S. Walton,	2.00
Rev. W. S. Rogers,	5.00
Rev. A. T. Sims,	4.50
L. M. Brooks,	2.00
William O'Neill,	2.00
William Barton,	2.00
Rev. W. A. Parker,	4.00
G. W. Edwards,	2.00
E. P. H. Judd,	2.00
J. B. Champion,	2.00
Rev. J. J. Cloud,	1.50
Rev. F. H. McGill,	2.00
Mrs. G. A. Cottingham,	16.65
V. B. Moor,	1.85
Mon. T. J. McCandless,	2.00
J. B. Kilpatrick,	1.00
B. B. Rains,	2.00
Mrs. E. C. Jones,	12.20
R. W. B. Crum,	2.09
R. W. Offutt & Co.,	6.50
Dr. Renfroe,	6.50

Are They Bad?

Whenever a minister makes a serious mis-step there are plenty of people to raise a howl at him and at all his profession, and to call all the clergy knaves and hypocrites. It were useless to deny that bad men will sometimes creep into the ministry, as into other professions. No human wisdom is searching enough to keep them out. Besides the few bad men, there are some who have been so natural fools, and who cannot help it. These men would fail to ornament any profession they might happen to select. To the credit of the ministry it must be said that the knaves and fools in its ranks are exceedingly few in proportion to the number of names on its rolls. The trouble is that when a minister goes to the bad more of a public stir is made over it than if he were a man in any other walk in life. In discussing this subject, the *Pittsburg Banner* well says: "After all, it is one of the distinguished glories of the Church that so few of its ministers have fallen into evil ways, and that the many who do, are taken into account. Historians and students of the progress of civilization have been slow to notice this remarkable fact. In no other calling in life have proportionately so few gone astray. Let us thank God for this and pray that he may always have the ministers of the gospel in his holy keeping. No class of men are in greater need of prayer in their behalf, and probably for no others is less prayer offered in these days."—*Pitt. Times*.

"Christ drilled the regenerated sons of Gallies to prove the superiority of culture to genius, and gave them a system of truth as being superior to truth."—*Trichin*.

Infidel Agreeing with Paul.

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "To suppose that the blood of Christ can wash away sin is foolishness. I don't understand it or believe it."

The infidel student remarked: "You and Paul agree exactly."

The infidel replied, with much surprise: "How is this that Paul and I agree?"

Oh, said the student, "turn to the first chapter of first Corinthians, and read the eighteenth verse."

The infidel read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible with new feelings. Under the gracious teachings of the Holy Spirit, he was soon made to believe it to be the power of God unto salvation.—*The British Workman*.

Bring Out The Boys.

The Swiss guides are heroic men. Tremendous exploits of strength and courage are the scenes which in olden days were mountain climbs are dependent upon their skill and experience, but no matter what their knowledge of Alpine safe-guards or perils may be they can not secure even the hope of safety to those who ask their help, except on one condition, and that is their willingness to be bound together in different passes.

The party sets out in union, with kindly intentions to be helpful to each other. They have a book-keeping of the way, but every step is new to their feet, and they must trust their guide. For a while a common bond of personal welfare is enough. But see, the guide has halted and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones, "Courage, gentlemen, there is danger here; we must tie the ropes around each man, and protect each other!" It is a deceitful snow-bridge over an abyssal cleft in the blue ice! If one man ventures to walk across alone, he may drop between those frozen walls. Bring out the ropes and bind these adventurers so firmly that if a man falls, the strength and steadiness of his fellows may hold him securely! Woe be to the man who goes over the horrible glacier regions of Switzerland alone!

The experienced guides, who know the dangers of this life-journey, tell us that union is strength, that ties of mutual faith and common interest are not all we need, and they bring out the rope of true-hearted association to double the force of each man's weight. We have done it in faith, trusting in our Lord—because we know that there are dangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all the men and women it can link together. Give us the additional security of your influence, dear reader, and accept for yourself the safety of the bond which holds us.—*Watchman*.

He Could Not Reach The Brake.

There is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream, he started from the top of the mountain, with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along upon the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger from the headlong speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the reins would be to give up all control over his frightened horses, and he made another, and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road, and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Up on one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage, but alas! it was of no use! He could not reach the brake!

Who has not known men who were on the down grade of intemperance, and who could not reach the brake? Whose destinies were freighted with the lives of near and dear friends whom they were bearing down to lives of misery and disgrace, but who could not reach the brake? Who saw wealth, honor, love, happiness, being left behind them in their flying descent, but who could not reach the brake? Who saw before them the yawning abyss of eternal death for themselves and their children, but still they could not reach the brake!

Young men, who are driving joyously along the gentle declining road, is it not time to stop and consider the dangers of that fearful descent toward the abyss of intemperance upon which you are but just entering? Is it not better to deny yourselves a few seeming pleasures, rather than encounter destruction at the end of the way? Is it not better to turn about while you can control your actions, and to mount toward the loftier heights of honor and renown, rather than to continue the descent toward disgrace and eternal death?—*W. H. Baker in Church and Home*.

Religious News.

The Methodist of Texas report a membership of 80,000.

There are about 126,000 Methodists in the New England States.

The Penton (Baptist) Seminary, Michigan has been sold to the State for \$5,000.

The Ruggles Street Baptist church, Boston Highlands, Mass., has a Sunday School numbering 1,100.

Dr. Poddie accepts the call of the First Baptist church, New York, and enters upon his pastorate in March.

The average age of the Baptist ministers who died last year in the United States was sixty-eight and one half years.

The pastor of a colored Baptist church in Nashville, Tenn., the Rev. N. G. Merry, received into his church last year 287 members, a net gain of 223, and the church raised \$4,482.

The McKendree Methodist congregation at Nashville, Tenn., since the burning of their new church edifice have used the Jewish Temple, kindly offered by the Israelites of Nashville.—*Christian Union*.

The Rev. Barr Baldwin, believed to be the oldest surviving graduate of Yale College, died recently in Montrose, Penn., aged 90. He graduated from Yale in 1800, and spent his life in the ministry of the Presbyterian church.

The American Board of Commissioners for Foreign Missions have received during the first four months of the present financial year, terminating January 1st, donations amounting to \$92,650.39, and legacies, \$23,613.68, making a total of \$116,264.07, which is an advance of nearly \$20,000 on the average receipts for the corresponding period during the past three years.

General News.

Three out of four houses in Philadelphia, it is said, are mortgaged.

The number of students in the Missouri State University is 472.

Mrs. Nancy Snell, aged 101 years, died near Fayette Mo., on January 26.

The acreage of winter wheat in Illinois is 25 per cent more than last year.

At least 511 persons perished by shipwreck in the Atlantic Ocean during 1879.

Twenty thousand immigrants settled in the Arkansas Valley, between Little Rock and Fort Smith, last year.

The Imperial Cotton Mills, at Darby, Pa., owned by Jno. Verlinger's estate, were destroyed by fire; loss, \$50,000.

Within the past five years the acreage of cereals in the United States has increased from 74,000,000 to 95,000,000.

Five hundred cabinet makers in the employ of H. Herman, New York, struck last Thursday for an advance in wages.

Gilman & Co's grain elevator and an adjoining crib were destroyed by fire Feb. 19, with 120,000 bushels of corn, at Atlantic, Iowa.

OTTAWA, Feb. 20. The grant of \$100,000 by the Dominion Government for the Irish Relief Fund passed the House unanimously to-day.

The income of Wm. H. Vanderbilt last year was \$30,000,000; of Jay Gould, \$15,000,000; of Sidney Dillon, \$10,000,000; Russell Sage, \$10,000,000; James Keener, \$8,000,000.

DUBLIN, Feb. 20. The Mansion House relief committee announces that the amount received to date is \$268,600, of which \$35,500 have been expended. The committee says it trusts there will be no diminution of the subscriptions, as every exertion is being made to meet the demands.

The number of Indians in the United States is estimated at 250,844. The number who wear citizens dress is 127,450. The number of houses occupied is 23,060. The quantity of stock owned by the Indians 176,766 horses, 52,867 cattle, and 510,674 sheep. They raised during the year 1879 266,000 bushels of wheat, 971,000 bushels of corn, 774,000 bushels of oats and barley, 315,000 bushels of vegetables, and cut 36,943 tons of hay. 6,000 Indian children attend school.

The Temps, Paris, publishes a letter from St. Petersburg, which says: "News from the interior of the Empire is heartrending. Famine and diphtheria are decimating the population. The provinces of Saratof and Kiel, which annually export, in ordinary times, enormous quantities of grain, had scarcely any crop last year. The calamity is aggravated by the want of fodder for cattle, the peasants being forced to sell them. In the Caucasus the famine is still greater, where the people are committing suicide and selling their children."

St. Petersburg, Feb. 18.—An explosion occurred yesterday under the main dining room of the winter palace, which, it is supposed, was an explosion of a mine, intended to destroy the Imperial family. The following is an official account of the occurrence: "About seven o'clock last evening an explosion occurred in the basement of the imperial winter palace, under the principal guard room, by which eight soldiers of the Finland Regiment of guards, then on duty, were killed and forty-five injured. The mine which was exploded last evening in the basement of the winter palace was filled with dynamite and gun powder. The train by which it was fired can be traced to a cellar in an inner court where a quantity of fuel was stored."

One of the strangest accidents on record occurred lately at Hartford, Conn. Some five weeks ago a man was noticed to stare and fall. He immediately became insensible, and on being taken home a surgeon discovered a slight wound in his body, close by his heart, and thought the man had been either stabbed or shot.

THE ALABAMA BAPTIST, FEBRUARY 26, 1880.

A few days later the surgeons, who have watched the case with much interest, probed the wound, and, to their astonishment, a whole lead pencil, which had been sharpened but once, was extracted. It had been in his vest pocket and had been driven into his body by the fall. The man is very weak, but it is thought he will recover.

Prof. Maskelyne of the mineral department of the British Museum, writes to the London Times, that J. Ballantyne Hannay, of Glasgow, a fellow of the Chemical Society of London, has succeeded in artificially producing genuine diamonds, which stand all tests that can be applied to them. Prof. Maskelyne says: "There is no doubt whatever that Mr. Hannay has solved the problem which has so long been a reproach to chemical science, viz, the problem of crystallizing carbon. His process for effecting this transformation is hardly less momentous to the arts than to the possessors of wealth in jewelry. It is on the eve of announcement to the Royal Society."

A London special says the Parisian Journal La France publishes the following concerning the attempt on the life of the Emperor: "It comes from a St. Petersburg correspondent and is dated Feb. 10th: 'The conspirators used dynamite. This substance can only have been placed in the vaults with the complexity of the persons employed in subordinate capacities at the Winter Palace. The train was fired at the hour appointed, with the aid of electric wires, which were cut after the explosion and were found in fragments at some distance from the dining room. Several officials are under surveillance and many arrests have been made, but the police are not yet on the track of the assassins. The Emperor is said to be much affected and rumors of his abdication on March 2d are again passing from mouth to mouth.'

Demopolis News:—Corn planting has been begun in the Canabanks, and some planters have already put considerable areas of that grain. It is a rule with some of the best and most successful planters of this section to begin corn planting on Valentine's day.

Evergreen News:—Only 75 hands, mostly negroes, are now said to be at work on the Pensacola & Selma Railroad. Nearly all the white laborers brought from the North have left, claiming that they could not make anything with the high price they had to pay for provisions.

Haynesville Examiner:—Efforts have been made in Haynesville to cultivate the Eucalyptus tree from seed sent from the agricultural gardens at Washington, but without success. The object sought was to gain advantage of the well known malarial absorbent powers of that tree.

Monroe Journal:—The county indebtedness to date amounts to \$7,867. There is at present in the hands of the Treasurer, or will be as soon as the tax collector shall make a final settlement with the county for the year 1879, \$4,484, leaving a balance of indebtedness amounting to \$3,383.

The Troy Messenger says the contract for the building of the new court house for Pike county has been awarded to Mr. Joseph Minchener, who is to do the work according to the plan and specifications for \$15,000. The new building will be erected upon the site of the old one, which will be removed after the session of the spring court in April.

Prattville Signal:—As a son of Mr. D. W. Hicks was returning home from Autaugaville on last Saturday evening with a half pound of powder in his coat pocket, which also contained matches, the matches, from some cause, ignited, causing the powder to explode, and he was blown several feet from his horse and seriously injured. His clothing caught fire, and but for the assistance of two parties with him, he probably would have been burned to death.

An Assassination recently took place in Marshall county, by which William Pinkston was shot and killed by one Roden. It seems that Roden had previously had a difficulty with a Mr. Crabtree. On the night of the shooting, Pinkston was sitting by a fire at a neighbor's house, when Roden came up, poked his pistol through a crack and fired, killing Pinkston. Instantly, it is supposed that Roden mistook Pinkston for Crabtree. The murderer was drinking at the time.—*Scottsboro Citizen*.

Wetumpka Times:—Every negro in the county who may be so fortunate as to have a bald steer and a frisky chicken, can rent land and buy good farming stock on a credit. Should the crop fall short next fall, or the price run lower than ten cents, many a capitalist who is now advancing so recklessly will be badly hurt, as there is such an eagerness to procure customers that oftentimes a proper regard is not paid to their present solvency or probable prospects. Labor is so scarce that some of our planters are already selling off their mules, and will either rent their lands or let them lie idle.

The Talladega Reporter says the mineral finds of St. Clair are coming into prominent notice. Iron ores are being mined and shipped all along the line of the Alabama Great Southern railroad. Coal and iron lands are eagerly sought after and are being bought up. Mr. DeBardelaban, who has been investing so liberally in the coal and iron business about Birmingham, we learn, has recently invested some \$5,000 in the coal fields of St. Clair. The people are still looking with intense interest to the opening of the Coosa. They begin to discover, however, that the work is one of greater magnitude than they anticipated, and will require time, ferryville and other points along the river, are setting their houses in order for the reception of the steamers. There is more good land in Coosa valley than the outside world generally knows. The opening of the river will make it a very garden.

MARRIED.

At the residence of the bride's mother, by E. T. Walton, Esq., on Sunday, Jan. 25th, 1880, Mr. Robert G. Kilgore to Miss Jennie E. Vaughan.

At the residence of the bride's father, on Jan. 4th, 1880, by Rev. J. J. Cloud, Mr. James Boyd, to Mrs. Sallie Griffin.

At the residence of the bride's mother, Jan. 11th, 1880, by Rev. J. J. Cloud, Mr. John Seamon, to Miss Marion Zimmerman.

At the residence of the bride's mother, near Buena Vista, Monroe county, Ala., Feb. 19th, 1880, by Esq. Farrah, Mr. Jno. A. McKenzie and Miss Rachel Curry.

At the residence of the bride's mother, near Coopers Station, Chilton county, Ala., Feb. 19th, 1880, by Rev. A. L. Dillard, Mr. J. E. White and Miss Mollie Farr, all of Chilton.

Attendees: Mr. J. S. Farr and Miss Fannie Woolley, Mr. W. R. Scott and Miss Lula Farr, Mr. C. O. Giles and Miss Alice Wells.

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