

Alabama Baptist.

SELMA, ALABAMA, MARCH 11, 1880.

JOHN L. WEST, PUBLISHER.

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

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

HOME MISSION BOARD

—OF THE—

Southern Baptist Convention.

Marion, Alabama.

E. T. WINKLER, President.
W. C. CLEVELAND, Vice President.
WM. H. MCINTOSH, Cor. Secretary.
J. B. LOVELOCK, Treasurer.

State Mission Board.

J. J. D. RENTFROE, Talladega, Pres't.
T. M. BAILEY, Marion, Cor. Sec't.

ENVOYISTS OF THE BOARD.

F. C. David, J. S. Yarbrough,
A. T. Sims, H. F. Hendon,
W. R. Crumpton, J. E. Cox,
G. M. Lyles, W. H. DeWitt,
J. Hogan, H. C. Mason,
J. I. Stockton.

Contributions to be sent to the Cor. Secretary, at Marion.

HOW DO YOU LIKE IT?

Copies of this issue of the ALABAMA BAPTIST will be sent as samples to a large number of our Baptist brethren in Alabama. The paper is devoted to the interests of our Baptist pastors and churches and to the promotion of all our denominational enterprises in every part of the State. Please read it carefully, and if you like it, we should be pleased to have you subscribe for it and induce as many of your neighbors as possible to join you in a club. We invite all our brethren to aid us in securing as many subscribers as possible this month. Remember that until April 1st subscriptions will be received at \$2.00 a year. After that date the subscription price will be raised to \$2.50.

JNO. L. WEST.

THE RELIGIOUS OBJECTOR UNREASONABLE.

Most if not all of the alarming facts in the religious history of man can be accounted for by two principles which have secured an admission into human nature. The first of these is a positive dislike to spiritual objects and devout reflections, and the second, which comes after it as an effect follows its cause, is a confirmed indifference to the teachings of religion. In the vast majority of instances one of these principles has obtained a decided prominence in the character. The rebellious spirit, with a courage worthy of a better cause, uses against the powers of the world to come such appliances of resistance; as lie, so to speak, adjacent to it, without troubling itself to seek at a greater distance for weapons of higher efficiency. And thus it happens that as the ministers of the Gospel go abroad upon their mission, with the design of subjugating the world to the authority of its rightful Sovereign, their course of triumph is here arrested by a bulwark made up of a strange conglomerate of pleas and objections, and there they find the trenchant sword of the Spirit repelled and blunted by a hard indifference.

The objections which in the one case are urged against religion have, indeed, a large variety. In some cases the doctrines of the Bible are objected to as mysterious and absurd; in others the morality of the Bible is impugned as too severe, or too licentious. Sometimes the objector is blasphemous, and in so many words contemns the character of God. He is sometimes uncharitable, and magnifies the faults of Christians. He is sometimes slothful, and makes of ignorance an excuse for inaction. And sometimes he is desperately wicked, and from the very grounds which fix the greatness of his need, he disputes the possibility of salvation. Yet, as amid the various pictures in a long series of portraits, in which nevertheless the distinctive features of family recur again and again, so amid all these varieties of which we have spoken the traces of a common origin are discoverable. The same unfairness of reasoning, we hesitate not to say, characterizes all. One process conducted by different minds has led to these various results—a search after the difficulties of a system, the evidences of which are unsought—a perverse engagement of mind with the objections that beset certain principles without any effort of mind to comprehend the principles themselves, a stringing of the energies made to grapple with truth, for a chase after its fleeting shadows—as if some swift eagle made to look unblenched upon the sun, and moved by unceasing aspirations to ascend and lose himself in that fountain of light, should seize the moment of departure, when the darkness of a hemisphere was deepened upon its eye, and should keep pace with the meridian of midnight.

Thus too often for truth, or rather, to seek for it; it—pretends, we say, for its own judgment is sufficient to teach it that such efforts must be fruitless; that it is signal injustice to a subject to which the feelings are averse, to permit those feelings thus to prejudice its claims, and that it is the bounden duty of a being whose intellect may be so affected by his passions, that while the light is shining in the darkness, the darkness may comprehend it not; to summon to his aid all possible solicitude, diligence and forecast in the investigation of a subject to which every human heart is confessedly averse. But as the subject of religion does not receive and does not expect such an impartial treatment from men, it becomes the duty of its teachers to meet men as they are. Its warriors must carry Immanuel's war even to the vantage ground on which his enemies are posted, and pave the victorious way of their Chieftain with the wrecks of proud thoughts and false inventions.

So that in repeating the language of an inspired man, and declaring of religion, "that it is not a vain thing," we strive to accommodate ourselves to the case of those whose folly and whose sin it has been to persuade themselves otherwise. We call upon them to examine it before they reject it. Let not a casual glance, a thought momentarily directed from the business of the world, a scruple of conscience or the apprehension of a scruple, a seeming contradiction or a certain mystery, a doubt of the reason or the mere shadow of a doubt, determine your conclusions about a subject which if it be true is the sublimest of truths, and if it be an error is the most marvellous of errors. Restore to your reasons their legitimate province; banish passion from the seat, which only a careful circumspection should occupy. Think, that where inconsiderate folly finds nothing but barrenness, Wisdom may discover and appreciate its noblest element, and that where Presumption sneers, and idle Curiosity wonders, there an enlightened, a thoughtful and a judicious mind may discover objects whose eminence, and plans whose depth, have alone kept them from the general view. Thus would we remonstrate with that spirit of opposition, and thus in calling upon men to be just to religion, we would exhort them to do justice to themselves.

E. T. W.

OUTLOOK OF THE CHINESE MISSION IN CALIFORNIA.

The threatening aspect of the San Francisco "working men" toward the Chinese awakens grave solicitude in regard to our mission at the Golden Gate. Let our people not forget Dr. Hartwell in his embarrassing and delicate position. Under date of Feb. 24th, he writes to Dr. McIntosh, "I send you to-day a copy of Sunday's Call containing a full account of the condemnation of China Town by the Board of Health, and of the Mayor's speech. From these you will be able to form some idea of the state of things under which we are living and working. I do not know what trouble is ahead for the Chinese; the working men seem determined that they shall scatter. I have marked with an X, the location of our chapel on Washington Street on the chart of China Town contained in the paper. I had the pleasure Sunday before last of baptizing a Chinese convert, the first since my arrival in China." The site of the chapel marked by Dr. Hartwell is very convenient for his evangelistic mission.

We have examined the documents referred to in the above letter, as well as others which have since appeared, and cannot refrain from expressing surprise at the way in which the opponents of the Chinese have been dealing with this inoffensive and industrious people. Especially inexplicable is the course pursued by Dr. Meares, the Health Physician. This gentleman whose profession and office give weight to his testimony, calls for the suppression of China-town as a nuisance. 1. Because the houses are in such a condition as to ventilate and drainage as to endanger the public health; 2. Because the character of the Chinese women is such as to endanger the public morals, and 3. Because the cheapness of Chinese labor and mode of living is such as to destroy all possibility of successful competition on the part of our own working men. The pictures of filth and degradation drawn by Dr. Meares, as the result of his own recent observations in China-town, are repulsive to the last degree. And these evils are indicated as justifying and calling for an uprising against the whole race.

On the other hand Col. F. A. Bee in an open letter to the Health Physician, calls his attention to the following facts: 1. That the evils he complains of existed two years ago, and were then provided against by a Bill giving to that officer the absolute sanitary control of the city, 2. That this officer vigorously pressed the provisions of this Bill for some three months, being seconded by the Chinese themselves, and that then his activity ceased and has never been resumed; 3. That some of the facts he reports are not facts, and some of the places he describes have no existence at all except in his report; 4. That the defective sewerage of San Francisco is not justly chargeable upon the Chinese, as Dr. Meares himself testified under oath before the Morton Committee; 5. That, at the same time, that officer testified favorably as to the character and influence of the Chinese women generally; the following was the language he employed, "I think it would be a great blessing for us, if we had a great many more Chinese women here. We have abundant sources of sporadic diseases here in all large cities, outside of China-town, and my experience is that vice with the Chinese women is confined to a very low class of white people."

How potentially the much abused Celestials have been contributing to the development and financial prosperity of the State is effectually shown by the stagnation in business which the present interference with their work has produced. A New York Herald correspondent declares it to be an open secret that wealthy Californians feel no security. He even says that they would gladly move their interests from the State, if that were practicable. Nay, the movement has already begun; some of the Pacific capitalists are in process of change; others wait but for the opportunity. That there is more or less feeling about the Chinese is unquestioned, but it is worse than folly to attribute the condition of labor to them. In the first place, there are comparatively few Chinese in San Francisco and there will soon be fewer. The agitating element utilizes popular prejudice against the Chinese for their own purposes. The Chinese do not interfere with white labor. The white agitators do not work and do not desire to work. And if they did wish to work capital is afraid to employ them. No sane man thinks of building houses. Consequently there is no demand for common laborers or skilled workmen in that field. If the law prohibiting corporations from employing Chinamen is enforced it is probable that the mills will be stopped.

The cause of the trouble between the "Working Men" and the Chinese lies deeper than the instinct of race hostility. As the last sentence of the previous paragraph suggests, there has been a shrinking of values and a letting down of prices in California; and the struggle is a strike to maintain the rates that prevailed in the flush times of the war. The prevalent wages for servants in San Francisco is said to be as follows, although it must be observed that the language of the witness testifies that he has little sympathy with the followers of Kearney and Kallach: The wages of servants continue ridiculously high. Women cooks easily get from \$30 to \$50 a month, and "help" of all kinds obtain \$30 a month. Servants are unwilling to work in families where but one servant is kept, and rather than accept low wages board in town and wait for what they want. They encourage each other in this and encourage the lazy agitators also by generous donations in time of need. On men of small means or small salaries this burden is grievous. Their one chance for relief is the Chinaman. A "likely" Chinese lad will wash, cook, sweep, make beds and take care of children for \$10 or \$12 a month and do it well.

In regard to the leaders of the present agitation, there can be no question as to the fact that the men of character and standing are more and more enlisted in favor of the Chinese. The agitators on the other side are for the most part of low birth and breeding and of little reputation for character or honesty of conviction. Yet on the conservative side are men who have been so soundly berated and who have already lost so much in means and hope through the agitation, that they have seriously resolved to establish the old Vigilance Committee and by hanging the demagogues to save the metropolis if not also the State from their policy of rule and ruin. Mr. Coleman, the former president of the Old Committee, has recently called upon Mayor Kallach, and it is thought the visit means that there is danger of the adoption by the better class of that terrible extreme.

Whatever may however be the final result of these troubles, they will to a greater or less extent affect the work of Dr. Hartwell for the evangelization of the Chinese. Nay, many of those who can leave are now escaping from the dangerous neighborhood of the Frisco Sand lots, and are coming to New York at the rate it is said of twenty a day. The whole business is a wretched mess; the Chinese are here brought by a special providence to a Christian land, and we have but scarcely sent them a devoted missionary, competent to tell them, in their own tongue, of the wonderful works of God—and a set of wretched politicians are driving them away!

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—Socrates.

A SLIGHT DIFFERENCE.

The Presbyterian charges the Catholic priests with pious frauds when they promise indulgences and other spiritual blessings in return for gifts for the building of churches and the like. In reply the Catholic Mirror makes the indulgence to be something microscopic indeed. Says the latter: "There is no possibility of securing indulgences either from or for all sin, either in the church or elsewhere. Sin and penalty go together, or follow in due order; in the treasury of the church there may be power to remit some of the temporal punishment due to sin already committed, just as there is, by the divine commission, power to remit or forgive sin, a faculty as plainly given to the Apostles as anything expressed in the whole Scriptures. This remission is not, and never can be, unconditional, the one indispensable condition being true repentance."

"Indulgence to commit sin can be given by no power whatever. It gives neither pardon for sin, nor remission for sin. The pastors of the church, from the Pope to the humblest priest, may forgive where the conditions are fulfilled, and may remit some temporal punishment (which is all that is implied by indulgence), but not Pope nor Bishop nor priest can give the privilege to commit sin to any human being under any circumstances whatever."

It is pleasing to see how near to evangelical doctrine our contemporary can come when he explains his belief. He says indeed that the indulgence does not forgive sin or permit it, but only remits some of its temporal consequences. What these are in a country where the church has no control over the secular interests of men, it would be hard to say. Or if the benefit of the indulgence be transferred from this world to Purgatory, there is no evidence that Purgatory is anything more than a fanatic's dream. But how little faith the Mirror has in any benefit to be derived from indulgences appears from the statement that "sin and penalty go together or follow in due order"—a principle which strikes at the root of the whole system of indulgences, a system which aims arbitrarily to disturb that connection.

As to the absolution of sin by the priest this also turns out to be a mere trifle. To forgiveness "the indispensable condition is true repentance." When then the priest says, "I absolve thee," the act of pardon is simply declarative. Its meaning is, in any specific case, "If you truly repent of your sins I declare that you are pardoned by God." But the forgiveness does not proceed from the priest; it is conveyed in the promise of God to penitent believers. Anybody has as good a warrant as the priest has to proclaim pardon to the penitent.

But now since indulgence does not and cannot sever the connection between sin and its punishment, and since absolution simply asserts the Gospel principle that God pardons the truly penitent,—pray, why do the priests make so much stir over the indulgences and absolutions they award? Our Lord gave his Apostles authority to reveal to men the conditions of pardon; and now those conditions are true by whomsoever they are proclaimed, pope or king; minister or layman, woman or child. The only advantage our contemporary claims for priest or pope over other people is the possibility that "they may remit some temporal punishment," and as there is not a particle of evidence that they have any such power, the pretension is "fishy."

E. T. W.

THE WAY TO ACCOUNT FOR IT.

A few years since when in conversation with a distinguished Methodist minister, we said to him, "Dr., it is conceded that the Methodists surpass all other denominations in circulating their papers. Now I want you to tell me the secret of your success in this matter?" With a pleasant smile he replied, "Why sir, it is easily accounted for. Suppose every Baptist pastor in Alabama was dependent on an appointing power at your State Convention for his pastorate from year to year, and suppose his standing to the citizens and business men of Selma for their liberal contributions towards the erection of their new house of worship. The house is now complete, within and without, except painting, and is paid for."

We confessed to him that we thought in that case all pastors would do their best to get subscribers. "Very well," said he, "there is the secret of our success in extending the circulation of our papers. A pastor with us," he continued, "must be efficient in raising money, in circulating our literature, and in all those things that constitute a live man, or he has no right to expect a good appointment." And then, slapping us on the shoulder, he said, "It is organization, my brother, it is organization! It is a thing of life and a thing of power!"

Of course we are far from intending to convey the idea that we favor such an appointing power, but our object is to insist that in this country Baptists have yet to show that their system is as efficient as it should be. Our system, in our judgment, is right, but it takes an eminent degree of consecration to every good work to carry it to that efficiency which it contemplates and which is essential to varied success.

It is not enough that the pastor be a good preacher; unless he looks after the claims of missions, denominational schools, the State paper, and other such interests he cannot be considered a success in the great work before him.

And while Baptists insist that theirs is the Scriptural plan, and our ministers stand ever ready to maintain and defend that plan, they certainly should strive to demonstrate that the system works efficiently in advancing the claims of all Christian enterprises fostered by their denomination; they should not suffer themselves outdone by any other system. Success is a powerful argument.

WHAT ARE WE GOING TO DO ABOUT IT?

This issue of our paper will go to those Baptist ministers in Alabama who are not subscribers. Until the 1st of April the price is only two dollars per year. In making preparation for the spring and summer months we need the assistance of every friend of the paper. We conclude that every Baptist minister in our State, who will reflect for a moment on the subject, will find himself to be a friend to the paper; and we maintain that every minister in the State needs the paper as the only real medium of Alabama Baptist news; and the brethren and sisters of the churches presided over by these pastors also need the paper. If Christian literature is valuable in the family, if it is important for our brethren to be familiar with our Baptist cause in the State, then surely just at this time special attention should be given to forwarding names to the office in Selma.

Our object in this writing is to appeal to our brethren in the ministry. We want them all to read our paper, and we want their co-operation in securing the co-operation of others. We are trying to make a paper useful to the wants of all. With the assistance of our brethren we shall accomplish this. What are we going to do about it? Let every one who receives this paper ask himself the question, "What is my duty?"

And may we be allowed to renew our appeal to those brethren who have worked for the ALABAMA BAPTIST from the first? Those who have carried it to its present position can easily do more yet.

R.

FIELD NOTES.

—Rev. J. C. White has been called to the pastoral care of the Camp Hill church, Tallapoosa county.

—If you have not renewed your subscription to the ALABAMA BAPTIST please do so this week.

—An entertainment at Newbern netted \$85, which will be expended in repairs on the Baptist church at that place.

—Rev. Dr. D. W. Gwin was announced to lecture for the Young Men's Christian Association, at Montgomery, Tuesday night.

—Rev. A. B. Woodfin, the new pastor of the Montgomery First Baptist church, preached his introductory sermon last Sabbath at 11 o'clock.

—We have had a festival here, the receipts from which amounted to \$15.00. This shows that our church is still alive.—R. B. Kyle, Gadsden.

—The church at Corrollton, Pickens county, made a contribution of \$15 for the Seminary. I will try to get something at Pickensville and Enon for the same object. Bro. Bailey promises to be with us in April.—J. B. Curry.

—Our good brother, Rev. A. Andrews, of Burnsville, says he wants to help Bro. Teague to finish the church at Montevallo, and has handed us \$10.00 for that object. Bro. Teague and Bro. Reynolds may draw on us for amount.

—The brethren at Oak Grove Dallas county, wish to tender their thanks to the citizens and business men of Selma for their liberal contributions towards the erection of their new house of worship. The house is now complete, within and without, except painting, and is paid for.

—Union Springs Herald: The Primitive Pathway, published near Troy, Ala., by John Post, is a newspaper and generalist. Mr. Post has his office with a power press, at his plantation, four miles from Troy, and with a list of 2,000 subscribers does not keep any books or publish any advertisements. The Pathway is literally a country paper.

—We are still without a pastor. We had fallen in love with Bro. Goodwin. We united solidly on him and gave him a unanimous call. When Union Springs plucked him from us the unexpected loss, when we thought he had almost located, paralyzed our church. We congratulate Alabama in getting back such a strong and good man.—J. H. Rowell, Jefferson, Texas.

—The Union Springs Herald of last week says: Mr. Goodwin has telegraphed to one of the deacons of the Baptist church that he would leave Sherman for Union Springs to-day. It is probable that he will fill the Baptist pulpit next Sabbath.

—Brethren J. J. Ball and W. S. Coleman were ordained as deacons of the church at Pickensville, Pickens county, February 29th, by a presbytery consisting of Elders G. M. Lyles, J. P. Lee and the writer, assisted by Deacon J. H. Stinson.—J. H. Curry.

—Rev. L. M. Stone writes from Gainesville: "Our church here has called Rev. N. B. Williams to her pastorate on one Sabbath in each month. His time was so engaged that we could not get him to preach oftener. We hope to make such arrangements next fall as will enable us to have preaching at least twice a month. Our church is cherishing the hope that under his administration her interests and power will be developed."

—It is always a pleasure to me to get hold of the ALABAMA BAPTIST and see what the brethren are doing in my native State. I have lately taken charge of the church at this place and am hopeful over my new field. Our town is a growing one and our denomination is growing with the place. Our cause in Arkansas is on the advance, and efforts are being made to supply the Mission field with faithful, energetic men. Dr. G. W. Rodgers of Marshall, Texas, has recently been chosen by the State Board to fill the place made vacant by Bro. Clarke's resignation. It is hoped that he will accept.—C. W. Callahan, Hope City, Ark.

—Our meeting closed last Thursday evening. We have had a gracious revival. It is discoverable more in the improved condition of the church than in the number we received. Between forty fifty by baptism and ten to fifteen by letter have been added to us. Bro. Stout visited us and preached five or six days to the great satisfaction of all, and left us most favorably impressed of himself in our midst. Bro. Hendon then came, after a rest of four or five days, and though quite feeble all the while, preached four sermons which will not be forgotten soon. God sent both of these brethren, for his choicest blessings rested upon the labors of both. We are now in Montgomery aiding Bro. Howard of the Second church. Prospects very encouraging. Will write more of this meeting when we close.—B. H. Crumpton, Montgomery, March 2nd.

"The Almenico" as Authority—"Uncle Jack."

"GOOD FRIDAY" AND "EASTER SUNDAY."

Uncle Jack is a good old colored Baptist brother who often hauls his fire wood to me. Last year, on the Saturday intervening Good Friday and Easter Sunday, he came with his usual load of wood. After unloading his wagon and receiving his money, he seated himself on my door step for a conversation, when he began as follows:

"Well now, Bro.,—thar's one subject on which I wants to know more I do know, and I tole some of de brothers that I would ax you about it: What is 'Good Friday,' and what is 'Easter Sunday'? Now we had a prayer meeting at our church yister for 'Good Friday,' and we are gwine to hab preachin' to-morrow for 'Easter Sunday,' and I wants to know what these things is for?"

After explaining to him the origin, nature and design of these festivals as held by some sects, I told Uncle Jack that they were not in the Word of God, and are not observed by Baptist churches. Hearing this statement he cast a look of surprise at me and replied:

"Well, I don't know what's in de Bible, but I'll tell you what I do know, I knows dat 'Good Friday' and 'Easter Sunday' is bofe in de almenico every year since I was sot free, and one thing shore, my folks what can read, reads in thar about 'Good Friday' and 'Easter Sunday' every year dat comes; so I knows dat it must be right."

I then attempted to explain to him the matter of its being in the almenico, when he replied: "De almenico is made by wise and larnt men, and if it aint right what do dey put it in dar for?"

That question I was unable to answer, and parted with Uncle Jack without unsettling his faith in Good Friday and Easter Sunday.

A remark or two:—1st. False religion and false phases of a true religion seek ten thousand ways to propagate themselves, which are not used by the genuine article. Most of the marriage licenses issued by our courts are granted with the picture of a marriage scene, where the officiating minister is robed as a prelate or bishop, which is a violation of the religious and political sentiment of the country, and inconsistent with the genius of our laws; yet it serves the purpose of making a tender impression in favor of the prelate as pre-eminent the proper person to administer marriage vows. And so, too, almost every almanac is a tract well arranged to propagate the so-called "holy days" and festivals of the Romish and Episcopal churches; and it would be strange if thousands of the simple and untrained should not take the same view that Uncle Jack did of the authority of the "almenico."

And after all is not that about as good authority as can be produced in support of such religious institutions? Therefore as the "lental season" passes on, though it is inconsistent with both the letter and the spirit of the New Testament, those Christians who observe it may comfort themselves with the fact that it is at least in the "almenico."

JACK'S FRIEND.

"An imprudent speech draws men into error, unwise silence leaves them there."—Gregory.

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.—Leighlin.

Sinister Use of Courtesy.

Bro. West: Open a little space in your paper for me to say a word. I am feeling pained and sad. What is this package lying on my table just now received from the post office? It is a pack of papers and circulars from J. P. Harrison & Co., addressed to the Baptists of Alabama, with the view of furnishing us a paper. And I find some things in this pack that strikes me as very unfair; and what are these?

Some time after the connection of Dr. Henderson with the Christian Index, of Atlanta, Ga., Dr. Renfro wrote a letter to that paper under peculiar circumstances, which was intended, it was understood in Alabama at the time, to be a recognition of the association of the name of his intimate friend, Dr. H., with the staff editorial of the Index. Such were the relations sustained by these two Talladega ministers and such their peculiar situation and feelings at that time, that it would have been uncivil for Dr. R. to have been entirely silent.

In that letter Dr. Renfro said, "We should think that there are many brethren scattered over Alabama who, without injury to any existing paper, would be pleased to add the old Index to their list of weekly visitors."

Over a year ago, if I mistake not, the Proprietors of the Christian Index gave wide circulation in this State to a circular in which they quoted the above extract, and now I find it in another which is prepared especially for the Baptists of Alabama.

This misuse of the ordinary civilities of life will not be very gravely objected to in Alabama, provided it is kept within the limit expressed in the extract above, but the circular before me proposes to take the State and to propose to secure the subscription of every Baptist in Alabama, and to organize hundreds of our ministers and active members into agents for the accomplishment of that end; and to make the thing work without serious difficulty they prepare for our State an Alabama sheet—a four page paper at \$1.25 per annum—a paper for the poor and the benighted—a form of the Index which they do not purpose furnishing to Georgia readers, but to Alabama readers. Why is Alabama treated in this way? Why is not this "raid" made on other States? Or if you please, why is Alabama treated with such extraordinary kindness—such killing kindness?

When I took my pen it was my object to protest against this use of the name of one of the editors of the ALABAMA BAPTIST, as it must be embarrassing to him. I know that there is not a man in the State who would be less likely to lend his name to the aid of any movement, which looked to the supplanting of our own State paper; nor does the quotation from him have that bearing, but it is put into a circular which means just that, and that too under circumstances which render it next to impossible for him to utter a word of objection.

None of us would like to do or say one thing which could in the least embarrass Dr. Henderson. If his friends barrad Dr. Henderson, let his friends barread to read the Index they will do it; and his connection with that paper is known to all reading Baptists in Alabama. Yet the Index would just as well know that its policy is calculated to embarrass the parties mentioned and disturb that peace which it talks so eloquently about, maintaining. The present plan and purpose of that paper in Alabama is an invasion. It is a "raid." It invades the State with an air which indicates that the territory is unoccupied and that it is its business to supply its needs.

But it will be best for me not to say more. Having received a package of papers and circulars from the Index office, with, as I understand, a proposition that I should act as its agent, I thought proper to use the columns of the ALABAMA BAPTIST in protesting against that agency, and the above is my showing in its behalf.

Very respectfully,

MUTUAL FRIEND.

Bethel Association.

Dear Baptist: We again ask a limited space to note the proceedings of the late profitable and harmonious session of the first district, held with Shiloh church, Feb. 28th and 29th.

Your correspondent found, on arrival, Bro. G. W. Barkley occupying the chair, Bro. S. P. Tucker, Secretary, and the field fairly open for essays and discussions. But, alas! where were the speakers? Some untoward circumstance, doubtless, deprived us of valuable information on "Duties of Pastors to their Churches."

Bro. W. K. Thomas was first to respond on "Duties of Churches to their Pastors." Bro. Thomas suggested that churches ought to be in full sympathy with their pastors, that they ought to support them in their labors with their prayers, and generously supply their temporal wants. Bro. W. A. Parker dwelt upon the duty of churches praying for and also sustaining the character of their pastors. Bro. W. B. Kimbrough contended that prayers and sympathies should be accompanied with dollars and cents. Bro. F. M. Dunaway argued that the reason why many are unable to contribute to the support of the pastor is because they habitually refuse to do so, and consequently God does not prosper them.

After an hour's recess, we discussed the objects of the District meeting, in which the following facts were brought out: It affords an opportunity for Christian culture and communion; it enhances harmonious action and united effort; our churches are expected, from time to time, to forward their pledges for State Missions; we embrace these excellent opportunities to take up collections for Home and Foreign Missions, and urge the claims of our paper upon the brotherhood.

Sunday morning—Prayer meeting, conducted by Rev. L. M. Bradley, after which Bro. W. B. Jackson, Jr., read an elaborate essay on "The Effects of Practical Godliness upon the Unconverted." Rev. W. A. Parker then preached an excellent sermon from Zechariah 13:1. Collection taken for Home Missions. Result \$3.50. Two of the committee to collect pledges for State Missions in this district were present and obtained \$21.25.

Will Bro. DeWitt visit us and receipt for same? We would like to see and know more of our evangelist. We don't wish to victimize him unless to pay our pledges and give him plenty of work to do, that effect. It will be seen that, our next meeting is at Linden, Saturday before the fifth Sabbath in May. Let each church forward as much of its pledge for State Missions as can be raised. Brethren, have you the cause of God at heart? Then meet with us at Linden and aid in making the District meeting a success.

We had representatives from the following churches at Shiloh: Bethel, Canaan, Goose Creek, Flatwoods Chapel, Bethlehem, Hill's, Nanafalia, Not represented.—Rehoboth, Boiling Springs, Friendship, Airmwell, Antioch, Linden, Providence, Spring Hill and Mt. Pleasant. Problem:—If eight churches produced good speeches, essays, preaching, and \$24.75 for State and Home Missions at Shiloh, what will seventeen churches do, if they "come up to the help of the Lord against the mighty," at Linden? F. H. MCGILL.

Nanafalia, March, 2nd.

Short Stay at the Howard.

A short stay at this peerless Institution, last fall, endeared to me a President and Faculty, whom I shall not forget. Col. Murfee, with his big heart full of anxious solicitude and his head full of good sense, can't fail to be of great benefit to a mountain boy, when he instructs him as faithfully and kindly as if he were his own son. The instruction of the Professors was thorough and comprehensive, and their influence strong. In the students I felt a deep interest. I joined the society of such refined and Christian young men. Especially do I miss the Theologs, a number of talented young men, who are an increasing strength to the churches. Dr. Winkler's sermons are unsurpassed, and for Col. Murfee in the Sabbath school there is no substitute.

J. W. STEWART.

Arkadelphia, Blount Co., March 2nd.

An Indigent Veteran Asks for Help.

Dear Bro. Winkler: Permit a 90 year old brother to address you. After the war the Charleston Association gave me \$10 a month, until I moved to the up country to be with my children, when the Convention raised a fund for old preachers which lasted about a year and failed, when my dear Bro. Lamar took up my case, and in 1878 sent me \$10 a month for 10 months. In 1879 he engaged to do the same, but having found several ministers in the same condition as myself, he was not able to do so, but found it his duty to divide. I am now entirely out of funds. I have received only now and then a stray dollar or two. I have thought that some of the rich Alabama brethren may be willing to help a poor 90-year, worn out old preacher.

I was engaged in the service of the Old Triennial Convention in 1818, and set apart with Bro. Humphrey Posey, as missionary to the Cherokees, in the first church in Washington, D. C., in Jan., 1819, Elders Rice, Culpepper and Brown constituting the presbytery. After several years my health failed, and I retired to South Carolina, where for twenty years I acted as voluntary missionary to the churches in that mountainous country, without fee or temporal reward, not having received in that time enough to keep my horse shod. I was then young and able to work, but now I am old and not able to help myself, and it goes against me to go to the period, but I trust that I shall not be obliged to do so. May God bless you for your former labors.

Your unworthy brother,

THOMAS DAWSON.

Pendleton, S. C., Feb. 23.

[We have known Bro. Dawson for many years as a good man, and a laborer in the cause of the Gospel, and cordially sympathize with this affecting appeal.—E. T. W.]

LITERARY NOTICES.

BY E. T. W.

THE DOMESTIC MONTHLY for March, Blake &

Letter from Virginia.

Dear Bro. West: A letter from old Virginia may not be unacceptable to some of the readers of your admirable paper.

I greatly admire the policy of the ALABAMA BAPTIST in making a State paper—one that has space to advocate the great enterprises in which Alabama Baptists are interested, and to give "news and notes" from your home churches, and I greatly enjoy its weekly visits on that account. One does not want his State paper so cosmopolitan as to be filled with articles from abroad to the neglect of State matters, and even readers in distant States prefer State news in the ALA. BAPTIST to long-winded communications from Virginia or Massachusetts.

And yet I observe that you give also an interesting summary of "ridings from afar," and I have decided to venture on a letter or waste basket, just as your good judgment may dictate, and you will hear no word of complaint from me.

THE DEATH OF DR. JETER.

has been the theme on all tongues, and the burden on all hearts since the sad occurrence. The newspapers have been full of it, and all our churches have had appropriate "memorial services." I had the privilege of attending on yesterday the special service held by the Grace Street Baptist church, of which Dr. Jeter was for 18 years pastor, and where he held his membership at the time of his death. The resolutions presented by Col. T. J. Evans were very appropriate; the remarks of Prof. H. H. Harris were characterized by his usual ability, tenderness and good taste, and the scene was a very affecting one when the vast congregation rose en masse to adopt the resolutions while the choir led in singing very sweetly "Shall we gather at the river?" and tears flowed freely all over the house.

The Memorial Address of the pastor, Rev. Dr. W. E. Hatcher, was probably the happiest effort of his life, and all were made to feel that the life and character of a grand man had been most worthily treated.

The analysis of Dr. Jeter's character was very finely drawn, and the sketch of his life admirably done. But the conclusion in which the speaker drew a contrast between Dr. Jeter's first entrance into Richmond as an awkward young man from the mountains, travel-stained, and carrying in his saddle-bags all of his worldly possessions, as he was compelled to seek shelter under the roof of an humble mechanic, because there was "no place for him at the inn," and his being borne out to his burial attended by State dignitaries, nearly 100 ministers of the Gospel, representing all denominations, and an immense throng of all classes of the people, while the secular and the religious press vied with each other in doing him honor—and convays of the angelic hosts attended his ransomed spirit to receive his crown and wear his kingly robes—all this was admirably done and produced a profound impression. The grand old man will be missed in all the places which knew him, but nowhere so sadly as in the church where for 30 years he had been such a power.

There is naturally great interest to know what arrangements will be made for the future conduct of the *Religious Herald*, and there are many rumors about concerning it, but it is best not to publish these rumors, but to wait the official announcement.

ALABAMA'S GIFTS TO VIRGINIA.

In Curry, J. R. L. Smith, of Lynchburg, Manly (of whom South Carolina has recently robbed us), and Hawthorne, are warmly prized and most gratefully appreciated, and if you can spare us a few more of the same sort, I am afraid we would be greedy enough to accept them.

Dr. Curry has, of course, continued to grow in the affections of our people, and was never more useful than now.

Bro. Smith is doing a fine work at Lynchburg, which he will perform all the better now that he has secured as his assistant pastor one of our noblest Virginia women.

Dr. Manly did a good work at Staunton and throughout that whole region, and we gave him up most reluctantly to the urgent call of South Carolina.

Dr. Hawthorne is drawing immense congregations at the old First church—their large audience room, probably the largest in the South, being packed to its utmost capacity while hundreds are compelled to turn away unable to find even standing room—and is at the same time winning his way into the affections of the people.

But Alabama has shown a disposition to make

REPRISALS ON VIRGINIA.

for robbing her of her gifted sons.

Some years ago she captured our Wharton, for Eufaula, Gwin for Montgomery, and Woodfin for Mobile.

And now just as we were hoping to settle A. B. Woodfin permanently in his native State, Montgomery lays hands upon him and carries him back to Alabama. Well! we congratulate Montgomery in securing one of our best men. He has filled the chaplaincy at the University of Virginia so ably and acceptably to both Professors and students that an Episcopal Professor told me: "Sir, he is the ablest and most instructive preacher, and one of the most earnest, devoted, and efficient pastors I ever knew, and if the law of the University did not require a change every two years we would unanimously vote Mr. Woodfin chaplain for life." I predict that he and his accomplished wife will soon win the hearts of the good people of Montgomery.

And, then, we claim Geo. C. Eager as a Virginian—I, e. we labored to induce him while with us to adopt "our old State" as the place of his nativity—and although we had lent him to Tennessee for a season we were fully purposing to call him back home again. But now Mobile "coveting the best gifts" makes an earnest demand for his services. Well! if he accepts the call, Mobile will have one of our most gifted gentlemen, out of

of the finest preachers, and one of the most efficient workers in the whole land, and he and Woodfin will be true-foke-fellows and very valuable accessions to your Alabama pulpit.

And then Virginia has not given up her claim on L. R. Gwaltney who, although he has been long a wanderer from his "native heath," may yet be induced to turn back with "untravelling heart" to his old mother. And we want you to understand, too, that Marlee and Gwaltney and Vaiden at Marion, and Yancey at Tuscaloosa, and other Virginians whom I cannot now recall, are only a loan, not a gift to Alabama, and we will claim them back some day.

This letter is already much too long, but you must allow me to say, in conclusion, that I read very closely, and enjoy very greatly the classic editorials of Dr. Winkler, and the strong, practical productions of my old comrade Bro. Renfro with whom I used to find it so delightful to labor in the great revivals in the Virginia army and with whom I have so deeply sympathized in the afflictions through which he has been called to pass.

Yours fraternally,
J. W. JONES.

Richmond, Va., March 1st, 1880.

Other Testimony.

Dear Bro. Editor: I am glad to see that the brethren are enquiring as to the true position of the churches on the "liquor question." Only good can come out of a Scriptural investigation. I like what you have said. A recent article signed Erasmus suggests that your position is a new one. That he is in error, and to show that the question was before some of the churches years ago, I append extracts from the report of a committee and unanimously adopted by the Eufaula church in 1863.

"Resolved, 4th. That horse-racing and attending such sports, and card-playing, and similar games, are clearly apposed to the spirit of the Gospel. Dancing at parties or balls likewise exerts a baleful influence on all who engage in it, and has ever been regarded by the church as entirely inconsistent with the profession of its members."

"Resolved 5th. That the drinking of spirituous liquors to excess, and the visiting of dram shops, are offenses so grievous as to demand the prompt disciplinary action of the church."

Baptists have ever been a peculiar people; their peculiarity has been an unflinching adherence to all the commands and teachings of the Word of God. Shall we who profess to be their descendants, break through the high spiritual standard which our forefathers in the Gospel have set up? Shall we bring weakness to our cause and disgrace to the Savior's name? Brethren, we hope for better things of you. Signed:

THOS. CARROLL, G. T. DANIEL, Z. T. BROWN, C. RHODES, Committee."

Surely these old brethren understood the matter, and if wrong to visit a dram shop, thought it none the less evil to keep the dram shop.

SIVAO.

Minister's and Deacon's Meeting.

Dear Baptist: By your permission I will say a few things about our meeting. It was gotten up about two years ago, with at least two objects in view. One was to associate our young ministers with the elder ones, that the young might be benefited by the criticisms and strengthened and trained by the elder ones' nursing. This was thought to be advisable because there was a majority of the young. Another object was, that, while being thus associated, it would facilitate the first object by Scripturally investigating certain questions of vital importance pertaining to the interests of the Master's cause, and discuss them among ourselves as ministers and deacons, thereby bringing about more unanimity and cooperation. The session just closed, held with the New Hope church, was by far the most interesting one that we have had. Yet we byss would perhaps have felt better, if Brethren Fulmer, Rains, Taul and others had been there, and perhaps it might have added some to the interest if more of our deacons had been present. But we had a good meeting. We were made glad by the good sermons and fine speeches of Brethren R. A. J. Crumie and J. R. Caldwell, visitors from the Liberty and Tallapoosa River Associations. Bro. Cumie while preaching or speaking keeps his audience constantly impressed with his piety. Bro. Caldwell, (while he claims to be uneducated,) when in the pulpit or on the floor, has one thinking all the while that he knows something.

The programme arranged for this meeting was cordially and successfully carried out, except the third and fourth queries, which were tabled, for want of time.

The preaching was done in the spirit. Each speaker appeared to be full of the Spirit and love of God. The brethren and sisters wept and manifested a great deal of penitence. We had a good crowd, and plenty to eat and to spare. God be thanked for all such occasions. The next meeting will be held with the church at Union (as it was the only one that petitioned for it) commencing on Friday before the fifth Sunday in May. Union is located at the Central Institute. There will be a programme arranged and sent up for publication in due time.

By way of digression, I will say that our hearts were made sad while on the way to this meeting in company with Bro. J. L. Thompson, we met the friends of the deceased Bro. Almon Russell. They had just buried him. Bro. Russell was a consistent member of the Liberty Baptist church. This was one time that the Lord blessed us with hearts to feel and eyes to weep with the bereaved. He leaves a wife and a goodly number of friends and relatives to mourn his loss. May the Lord comfort those that mourn.

CAT SMITH.

Reford, Ala., March 2nd, 1880.

First Fruits.

Rev. J. B. Hartwell writes February 24th: "I had the pleasure Sunday before last of baptizing a Chinese convert, the first since my arrival in California."

Thus God sets the seal of his approval upon this new effort to Christianize the heathen upon our shores. May it be the first fruits of a harvest that shall bring multitudes into his Kingdom, and glory to the Redeemer. Wm. H. McTear, Cor. Sec.

Marion, Ala.

What Men Need Wives For.

It is not to sweep the house, and make the bed, and darn the socks, and cook the meals, chiefly that a man wants a wife. If this is all he wants, hired servants can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread, and cakes she has made; send him to inspect the needle-work and bed-making; or put a broom into her hands and send him to witness its use. Such things are important, and the wise young man will quietly look after them. But what the true man most wants of a wife is her companionship, sympathy, and love. The way of life has many dreary places in it, and man needs a companion to go with him. A man is sometimes with failure and defeat; trials and temptations beset him; and he needs one to stand by him, and sympathize. He has some stern battles to fight with poverty, with enemies, and with sin, and he needs a woman that, while he puts his arms round her and feels that he has something to fight for, will help him fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart, and impart new inspirations. All through life—through storm and through sunshine, conflict and victory, through adverse and favoring winds—man needs a woman's love. The heart yearns for it. A sister's or a mother's love will hardly supply the need. Yet many seek for nothing further than success in housework. Justly enough, half of these get nothing more. The other half, surprised above measure, have obtained more than they sought. Their wives surprise them by bringing a nobler idea of marriage, and disclosing a treasury of courage, sympathy, and love.—Ch. Union.

Marion, Ala.

Parable of the Prodigal Son.

Never certainly in human language was so much—such a word of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of 'enjoyment' there—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart-broken penitence and deep humility—the father's far off sight of him, and the rush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother, and then that close of the parable in a strain of music—"Son, thou art ever with me, and all that I have is thine. It was meet that for this thy brother was dead, and is alive again; he was lost, and is found—all this is indeed a divine epitome of the wandering of man and the love of God such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they write and said many beautiful and holy words—and put in the other the Parable of the Prodigal Son alone with all that this single parable means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness, in divine adaptation to the wants of man.—Canon Farrar.

Marion, Ala.

General News.

NEW YORK, March 4.—A Tobacco Dealers Protective Association was formed last night. A general advance in prices of all kinds of tobacco will soon be made.

DANVILLE, VA., March 3.—M. S. Tredway, Deputy Collector of Internal Revenue, was convicted of embezzlement in the United States District Court here today.

PARIS, March 4.—An Irish relief committee has finally been formed here, and 80,000 francs collected. The Archbishop of Paris has already forwarded 50,000 francs to Ireland.

At Ashton under Tyme 10,000 cotton wavers have struck work in consequence of the refusal of their employers to grant an advance of 15 per cent in their wages, which advance spinners recently obtained.

CHICAGO, March 3.—Paper makers of the Northwest have unanimously agreed to make a vigorous effort to prevent legislation by Congress abolishing the tariff on articles used in paper manufacture.

RICHMOND, VA., March 4.—Hon. Robert L. Montague died suddenly yesterday, at his home in Middlesex county, aged 63 years. He was Lieutenant Governor of the State with Governor Letcher, during the early part of the late war, and was subsequently elected a member of the Confederate Congress. He served in the State Legislature before and after the war, and four years ago was elected judge of the eighth judicial circuit, which position he held when he died. He was widely known as a lawyer of marked ability, and was held in the highest esteem by the people of Virginia.

Marion, Ala.

ALABAMA NEWS.

The entire debt of Winston county is \$3,027.

The News says that hogs are dying at a rapid rate in Evergreen.

An unusually large amount of guano will be used in Elmore county.

Jackson county farmers are preparing for larger cotton crops this year than last.

Opelika Times: Large quantities of sugar cane are being planted in this section this season.

Greenville Advocate: Nearly 18,000 bales of cotton have been received in this market this season.

Tuscaloosa Times: Large quantities of commercial fertilizers are being sold to farmers hereabouts.

Tuscaloosa Times: Corn, in the ear, sold for 65 and 70 cents in town, on last Saturday, from river wagons.

Large amounts of fertilizers have been sold in Seale, the larger portion of which has been reserved for cotton.

Columbiana Sentinel: From all accounts the merchants in this section are already doing a heavy advancing business.

Columbiana Sentinel: The sales of guano in all sections of this county are far exceeding those of any previous year.

The money department of Blountsville postoffice issued in thirty weeks 423 money orders amounting to \$9,477.13.

Montgomery Advertiser: The demand for farm machinery has been better this season than ever before in this market.

The Huntsville District Conference will convene at Athens, Friday morning, April 30th, 1880. Bishop Paine is expected to preside.

Rev. S. M. Oliver died near New Site, Tallapoosa county. He was 70 years old, and had lived in the locality where he died 40 years.

Hayneville Examiner: The dwelling of Frank Gresham, in Edward's Bend, was burned a few days ago. Arson is more than suspected.

Saturday night a Mr. W. S. Elbridge attempted to commit suicide in Montgomery by shooting himself in the heart. His wound is dangerous.

Up to Tuesday 10,034 bales of cotton had been received in Talladeega, against 8,818 bales to same date last year. Making 1,216 in favor of this season.

Florence News: Jno. Mayfield (colored) will be hanged here on Friday, March 12th, for the killing of Tobe Irvine (colored) in this place about a year since.

Union Springs Herald: The supper given last Thursday evening in the Court House, by the Ladies Aid Society, netted one hundred and eight dollars.

Columbiana Sentinel: Up to Wednesday last week, the 25th ult., 2,970 bales of cotton had been shipped from this depot, against 1,509 to same date last year.

Seale Register: Mr. J. W. Boykin handed us some oat heads on Tuesday. The heads were well developed. This is an early variety that Mr. Boykin has secured, which ripens in April.

Troy Messenger: The demand for guano has been so unexpectedly great that some of the dealers have been unable to keep a supply. The more popular brands are constantly running short.

Franks, the man who murdered Mr. Jasper Jones, has been delivered to the sheriff of Jackson county. His captors will get \$400 from the State, and \$100 from a brother of the murdered man.

Carrollton Alabamian: The Tuscaloosa District Conference of the M. E. Church will be held in Carrollton, commencing on Thursday before the last Sabbath in April next. Bishop McIntyre will preside.

Rev. Henry P. Turner died very suddenly at his home near Madison Cross Roads, in Madison county, after an illness of scarcely more than one hour. The deceased was a pioneer in Methodism in Alabama.

Greensboro Beacon: Some of the Greensboro merchants—with a view of getting cheaper rates of freight—are speaking of organizing a wagon train, and hauling their goods from Macon Station, on the Alabama Central road.

Mobile has raised over \$3600 for the famishing Irish. Mr. P. H. Pepper gave \$500, and Messrs. LeRoy Brewer, Thomas Henry, J. McDonald, Peter Burke, J. Cavanah, P. A. McGill, and Mobile Savings Bank gave \$100 each.

Evergreen Star: The Louisville and Nashville Railroad Company, on last Monday took formal possession of the Mobile and Montgomery road, and the first through train from Louisville for Mobile, passed through Evergreen Monday night.

Union Springs Herald: Up to this date one hundred and sixty tons of guano have been sold at Thomasville. Mr. Geo. A. Crossly is disposing of guano at that place and says that many planters are using it this season who could never be induced to do so before.

Marion Commonwealth: A serious accident occurred on Tuesday evening to the up-bound train on the Seale and Greensboro Railroad, when the breaking of an axle of the baggage car, caused it to run off the track. A smash up followed, and Major Mickle, civil engineer, was seriously, perhaps fatally, injured. Gen. Rucker was badly cut and bruised, and some other persons were more or less hurt.

Montgomery Advertiser: The operations of the Montgomery cotton market during the past week, show a considerable falling off in the receipts. The total receipts for the week were only 780 bales, a difference of 657 bales less than were received during the previous week, when the receipts

footed up 1,437 bales. For the same week last year the receipts were 1,873 bales, or 1,093 bales than we received the past week. The total receipts to the close of the past week footed up 116,170 bales. The receipts to the same date last year were 119,059 bales, or 2,949 bales more than we have received this season.

Montgomery Advertiser: An item was reprinted in the Advertiser a few days ago from the Gadsden Times, claiming the champion bale of cotton for a farmer of Biowah county. Since the publication of that item, Messrs. W. H. and J. J. Banks, of Hurtville, have shipped to the warehouse of Messrs. Allen & Bethune, of this city, a bale of cotton weighing 950 pounds, which is heavier by over 100 pounds than the one of the Gadsden Times. Messrs. Banks can now claim to have shipped the champion bale for this State.

Union Springs Herald: A party of twenty-four negroes emigrating from Georgia to Kansas arrived in this place last Friday, and several parties offered them great inducements to settle in this county. Capt. A. Miles proposed to give them a plantation free and to furnish them with stock, provisions, and farming utensils, which to make a crop this year, the main body of the negroes were inclined to accept. Capt. Miles' liberal offer, but were dissuaded by their designed leaders, who did not care to forfeit their "blood money" for kidnapping. When will poor Cuffee cease to be a dupe?

The Rev. T. DeWitt Talmage speaks thus of mothers who neglect their children: "If a wife throws the cares of the household into the servant's lap and then spends five nights of the week at the opera or theatre, she may clothe her children with satins and laces and ribbons that would confound a French milliner—they are orphans. O, it is a sad thing when a child has no one to say its prayers to, because the mother has gone off to the evening entertainment. In India they bring children and throw them to the crocodiles, and it seems very cruel; but the jaws of New York and Brooklyn dissipation are swallowing down more little children to-day than all the monsters that ever crawled up on the banks of the Ganges."

MARRIED.

On Thursday, Feb. 26th, 1880, by Elder A. N. Worthing, Elder T. H. Stout, pastor of the First Baptist church, Troy, Ala., and Miss Lizzie Wood, of Brundidge, Ala.

Elder Stout was long connected with the pulpit of Middle and South-east Georgia. He has been in Alabama scarce two years; but in that time he has greatly endeared himself to our people, and now he has captured a prize worthy of himself. W. Christian Index please copy.

Subscriptions Received.

W. K. Thomas, \$2.20

Rev. A. M. Perry, 6.00

Dr. J. T. Hancock, 2.00

Miss Sue Daniel, 4.00

J. B. Ferguson, 4.00

J. F. Ellis, 1.00

T. V. B. Moore, 2.00

Mrs. J. J. Cade, 2.00

Rev. B. H. Crumpton, 3.00

J. M. Fortune, 1.60

T. Newcomer, .50

W. T. Walker, .50

S. S. Caldwell, 2.05

W. Wilkes, 5.00

J. E. Cox, 1.00

W. J. Murphy, 1.00

John W. Jones, 1.50

A. G. Nunnally, 1.00

John Shields, 2.00

Mrs. L. V. Walker, 1.00

J. Falkner, 1.00

W. H. Rice, 2.00

V. H. Bell, 2.00

Mrs. Dorothy Lovelady, .50

William East, 2.00

E. J. Adams, 2.00

J. L. Bailey, 2.00

E. Tubbs, 2.00

W. J. Hodgins, .55

Miss A. Spiller, 2.00

A. J. Waldrop, 2.00

John A. Caffey, 2.00

R. D. Rockett, 2.00

W. H. Morton, 2.00

W. A. Brunson, 2.00

Miss Ella Larkin, .70

F. H. McGill, 10.00

Mrs. E. C. Jones, 2.00

C. K. Cross, 2.00

James Headen, 2.00

James Hitt, 2.00

F. G. Mullin, 2.00

John Allen, 2.00

J. H. L. Wood, 2.00

J. A. Woodard, Jr., 2.00

G. A. Joiner, 2.00

D. T. Castleberry, 2.00

T. H. Jones, 1.00

C. W. Callahan, 1.00

H. B. Chappelle, 8.00

F. A. Flowers, 9.00

B. Hall, 2.00

A. W. Beverly, 2.10

A. T. Sims, 2.50

John D. Hendricks, 1.00

R. B. Kyle, 4.00

G. W. Watters, 4.00

T. I. Jones, 4.00

D. Rogers, 1.00

D. A. Long, 12.00

John M. Crook, 2.00

Dr. Renfro, 10.00

Miss Mary Pearce, 2.00

Dr. E. J. Bettis, 3.00

E. C. Gordon, 1.00

W. M. Farrior, 2.00

J. M. Langston, 3.10

Miss Sallie L. Locke, 2.00

Mrs. K. C. Carson, 2.00

