

TERMS, CASH, AS FOLLOWS:  
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## RELIGIOUS ITEMS.

There are 15,000,000 dissenters from the Greek church in Russia.

Talmage has been pastor of the Brooklyn Tabernacle eleven years.

The Baptists of Liberia number 1,600. The first church there was organized in 1821.

The Friends have in England 827 meeting houses, 265 recorded and 400 unrecorded ministers, and 14,500 members.

Four Chinese converts were admitted as members of the Second Presbyterian church of Indianapolis two weeks ago.

Rev. S. P. Clark, a Baptist minister who died recently at his home in Milan, Tenn., said to have been worth \$500,000 at the time of his death.

There are only five ministers of Protestant churches regularly employed in the whole territory of Arizona, with a population of nearly 50,000, and there are but four Protestant churches, with a seating capacity of not over 1,000. — *Ch. Union.*

Mon. Isaac Davis, of Worcester, Mass., has signified his intention to give to the American Baptist Publication Society \$2,000 as a fund, the income to be used for the missionary work of the Society. — *Nat. Baptist.*

Through the exertions of the faculty of the Drew Theological Seminary at Madison the endowment fund of \$600,000 which was lost by the failure of Daniel Drew in 1876, has been made up to the extent of \$380,000, to which fund additions are still being made.

It is fifty years since missionaries first landed in New Zealand, but out of a population estimated at 100,000 there are now only about 1,000 who do not make a profession of Christianity. It is said that one-tenth of their income is readily contributed by this people to the support of the Christian religion.

India has 145,000 scholars in mission schools, and 1,600 pupils who have passed the entrance university examination. The London Missionary Society has 590, and the English Wesleyans 1,767 schools in the South Sea Islands. It is estimated that there are 12,000 mission schools in the world, containing at least 10,000 pupils.

The report of the American Board of Commissioners for Foreign Missions states that

in the year 1876, the number of native converts to Christianity was 1,750,000; and notice is taken that the increase in the year 1878, put at about 60,000, was larger than the whole number of adherents at the beginning of the century. Of the 1,750,000 adherents, 310,000 are given to the West Indies; 40,000 to South Africa; 180,000 to South Africa; 240,000 to Madagascar; 400,000 to India and Farther India; 90,000 to the Indian Archipelago; 50,000 to China; and more than 300,000 to the South Sea Islands. — *Lutheran Miss. Journal.*

Within fifty years from \$350,000,000 and \$750,000,000 have been expended in church purposes from voluntary contributions by people connected with the Church of England. 3,520 new churches have been built during the last thirty years; 12,500 church schools have been established by the National Society since 1811; besides the Bishop of London's fund of \$2,500,000, \$4,250,000 have been spent in the metropolis on churches, schools and home mission institutions in the last five years. The aggregate amount expended by the English Church on missions to the colonists and the heathen is over \$2,500,000 a year.

As if there were not acts enough a new one has appeared in England called the Danielites. Its founder is T. W. Richardson, a student of medicine and a vegetarian. The organization has a form of initiation, degrees, badges, scarfs, and all the paraphernalia of a secret society. The person who desires to become a member takes a solemn vow to abstain entirely from fish, flesh and fowl, from spirituous and malt liquors, from snuff and tobacco. When this promise has been taken and a solemn pledge of secrecy given the candidate is ushered into the "garden," which is the Danielite name for lodge. The head of each garden is called the chief gardener. The sect has no theological system. A member may believe what he chooses so long as he affirms the existence of a Supreme Being and maintains a vegetable diet. The initiation fee is two shillings. The sect has many adherents and is spreading in England.

"I know—I know, at the feet of Jesus I shall not weep and wait in vain." — *Ciril.*

A child was asked "What is faith?" She answered, "Doing God's will, and asking no questions."

A silly woman in a fine dress bears a strong resemblance to a fifteen-cent coin in a two-dollar flower-pot. — *Wells World.*

The Executive Board of the Home Missions Society have received Dr. J. K. Ryan's resignation as superintendent of the Home Missions Society for

J. L. West, Publisher.

Vol. 6.

SELMA, ALABAMA, THURSDAY, APRIL 1, 1880.

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[No. 50.]

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2 "	3.00	6.00	10.00	18.00	18.00
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10 "	11.00	22.00	42.00	80.00	80.00

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## Kneeling at the Threshold.

"I'm kneeling at the threshold, weary, faint, and sore,  
Waiting for the dawn, for the opening of the door.  
Waiting till the Master shall bid me rise and come  
To the glory of His presence, to the gladness of His home.  
A weary path I've travelled, mid darkness, storm and strife,  
Bearing many a burden, struggling for my life.  
But now the morn is breaking, my toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.  
Methinks I hear the voices of the blessed as they sing  
Singing in the sunshine, in the far off saintly land,  
Oh, would that I were with them, amid their shining throng,  
Singing with their worship, joining in their song!"

One by one they left me struggling with the foe,  
Their pilgrimage was shorter, their triumph surer,  
How lovingly they'll hail me, when all my toil is done!

With them the "blessed" angels that know no grief or pain,  
I see them by the portals, prepared to let me in,  
O Lord, I wait Thy pleasure; Thy time and way are best;  
But I'm weary, worn and weary; Father bid me rest. — *Selected.*

## COMMUNICATIONS.

## Historic Jottings.

BURNSVILLE-AUTAUOGVILLE-PLANTERSVILLE.

Up to the war, few if any village communities existed, in wealth and intelligence, and varieties of religious sentiment, that of Burnsville. Among the "orthodox" the Baptists stood first in number. Believe what they might, however, the people went to church. All united (1833) in building a new house of worship, the old one being turned over to the colored people. The proposal to build was readily—characteristically—responded to by Rev. A. Andrews, with one hundred dollars. J. H. Burns, F. H. Dubose, Franklin Dubose—not a member, "Aunt Betsy" Clay, sister Hell, perhaps others, followed, each with the same amount. Of course I shall never forget who dedicated that house for us, while I remember the run-away escape Bro. McCraw and I got into in Beech Swamp on our way to the occasion, when "Jim" took the buggy, freighted with six and

calves or two, and drove off, leaving us to our fate. The day after the dedication, I was called on by a friend, who had been successful by the counsel and aid of Bro. A. Andrews, and the projected meeting of brethren Devotie, Talbirt, Freeman, Carroll, Barton, and others. Bro. McCraw being always on hand at these occasions. Some intervals were occasioned in this pastorate, by an agency (1856) for Howard College, and (1863) for the proposed Orphan's Asylum. Bro. McCraw returned to the pulpit one year, having resigned at Selma, and W. H. Carroll preached a year. Bro. Andrews was a sort of standing pastor "in case of failure." He is past there now, and I recon will be, as long as sister Burns, Bro. J. M. Clay and I live, if Bro. A. doesn't die first. The way he turns people down "without any of your science and learning about it, sir," was seen in a case between him and an aged gentleman, a leading Universalist. "Good morning, Mr. A." "How are you, uncle Bob?" "Mr. A. doesn't say whom he did foreknow, he justified and glorified." A. "Yes, sir." Uncle B. "Well, didn't he foreknow everybody?" A. "My Bible tells me, sir. Then shall he say unto them on the left, depart from me, for I never knew you." Uncle B.—turning off—"Pshaw! pshaw! I'd rather strike a dozen D. Ds. than Thelst. Andrews." Well, it came in those days, that on one of the roads from Burnsville to Autaugaaville, there lived a good Baptist citizen whose name was Col. John Lamar, and he had a daughter whose name was Mary Elizabeth. In Oct. 1854, by Rev. A. G. McCraw, aided by—oh, well, there were six other preachers present—we were married. For the following two years I lived with my wife. And now began my labors—in addition to Burnsville and Oxenshoe churches, and a rising interest at Plantersville—With Bethesda, whence, of Sunday evenings I went to preach at the Protestant Methodist church in Autaugaaville. In a year we had a good house completed, Bro. Jas. Nunn, a wealthy member at Bethesda, giving half of the amount—over \$2,000. The few scattering Baptists in the community rallied and organized, grew up to a very respectable membership. After the first pastor's resignation, brethren W. H. Carroll, J. H. Kay, P. H. L. Lundy, A. A. Drews, Judge Falkner and McCraw, succeeded each other. At present the church is without a pastor. I believe Brother and Sister Nunn are dead, and the meeting house is deserted!

At Plantersville, twenty miles above Selma, on the S. R. & D. R. R., the first Baptist sermon ever heard was preached (1852) in a school house occupied regularly by Universalists. The building of a house for worship, by the community, was soon projected, on the partial completion of which a small number of Baptists were organized into a church. The Methodist brethren were organized also, and after years of gracious revival visits, the strong in numbers and means, the weak in faith and good works. The Zion, Selma, 1869, North

I. U. Wilkes, A. Andrews, H. E. Longricer, and now Geo. Mills, have served this church.

How marked the change in these twenty-five years! Many of the dear brethren and sisters have gone to their final home, and others have removed to new homes in different parts of the earth. Plantations, turned out, are overgrown in woods and briars, and where a lone body was then interred, we are reminded now, by a large grave yard, that time is dying; mortals are passing away. — *W. Wilkes.*

## Ministers and Deacons' Meeting of the Muscle Shoals Association.

The annual meeting of the Ministers and Deacons' Association of the Muscle Shoals Association, held at the Pleasant Hill church, Morgan county, Alabama, commencing on Friday before the fifth Sabbath in May, 1880.

The undersigned were appointed a committee to select subjects and writers and speakers for the occasion. We submit the following as the order of exercises.

Friday 11 a. m. Introductory sermon by Elder C. T. Elkin, W. B. Carter Alternate.

Two o'clock p. m. Open with reading Scriptures, singing and prayer.

1st. Read letters from churches and enroll names of delegates.

2nd. Organize by electing officers.

3rd. Hear essays from Brethren R. T. Ware and S. R. C. Adams, on the subject "The Duty of churches to meet every Sabbath." After the reading of essays; general discussion will take place to be participated in by all the brethren who may desire so to do.

SATURDAY.

1st. Open at 9 a. m. with reading Scriptures, singing and prayer.

2nd. Essays on Duty of the church to preach the Gospel to all the world, by Bro's. J. R. NeSmith and J. M. Roberts, after which general discussion.

3rd. Essays on the question: "Is it the duty of a man who is called to preach the Gospel, to give his entire time to the work of the ministry?" by Bro's. A. H. Stanley, A. D. Gibson, and J. C. Orr, followed by general discussion.

4th. Essays on Systematic Benevolence, by Bro's. C. G. Lynch, J. C. Roberts and Kilpatrick, followed by general discussion.

5th. Queries proposed and answered.

6th. Minutes of last year's meeting read and approved.

7th. The committee have appointed some brethren to take part in the exercises that are neither ministers nor deacons, but they consider that they have the authority to appoint them, and we hope that the brethren appointed will perform the duties assigned them. We have also appointed from two to three brethren on a subject. We trust that each brother appointed will prepare himself and give us an essay or address upon the subject assigned him. Brethren not appointed will not consider themselves excluded from participating in the discussions. We wish all to take a special, but it is necessary to make special appointments, so that we may not fail to have the subjects presented.

This meeting can be made pleasant and instructive, if all the brethren appointed will attend and prepare themselves. We desire the churches of the association to be certain to appoint one or more of their deacons with their pastor and other brethren who may wish to attend as delegates, at their meetings in April and May. Also send letters giving information as to their spiritual condition and such queries as they may wish answered. Ample preparations will be made by the brethren of Pleasant Hill church to entertain all who may attend.

J. GUNN, Com.  
JOS. SHACKELFORD, Secy.

Scraps of Thought.

BY R. L. DRAUGHON, M. D.

How concerned we often are about Baptism, and getting people into the church, and all that; and yet, with all this how short are we of New Testament practice, in our conduct and lives—how little indeed are we like our Great Exemplar, in the privileges and duties of the Christian—how little do we think of the poor and the needy and the distressed in this world! Ah, we go to church, and we worship our God, and solace ourselves with comforting assurances of the excellence of our performance; and yet, when we pass out by the door through "the great congregation," our holy eyes of sympathetic Christian scrutiny never fall upon the scores of God's poor collected upon the back seats in our gaudy churches, because unfitted, for want of suitable apparel, to go farther forward and take their places in the "dress circles." Alas! these are the world's poor; and it is no part of our business to take care of them. But have a care, my good brother! they are not fit to sit with you; it is true; for fashionable circles must be filled with fashionable people—but have a care. He whom you worship with gorgeous lips in gorgeous apparel—He has made it your business and your obligation to look after his poor; and you had better see to it that you do it, for there will be many in the day of judgment that "now him naked and gave him no clothing, and an hungered and gave him no meat."

## How Shall the Curse of Curses be Removed?

"What curse?" some inquirer may ask. We mean the whisky traffic—the making and selling of intoxicating drinks. "Is this a curse?" asks some one. "I thought it was a blessing." We answer, that its history for a thousand years establishes the fact as unmistakably as the history of agriculture or commerce. The invention of the type of the printing press, &c., establishes the fact that they have been and are a blessing to the world. And we respect the opinion of the man who contends that these are not, and have not been a blessing, just as much as we do the opinion of the man who contends that the traffic in intoxicating drinks has been a blessing. No fact stands out more prominent in clearly demonstrated, and no opinion is more self-evident, than that this is a curse of immense magnitude. On the magnitude of this curse! Its length and breadth, its heights and depths cannot be measured nor estimated. It costs the people in dollars and cents more than can be calculated. And who can estimate or unfold the amount of suffering and sorrow, of wretchedness and misery, of crimes and degradation of which this traffic is the fruitful source? We see it everywhere all over the land. It meets us everywhere and in every form. We make these declarations because they are unmistakable facts.

If we speak of efforts to remove the curse by legislation, the cry is, "Take away the liberties of the people!" May God save the people from such "liberties!" If rescuing a man from the jaws of the lion; if breaking off the clanking chains from his neck; if raising him up from the pit, or taking him out of the dungeon, by taking away his liberties, then may the removal of this curse be called taking away liberty. And we find we can only account for it by supposing that the influence, whose judgments have been controlled by a fondness for gain, as they have seen men in it, or controlled by their appetites, have propagated these opinions, and unsuspecting men have imitated their without consideration.

Another argument is that legislation on the matter makes it worse; that if you put it out of the community, men will drink the more; when the facts show that the reverse is true. We have known communities that were noted for their good order and morals utterly wrecked by the introduction of the whisky shop or still-house. We have known other communities where the traffic has been removed, and the community has been benefited.

There are facts that every one who is willing to see or can know. It is only bad from those whose mental vision or optic organs are controlled by a vitiated taste, or selfish interest, or who, under some strange delusion, are propagating opinions that are working ruin to the young and old, to the husband and the wife, the child and parent, taking millions from the people at large and giving them infinitely worse than nothing in return, working ruin to the intellectual and social character, to the morals and religion of the people—dragging down both Church and State, and affecting the interests of men for time and eternity.

These being the facts in regard to this traffic, it is certainly the unmistakable duty of the law-maker to enact such laws as will put a final stop to the traffic for the purpose of making money out of the people by it. If we legislate with this secured, and the States would use all their legal powers, and the churches of every name all their moral and disciplinary powers, there can be no doubt as to the result. A brighter day would dawn. Thousands and tens of thousands of wives, mothers and daughters with aching hearts and gloomy minds are making their way through life in sorrow and shame, would rise up and call us blessed. Those who are now gathering at these precincts of sin and death would return to their farms and other pursuits, and would become a benefit instead of a curse to all around them. We appeal, then, in behalf of all these interests and considerations, to every one, come to the rescue. — *M. V. Ashville, Ala.*

New Church.

A new church, consisting of twenty members, was constituted 8 miles south of Cuba, Sumter Co., Ala., Saturday preceding the 5th Sabbath in February, assisted by Elders A. C. Scarborough, B. F. Henden, C. K. Vaughn, A. E. Bowers, and myself.

We, the presbytery, pronounced them an organized church according to the New Testament plan. On Sabbath following the house was dedicated to the worship of God. Eld. A. E. Scarborough preached the dedication sermon. Eld. W. F. Pond was called to the pastorate. They gave it the name of "Beulah." They have a fine flourishing Sunday-school, which preceded the organization of the church for more than twelve months. The church and neighborhood are composed of working people, and consequently we predict a bright future for this new organization.

"Glorious things of thee are spoken, Zion, city of our God."

"Many saints" sometimes sign of their life about them in their faces. — *Bender.*

A man is a lot of laboring man, which have an idea as you turn to him, and you can see a man's face, and you can see a man's face.

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## Notes from Blount County.

Dear Baptist: The cause of our blessed Master is not so prosperous just now as we would like. Some of our preachers are preaching every Saturday and Sunday, and working in the farm the remainder of the time in order to support their families. They ought to be enabled to devote themselves wholly to the work. The churches are not alive to their duty. I do not know what all the causes are, that have united in producing this state of affairs. Probably our ministers have not told the whole truth—omit the unpopular points, such as the support of the ministry, foreign missions, &c.

We have some noble brethren in Blount County. One of them, Bro. John James, is a noble man, and he is a noble man.

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ful profession of religion, and the father has been favored with the precious privilege of baptizing them. Two of these loved ones have gone up home to await the coming of brothers and sisters, a praying mother, and a way-worn father, who pointed out, and led in the way that anchors on the shores of everlasting bliss. — *NARRATOR.*

"State Missions in the Central."

In the ALA. BAPTIST, March 4th, appears a letter over the name of Bro. Cat Smith, which, in simple justice to myself and to him, demands a few corrections.

Bro. Smith requests me to say, that the letter is not true to the manuscript, nor to his feelings, views or intentions when he wrote, or as any other person has presented. That he disavows the article, and desires the facts published, and desires the facts to be published, and desires the facts to be published.

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## Alabama Baptist.

SELMA, ALABAMA, APRIL 1, 1880.

JOHN L. WEST, PUBLISHER.

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All Evangelists of the State Board are authorized agents for the ALABAMA BAPTIST.

## BACK TO THE OLD PRICE.

On and after this date the subscription price of the ALABAMA BAPTIST will be \$2.00 a year; to ministers, \$3.00 a year.

Seventeen months ago we reduced the price of the paper to \$2.00, with the hope that our subscription list would be largely increased as to compensate us for the loss by the reduction. In this hope we have been disappointed. Our observation convinces us that those who are really interested in the progress of our cause in Alabama, will as readily pay \$2.50 for the paper as they will pay \$2.00. Those who are not interested, are not willing to subscribe for it at any price.

We should have been willing, however, to continue indefinitely to publish the paper at \$2.00 a year if there had been no advance in the cost of material. But the price of white paper has advanced 50 per cent, and there has been a greater or less advance in the cost of everything that we use.

Under such circumstances it is unreasonable to expect us to publish the paper at the lowest price.

No one regrets the necessity of raising the subscription price of the ALABAMA BAPTIST more deeply than we do. But we are compelled to raise it in self defense. And we do not believe that any reasonable man will object.

JNO. L. WEST.

April 1st.

## DISCUSSIONS OF THE THEORY OF INSPIRATION.

Our notice of Dr. Toy's position in the matter of Inspiration has brought out two articles in reply, one by Rev. A. W. Lamar, the other by Rev. John Stout, both of them men of influence in South Carolina. Subsequently an article from Dr. Toy's pen has appeared in the Religious Herald.

The first of these brethren laments the non-acceptance, on our part, of the views of Dr. Toy which he himself has found instructive and relieving in the study of the difficulties of Scripture. In fact, however, the difficulties in question are not removed by Prof. Toy's theory of Revelation! They are simply accepted and pigeon-holed as belonging to the human element of Inspiration. They are regarded as mere matters of archeology;—as the simple superstitions of antique times; as the cradle stories and cradle songs that so long ago amused the children of the world. The objection to this labor-saving theory is that it subverts the authority of Scripture. To our mind the honest and manly effort to meet the difficulties of Scripture appears to be the wiser and more reverent plan. We can understand that the revelation given to an age must use the forms of expression and modes of thought familiar to the people to whom it was addressed, or else it would not be a revelation to them at all. But we can not understand how the Father of Lights could reveal to men legends and errors as truth, or communicate his revelations in that vehicle, to any age, and we do not believe he did. No difficulty which the theory of Dr. Toy seeks to explain is so great as that involved in the theory itself.

Bro. Stout is not entirely consistent in his position. He holds that "after the science of Biblical criticism and the researches of scholars have brought to view precisely what the inspired writers wrote, and the inspired editors arranged,—a divine revelation. As a whole they are the Revela-

tion of God to man." And yet he goes on in a few sentences after to speak of "errors of physical science,—chronology or what not—which have been found or may be found" [i. e., in this divine Revelation.] And subsequently he "confesses error" in the English Version, and in the best critical editions of the original texts and in the most authoritative manuscripts. So that, according to the principle affirmed, we have not now, and never may expect to have, "precisely what the inspired writers wrote, and the inspired editors arranged." We have not the "collected writings"; we have not a "divine revelation." There is no way in which our good brother can get out of his own quandary except by conceding that we have substantially the very revelation that God gave to men, and that the trifling variations of copies and editions in no respect invalidate this assurance, but on the contrary serve to confirm it. Bro. Stout does not intend to wait, any more than we do, until there is an universal consent of critics, in regard to every disputed point relating to the text and the interpretation of Scripture; there is now variation enough to stimulate study and to reward it, and there is such an agreement in all the editions of the original as to satisfy us that we have the Word of God now in our possession.

When our reviewer objects to the casual variations of Manuscripts, as a reply to our statement that the Bible is free from error, his point is not well taken. That the Manuscripts bear traces of having passed through the hands of uninspired copyists, whose mistakes must be corrected by carefully discriminating and reverent scholarship, no body questions. The point made by Prof. Toy is, however, that the original revelation has errors in it; that the stream was not pure even at its fountain head; that something more than the marks of carelessness and oversight on the part of copyists needs to be corrected, "errors of physical science, chronology and what not."

Here is a specimen of the jaunty way in which Prof. Toy confesses and disposes of these "errors"—these "discrepancies and embellishments" as he terms them, or more poetically this "shell in which the kernel of truth is contained." He is speaking of the story of the Tower of Babel, which has been lately found in the Chaldean inscriptions. An ordinary interpreter, who had respect for the Bible, would hail the discovery as one of the historical vindications of the Scriptural account. But Dr. Toy says of it: "If I am told that it was a Chaldean legend, or myth, borrowed from the fables of the Egyptians, I may properly reply that this does not concern me except in a historical or archeological way. That the Israelites set down their native or borrowed traditions of the early times cannot, in the slightest degree, affect my faith in God and in Christ, or my reverence for the prophets and psalmists, or my respect for the religious spirit breathing in these traditions themselves. Whether the story in question be history or not—which I leave scholars to determine—the divinity of the Bible and the religious interests of the race are independent of it, and we may go on believing and following the Bible without troubling ourselves with the Tower of Babel." Dr. Toy on the Hist. Books of the Bible.

On the contrary, if this story of Babel is communicated to us, as a portion of the Divine Revelation, we may ask, What reason forbids Prof. Toy's accepting it as true, and regarding those Chaldean legends concerning it as traditions of the same fact, more or less correctly preserved among the ancient peoples of Mesopotamia? Why in this and similar cases regard the sacred writers as indebted to legends for their knowledge of antiquity, when they were inspired by the Holy Ghost? Why bring the story of God's dealings with his people into parallel, as Prof. Toy does, with "Greek and Roman History," in which "the farther you go back, the greater the care necessary to separate fact from embellishment!" Why even repair to the blood-stained annals of Islam, to cast doubt upon the records of God's prophets? "The Israelitish memory," says Dr. Toy, "was probably as good as the Arabian—no worse and no better—but the Arabic-lives of Mohammed show that the tradition in that case was not wholly to be depended on. We do not know that other nations in guarding the oral transmission of early history."

We do not wish to say anything unkind; but really, when, after using language of this sort in regard to the truthfulness of the Biblical writers, Dr. Toy goes on to assert "the fact of inspiration," "the message the Biblical Writers have for us from God," "the breathing of a Divine Spirit which has inspired and controlled their words," he has the air of one trifling with a solemn subject. What does a Divine Revelation signify if it does not communicate facts and truths to which man's unaided genius could not otherwise attain? What Inspiration, if not a

divine influence by which chosen teachers have been aided in speaking and writing what God desires that men shall know and do as moral and religious beings? There is no revelation, if the histories of God's people belong to the same category as the legends of Romulus and Numa! and there is no Inspiration if the Prophets of the Lord had no higher credentials than Mohammed's.

The theory, which we fear is misleading many of our rising ministry, is inconsistent with the positive statements of the inspired writers. Not only in transcribing the Law, Ex. 34: 27, but even in recording the journeys of Israel, Moses obeyed the commandment of the Lord.—Num. 33: 2. The old prophets spoke and wrote in the name of the Lord even when they recorded the history of their people.—2 Chron. 33: 18. The body of the Scriptural books possessed by the Jews were entitled by Paul "The Oracles of God," and he declared that all of it was given by inspiration.—Rom. 3: 2; 1 Tim. 3: 16. Peter testified that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—1 Pet. 1: 21. And finally, not to multiply these expressive citations unduly, our Lord prayed in behalf of his disciples: "Sanctify them by thy truth; thy word is truth."—John 17: 17. Let the question be decided by the testimony of these faithful witnesses! E. T. W.

## THE CALIFORNIA PROBLEM.

It is surprising to see how rapidly the Citizens' Protective Union has subdued the spirits of Kearney, Kallioch and the Sand lot politicians. The ferocious cry of "Not bread but blood" has ceased at once, and the fierce demagogues who so lately threatened one of San Francisco's leading citizens with the tender mercies of the gibbet, are now inquiring What all the stir is about?

The citizens have adopted a wise policy. They have organized, armed and opened recruiting offices; and expect within a few weeks to have a city guard of from 3,500 to 4,000 men distributed into cavalry, infantry and batteries of light artillery, and Gatling guns. In addition to these measures the wealthy men of the city have been making collections for the relief of cases of actual distress, and to provide work for those who are willing to labor for their own support and the maintenance of their families. Having conquered a peace, the better classes in San Francisco can now afford to be conciliatory.

Things will affect the Chinese, no one seems able to say. No doubt a larger emigration is taking place than appears, as many of the refugees stop at various cities and towns on their way. As a general thing the Celestials are said to have but little fondness for farm work, hence they prefer to congregate in centres of population where they can address themselves to a variety of minor industries and trades for which they have an aptitude. The New York Chinamen have been liberally assisting their friends in getting across the country. A large company of Chinese steerage passengers is expected by the next Pacific steamship, via the Isthmus of Panama. We earnestly hope that no such migration will take place as will neutralize our mission work in their behalf. They are entitled to the protection of the Government by the Burlingame Treaty, one of whose provisions declares that "reciprocally, Chinese subjects, visiting or residing in the United States shall enjoy the same privileges, immunities and exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation." The good name of our Government, as well as the interests of civilization and humanity, requires that these peaceful and timid strangers shall receive full protection. E. T. W.

## A WORD ABOUT BAPTISM AND COMMUNION.

Some one has sent us two articles on close communion, written by the author of the "Bible View of Baptism." They contain nothing worthy of special notice as the arguments have been answered a thousand times, and the sharp flings are lying and rusting harmlessly just where they have fallen. We do not see any reason for offence to others in the rule of our churches, sustained as it is by the New Testament, that baptism must precede the Lord's Supper, and that the Lord's Supper should be observed in the communion of a regular Gospel church. Nor do we see any reason why Mr. Boland should concern himself with defending Hall and Spurgeon against our "miserable sectarianism." His interest in the subject reminds us of an anecdote told by the Watchman, of Rev. Elisha Andrews, a Baptist Elder of sainted memory, who had a friend, a Congregational minister of the same name with himself, with whom he was on intimate terms, and with whom he often exchanged pulpits. The Elder was visiting his Congregational brother,

and, after the usual salutations were passed, the host spoke with some enthusiasm of Robert Hall's work on Open Communion, and wished that his visitor might adopt its views. "Have you read it?" said he to the Elder. "No; who is Robert Hall?" was the reply. "Why he is an open communion Baptist minister in England." (Of course the Elder knew who Robert Hall was.) "Does he believe in sprinkling?" said the Elder. "No," was the answer. "Is he right, continued the Elder. "No," "Does he believe in infant baptism?" "No," "Is he right?" "No," "Does he hold to any kind of baptism before communion?" "No," "Is he right?" "Why, no," "Well, you are a fine fellow to wish me to adopt an author you don't believe yourself."

We leave the author of the "Bible View of Baptism" to draw the moral of this little story for himself.

E. T. W.

## "CARRYING COALS TO NEW CASTLE."

While the people of so many lands are contributing to the support of a man that her unhappy people may be saved from starvation, one does not understand why the impoverished peasantry of the Green Isle should be taxed for Peter's pence to sustain the princely magnificence of the Lord of the Vatican. Yet we see a recent despatch from Rome to the effect that the Irish College has presented to His Holiness Leo XIII. £450 received as Peter's pence from the diocese of Armagh and £400 from the diocese of Kilmore, the grateful testimonial of the Irish people. We would speak modestly about a subject of which we know so little, yet if a tithe of what we hear of the distress of Ireland is true, the money ought to have been kept at home. It is cruel to take even a penny from those wretched Celtic hands. E. T. W.

## QUERY.

A brother writes to ask whether a worthy and excellent man, whose wife is not a member of the church, may be ordained as Deacon. We reply in the affirmative: the qualifications in 1 Tim. 3: 11 seem to refer to the moral character, not the profession. E. T. W.

Dr. Winkler's leader of last week on the "Laying on of Hands" is a gem. Some time since the Publication Society at Philadelphia was calling for the matter for small tracts of from 2 to 14 pages. It would be difficult for Society to select a better

would make, and it is needed for general circulation. R.

## DR. JETER'S SUCCESSOR.

We see it suggested that there is some probability that Dr. Geo. B. Taylor, our distinguished Missionary to Rome, will succeed Dr. Jeter on the editorial staff of the Religious Herald. While we suppose that our brethren in Virginia, and Dr. Dickinson in particular will manage that important matter successfully, we take the liberty of saying that of all men known to us Dr. J. L. M. Curry is the man for that position. It will be difficult for any man to follow that grand old man successfully, but we believe that Curry could do it. R.

## HOW WE RECEIVE MEMBERS.

"We receive members by vote of the church," not by baptism.—Western Recorder. Of course we do, but some people have to learn as much yet.—Mississippi Baptist Record.

Will these distinguished confreres be so kind as to let us benighted folks know how they "learned as much" as that? You who have been saying so much about "proof" from the Word of God, do please let us know how you got on track of that part of the Word which shows that "we receive members by vote of the church." Of course we too believe in voting, but we want to see you prove texts, and then we want to see whether they put the vote before or after baptism. And if the proof shows that the vote comes after baptism what right have you to violate it and put the vote before baptism?—by expediency?

The Record receives encouragement from J. S. Ryan of Mississippi, who assumes that for sixty years such views as those put forth in that paper have not been controverted in Alabama or Mississippi. Of course not. He might go back two times sixty and say that those views have not been controverted in Alabama as those of the Record. If Bro. Ryan ever found a spot in Alabama where the Baptists put the whole question as to the faith and conversion of the applicant for baptism under the judgment of the preacher, when there was a church in easy access, then he found a spot of which we have never heard. There is no such spot in the State and never has been, unless it be among the Campbellites. R.

## RIDING TWO HORSES.

"Your review of Dr. Renfroe places him in the attitude of one who attempts to ride two horses that sometimes refuse to follow the same road."—J. L. D. Hillyer, in Mississippi Record.

It has been a long time since we have heard of our friend Hillyer. We are pleased to note his gallant "support of the views of the Record." If Bro. Gambrell felt at all shaky before he does not feel that way now. In response to Bro. Hillyer we must say that we are sometimes fond of two horses, but we never place a splendid steed and a wooden hobby side by side and then attempt to "ride two horses," yet that is just what the Record and its gifted correspondent have done.

They have a "law" steed—a horse which they call "law," "inspiration," "the command of Christ," "the example of the Apostles," and all that sort of fine names; and according to their showing this horse is made to ride against all church voting in order to baptism. Then they have another horse which they call "expediency"—a regular wooden hobby, and they place him beside their law horse and advise the pastors of Baptist churches to ride both, or more properly speaking they would have us dismount the law horse of no voting and get astride of the expediency horse, which requires a vote. We should not like to try to ride these two horses.

Now we repeat what we said last week: The Record has attempted to show that to require a church vote on an application for baptism is not according to New Testament law—it is unlawful; therefore we remind our brethren that while a lawful thing may be inexpedient, an unlawful thing cannot be expedient. So if their law horse is a real inspiration steed, they should never abandon that for their wooden hobby of expediency. You are the men, brethren, who have a "double position." You are riding two very unequal horses which positively "refuse to follow the same road." R.

## HOW FAR FROM A CHURCH.

Elders Renfro, Thigpen and others ought not to quit the Landmark question till they tell us just how far from a church a minister must go before he is authorized to baptize a believer without a church vote. Brethren, please attend to that point." The Record, March 18th.

Very well, Bro. Gambrell, you will find some reference to that matter in our last issue; and having begun we your adventure in setting up new landmarks. You have set up one; for emphatically we have seen nothing of the sort anywhere else. A few papers in apologizing for the Weaver baptism have said something rather on that fashion, but the "current controversy" has been a very limited affair, and you cannot find your views in the production of any Baptist author of note who has ever written a book or pamphlet or tract. Now touching your question: "Tell us just how far from a church a minister must go before he is authorized to baptize a believer without a church vote," we can answer precisely and settle the line to a knat's heel; but then you must answer a question first, namely: After your preachers quit the law, which you say you have shown establishes the right to baptize without vote any and everywhere, and resort to "expediency" as you advise and baptize on the vote of the church; now "tell us just how far from a church must a minister go before he should leave his "expediency" and "baptize a believer without a church vote." Now don't dodge this matter; just answer it like a man, and we will then have the line, which is giving you so much anxiety, settled beyond the possibility of further dispute. "Please attend to that point." Just where you would leave what you have styled expediency and baptize without consulting a church, we would "baptize without a church vote." Yet Bro. Gambrell must pardon us if we say that his inquiry strikes us as frivolous for such a writer as he. There is not a church on the globe sound faith and honest intent which could not readily understand how their authority may extend. There is not a sound minded Baptist pastor in Mississippi who could not easily decide when he was too far removed from a church to be expected to consult it.

We have never heard of a church or pastor having any trouble on that question, except in cases where church authority was ignored according to the doctrine of this new landmark of the Record. R.

## Gulf Coast Association.

Please insert the following notice in your paper:

The Gulf Coast Baptist Association will meet in New Orleans with the Coliseum Place Baptist church, on Friday, April 23, 1880. Delegates are requested to send their names as early as practicable to the undersigned. J. R. FORD, P. O. Box 1849, New Orleans, Mar. 25.

The church of Christ cannot die.—Va.

## "WHOSE SEED IS IN IT?—SELF."

"And the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so."

This is part of the account of the creation-work of the third day, the day on which the vegetable kingdom was brought into being. And in the passage quoted we have one of the fixed laws of nature, which holds good in all vegetable and animal creation and pro-creation, and in all social and moral life: everything "yielding fruit after its kind, whose seed is in itself."

The most unskilled agriculturist and horticulturist and florist, yea, and the wholly unlearned children of nature, who only observe the works of nature, know that all vegetation carries its seed within itself, and will, under such circumstances as its nature requires, reproduce itself in perfection: so that the earth returns what is planted in her soil, and whatsoever the husbandman soweth that shall he also reap. The same is true of the beasts of the field, the creeping things, the fowls of the air, and the fish of the sea; and the same is true of that higher order of animal existence called man. The same is true of the light which God created, and the earth, and the water. The light of the sun reproduces itself in the planets which gather up his light and reflect his image, and surcharge nature with electricity, and with a necessary amount of oxygen, nitrogen, and hydrogen; and while these may have self-existing, or rather self-perpetuating properties, yet they are not wholly independent of the rays of the sun, and perform their part in multiplying and extending the light and heat thereof. The earth carries its reproducing property also within itself. It sends forth man, and beast, and fish, and fowl, and all forms of vegetation; these run their course and return to the bosom of mother earth to enrich her power.—"Dust thou art, and unto dust shalt thou return."

The same is true of the waters. The bodies of water on our earth send up their vapors continuously, which are received into the clouds which float in the vast expanse above; thence it is poured out in showers of rain to bless man and beast, and to enable the earth the better to yield its increase, and to fill it with springs and fountains, and to replenish rivers, seas and oceans.

And thus, throughout all nature everything carries its seed within itself; everything in nature has produced and so under this law of nature's God, with proper respect to all his laws, everything has a self-perpetuating nature, yielding fruit after its kind, and carrying forward its own succession under the providence of the Almighty.

We have said that the same is true in social and moral life. We are all susceptible of being moulded by the social order around us. Socialism has a seed within itself, which sends forth the nature and reproduces its kind wherever that seed or that influence goes. And therefore it is not necessary to remark further that all forms of ethics propagate themselves in kind, is too common to need argument.

And now our chief object in this paper, is to maintain that the Word of God, and Christian life, and the church of Christ, have their own seed within themselves, and under the Spirit of God have the power of reproduction, and of carrying forward their own succession.

The Word of God is Spirit and it is life; it is a tree of life, and the leaves of the tree are for the healing of the nations. That very nature which lodges in this Word has a producing power. He who is begotten of the Word has the seed of the Word planted in his heart. The Word is infallible and its seed will infallibly produce its result; it will lead its subjects to obey from the heart that form of doctrine, or that mould of teaching in which they are cast. And it has "not seeds as many but as of one;"—one nature of seed producing one nature of experience and life, and yielding one nature of fruit after its kind; and thus stamping itself on the hearts and lives of its people, they all become living epistles to be read by men; reproductions of the nature of the divine Word to be studied by all around them who are inquiring the way of life.

And so the Christian, the truly consecrated child of God, yields a fruit after his kind; re-produces himself in the lives of those whom he wins to Christ, and whom he trains for Christian service.

And thus equipped with the Word of God and with the consecrated lives of Christian men and women, and superintended by the Shepherd and Bishop of our souls, and quickened by the Holy Ghost, the church of Christ, or Christianity itself, has its seed within itself; carries within its own nature and constitution that self-perpetuating power which maintains its own succession.

The church of Christ cannot die.—Va.

cannot cease to be; its seed is in itself. If extinguished here, it has sent forth its seed which will germinate and fructify yonder. It has been demonstrated thousands of times that "the blood of the martyrs is the seed of the church."

It is not necessary that the same old body or trunk shall continue forever, standing here or there. It is not necessary that it shall stand always in this state or in this nation or that one.

The Apostolic churches passed away in the early ages of the Christian era, but before they died they sent forth a glorious seed to reproduce its kind. "That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body;" yea, "to every seed his own body." Every true Gospel church since the Apostolic age is in an important sense, a resurrection of the old churches which passed away with that age. It is the same seed reproducing a like body, yielding fruit after its kind.

And so the disciple of Christ carries this seed with him into his grave. Though his body is sown a corruptible, mortal, natural body, God's care rests upon it, and in the resurrection it will be converted—converted into an incorruptible, immortal and spiritual body. "As he has borne the image of the earthly, he shall also bear the image of the Heavenly." And so he will stand forth before the intelligences of the universe, a proof that Christianity carried its seed within itself to reproduce the divine image in its subjects. R.

## FIELD NOTES.

The Greenville Baptist church will be repaired soon.

Bro. J. H. Stinson: We will publish the programme of your meeting in our next issue.

Brethren, remember Bro. Musgrove's request for help to finish the Baptist house of worship at Cullman.

Dr. Boyce has an important article in this paper. Let us all make an earnest effort at once for the Seminary.

Rev. J. M. Phillips, of Chattanooga, Tenn., was announced to preach at the Baptist church at Tuscaloosa last Sunday.

Rev. W. M. Howell, of Cuthbert, Ga., has been appointed evangelist of our State Mission Board, to labor in the Judson Association.

I regard the Sunday school of numbers and efficiency, as equal to any in the State.—T. M. F.

Bro. Jno. D. Leitch, of Elmore county, has lived within less than a day's ride of Wetumpka, with the exception of a short time, for 65 years.

It is announced that the first number of the Alabama Christian Advocate will be issued as soon as 2,000 cash subscribers shall be obtained.

Who will furnish Bro. Crumpton with tracts to distribute? He wants \$5.00 with which to purchase them. Here is a chance to do good with your money.

We regret to learn that Elder W. Y. Adams, of Blount county, who was thrown from a mule and severely hurt early in the winter, is still confined to his room.

The receipts of the Foreign Mission Board from Alabama, from Feb. 17th to March 16th, amount to \$91.56. Total receipts from all sources within the same time, \$3,231.15.

Rev. J. C. White, a Baptist minister and editor of the Tallapoosa Democrat, Dadeville, Ala., has a long poem of his own composition in the last issue of his paper, entitled "My Dream of Death."

Our excellent young Bro. J. F. Lee, of New Bethel church, has recently graduated in medicine and has commenced practice at Bragg. We hope that he will be very successful in his new calling.—T. M. B.

We were compelled to discontinue a large number of new subscribers who expected to receive last week's paper. The demand was greater than we could supply. The subscriptions will be dated from this week's issue.

Has the salary of Bro. Bailey been paid? If not, why not? Reader, if you or your church pledged anything at Birmingham, will you not see to it immediately and relieve the necessities of this faithful servant of the Master?

If your subscription has expired please forward your renewal. Those whose subscriptions expired before April 1st, will be permitted to renew at \$2.00. Those whose subscriptions expire after that date, will be required to pay \$2.50 a year.

—Brethren Lewis Johnson and B. F. Mosely were ordained to the deaconship at Providence church, Dallas county, last Sunday. The presbytery consisted of Rev. E. F. Baber, pastor of the church, and Rev. W. B. Crumpton, district evangelist.

—The regular quarterly meeting of our State Board will be held in Talladega, Tuesday after the first Sunday in April. It is very desirable that every member of the Board be at his post. We expect reports from sixteen men in the field.—Cor. Sec'y.

—The paper is taking finely. All are pleased with it. I have heard its merits discussed frequently of late. Bro. R. has demolished the idea that it is not sinful for a Baptist to keep a doggerly! Thus writes an influential pastor from South-east Alabama.

—The Sunday School Institute of Canaan Association will meet at Salsburg church, in Jefferson county, on the second Sunday in May, instead of the fifth Sunday as was announced. The programme will be published some time in April.—T. V. B. Moore, Ch. of Com. March 22nd.

—We are in the midst of a glorious revival. We began last Monday (the 21st) and up to this time (Friday) seven have professed conversion. Bro. B. H. Crumpton is doing some very effective preaching. Our congregations are large and remarkably attentive.—B. F. Riley, Opelika, March 27th.

—There is a more general spirit of benevolence among our people, than heretofore existed. Alabama Baptists are giving more at the present time according to their means than was given in antebellum days; and yet we are not giving to the Master a tithe of what we are able to do.—T. M. B.

—A friend in need is a friend indeed." The Christian Index knows how poor we Baptists of Alabama are, and proposes to furnish us with a cheap edition of the Christian Index, a nice thumb-paper with a good deal of Georgia news and a very small sprinkling from Alabama. How kind! What a nice thing it is to have rich kin!—W. B. Crumpton.

—I have six communications before me from brethren in different portions of the State, urging me to visit their respective sections. This is very gratifying. But, brethren, I have spent but six days with my family in seven weeks, and those were days of toil at the writing desk. Patience, brethren. Be assured I will comply with your wishes if I possibly can.—T. M. Bailey.

—The original price of our paper was \$2.50. When everything went down we put the price of the paper down. Now, when the price of everything has advanced, we simply go back to our old price. We do this in self defence, and surely nobody can blame us. If 15,000 of the 100,000 white Baptists of this State would take and pay for the paper we could

—Some of our churches are very annoyed with dancing members, and we are often asked, "What shall we do with them?" I answer, Put them to work. Get their hearts enlisted in some labor of love for Jesus. I have never known an active Christian man or woman that was fond of dancing. The devil tempts all men, but a doing-through church member tempts the devil.—T. M. B.

—Rev. Dr. M. T. Sumner has resigned the Secretaryship of the American Baptist Publication Society, and has accepted the pastorate of the Baptist church at Athens, Limestone county, Alabama. He will enter upon his labors in his new field next Sunday. We congratulate Athens and the Baptists of North Alabama upon securing the services of this indefatigable and devoted preacher.

—Of the amount pledged at the last session of our State Convention for the general expenses of our State Mission Board, only about forty per cent, has been paid. Let each brother who was present at that enthusiastic meeting ask himself, Am I or is my church amongst the delinquents? And if so let him see to it that his pledge is redeemed, so that he may go to Greenville next July with a peaceful conscience.—T. M. Bailey.

—The Texas Baptist Herald came out last week in an entirely new dress, which greatly improves the appearance of that excellent paper. In referring to its new outfit the Herald says: "Its list is enlarging, and with the return of better times our patrons are paying up better, and so we are willing to give them the full benefit of the improvement. We are determined to keep abreast of the times, and to give to the Baptists of Texas just as good a paper as their increasing importance and patronage demands."

—I spent a part of last month visiting the churches of the Judson Association in Henry county. I regard this county as amongst the best in the State. Signs of prosperity met the eye at every point. Baptist churches abound, and they exhibited a praiseworthy liberality in the cause of missions. Better organization and more Christian activity is the one thing needed. We earnestly hope that Bro. Howell's labors may be greatly blessed amongst them.—T. M. Bailey.

—I have recently spent two weeks, in company with Bro. Crumpton, visiting churches in the Alabama Association. We spent a day at each church visited, having two services. We had good audiences and pleasant and profitable meetings. The Lord was with us. The hearts of the people were open to receive the truth as it is in Jesus, and their purses were opened wide for the support of his cause. If the same spirit of liberality were exhibited by all the Baptist churches of Alabama, we could raise annually \$50,000 for the extension of the Redeemer's Kingdom. Bro. Crumpton is eminently fitted for evangelistic work.—T. M. Bailey.



## LITERARY NOTICES.

BY R. T. W.

**STELLA AND HELEN, or the Heavenly Alchemy.** By Julia Goodfellow. Philadelphia: Am. Bapt. Publ. Society, 1420 Chestnut St. Price \$1. A story of trials sanctified by heavenly grace and rewarded also with earthly blessings. The lesson is one which we find it hard to learn that chastening is a sign of our Father's love, although this truth is seen in every golden harvest waving above the buried grain. The narrative is itself interesting and is written in a pleasing style; it is also adorned with suitable illustrations.

**HETTER WRIGHT, or Faithful over a few Things.** By Lena Ward. Philadelphia: Am. Bapt. Publ. Society, 1420 Chestnut St. Price \$1.

It is instructive to be taught how naturally religion can enter into the affairs of daily life, and with what a sweet charm it invests our otherwise commonplace character. The religion which best adorns the doctrine of God our Savior, does not hide itself away in cloisters, but mingles in our familiar experiences and sanctifies all the relations we sustain. There is much tenderness and beauty in the descriptions and characterizations of this volume, which is also illustrated. We commend both volumes cordially to our young readers.

**BRAIN WORK AND OVERWORK.** By H. C. Wood, Jr., M. D., of Philadelphia, Clinical Professor of Nervous Diseases in the University of Pennsylvania. Edited by W. W. Keen, M. D. Published by Presley Blackiston, Philadelphia, Pa. Price 50 cents.

This is the tenth number of a series of twelve health primers published and for sale by this house, at 50 cents each. These primers are well printed and handsomely bound. The subjects selected are of vital and practical importance in every day life, and are treated in as popular a style as is consistent with their nature. Their object is to furnish the general reader, in a compact form and at low price, reliable guides for the prevention of disease and the preservation of both body and mind in a healthy state. Every family should have the entire series, and every man, woman and child should carefully read each book.

**BLACKWOOD'S MAGAZINE** for March, Leonard Scott Publishing Co., 41 Barclay St., offers two articles which every one on taking up the number will be likely to turn to at once: An American Statesman on Irish Atrocities, and the North East Passage, giving the narrative of Lieut. Palander the commander of the exploring vessel Vega, which, under the leadership of Prof. Nordenskiöld, left Gothenburg July 4, 1878, and by the 28th of September the same year was only 170 miles from Behring's Strait, when its course was stopped by the ice, and the article is illustrated by a map, showing the track of the vessel, and the coast-line as corrected by the survey. Other articles are: The Afghan War—Passages from the Note-Book of a Staff Officer, and Conviviality.

## A New Hope for the Seminary.

Our well-known Baptist brother, Gov. Joseph E. Brown of Georgia, has paid me in cash and in bonds worth over half a million dollars for the endowment of a professorship in the Southern Baptist Theological Seminary.

The conditions connected with it are such as the Board will certainly accept. By them the income alone is to be used and the principal kept intact. The fund is not to be a part of but in addition to the five hundred thousand dollars endowment we are now raising.

In the event that the Seminary shall become extinct the fund will revert to his heirs. The gift is made however with the understanding that the denomination will sustain the Seminary by annual contributions and by a rapid completion of the endowment. If this shall not be done Gov. Brown has the personal right to demand the return of the fund to him within twelve months. The statement of these facts will show with how much hope, yet with how much fear and trembling I now contemplate our prospects.

I am encouraged to make four requests; upon the manner in which they are met how much depends! 1st. Are there not others who will imitate Gov. Brown's example and endow professorships? We need at least the encouragement of three others, we ought to have four. Are there not those who cannot do this, who will give large sums towards such an endowment—say five or ten thousand dollars, or even the endowment of a school which the Board has fixed at \$20,000? All such donations shall be sacredly kept intact as to principal, the income alone from them being used.

2nd. As to contributing to the above result, will not all of those who have given subscriptions or bonds, pay them or as much as they can of them at once? I ask this of those whose obligations are past due as a matter of justice to us and in fulfillment of their promises, whenever it is in their power to pay. But I even ask of others to anticipate when they can. I am anxious at once to collect an amount which when funded will give us an income sufficient to make unnecessary further appeals for annual support.

3rd. Will not our churches in general feel encouraged now to make an immediate collection for our annual expenses of the past year? The collections thus far made in answer to all my appeals have been by a very few churches. Will not all the others now act as they see how much depends upon our annual support? The contributions of the past year have been barely enough to pay our current expenses, leaving nothing for the professors.

I named in my first appeal in December how the salaries up to that

time had been paid. The other demands on the Seminary compelled me again to advance the January salaries, and unless the same be done April 1st the professors will get nothing. This can be averted by an immediate collection from all the churches. I ask each church to feel called upon to respond to Gov. Brown's large donation and meet my promise to him that the churches would provide for the annual expenses if he would give it. A heavy effort from all the churches that have thus far made no collection for us will pay all we lack for the past year and start the Seminary upon a new career of unexampled prosperity. What pastor will see that his church thus aids and take a collection on this first possible Sunday? 4th. I ask that all funds already collected by churches be sent to me at once. I have heard of several collections taken up which have been generally sent to the money sent at once? It is necessary that money be received by the 25th of April at latest so as to appear in my annual reports. Don't wait to send it by delegates to the Southern Baptist Convention, but send it at once by Bank check on New York or Louisville, or by Postoffice money order. Registered letter or Express. Don't send cash in a letter without registering. Address, JAMES P. BOYCE, 350 Fourth Ave., Louisville, Ky.

**Southern Baptist Convention, Lexington, Ky., May 6, 1880.**

The Local Committee of Arrangements respectfully yet urgently request those who contemplate attending the Convention, whether as members or visitors, to communicate their intention, certainly prior to May 1st. Those proposing to visit kindred or friends on the occasion are especially urged to do this, that the committee may be saved embarrassment.

Delay in obtaining and publishing reduced hotel rates is caused by the incomplete condition of the new Phoenix Hotel, now building on the site of the one destroyed by fire since the last Convention. Two other large meetings will be held in Lexington during the time of the Convention, consequently the accommodations of this class will be limited; but applications for reduced rates at the four hotels will be received, filed and attended to in the order of their receipt until the limit is reached.

**RAILROAD TRANSPORTATION.** While we have effected arrangements with many lines, we are hopeful of making even a better arrangement in some cases in a few days. We are authorized to make the following announcements:

From Maryland, District of Columbia, Virginia and North Carolina: Richmond to Cincinnati, via Chesapeake and Ohio R. R. and return, \$22.50; Washington to Richmond and return, \$5.75. We hope to announce a rate from Richmond via C. & O. R. R. to Lexington in a few days.

The North Carolina roads have made no reduction, but promise to do so. From South Carolina, Georgia and Florida: The Charlotte, Columbia and Augusta R. R., 3c. per mile each way to Augusta; Georgia R. R. (Augusta to Atlanta) 3c. per mile each way (round-trip tickets good only for ten days); Central R. R. of Georgia (Savannah and Albany to Atlanta) full fare going, and return free on certificate of the Convention.

From Alabama, Mississippi, Louisiana and Texas: Louisville and Great Southern R. R. (Mobile to Louisville) 11 1/2 fare for the round trip. Selma, Rome and Dalton R. R., one rate, 6c. per mile between all stations. Western R. R. of Alabama and Mobile & Ohio, 3c. per mile each way. On the W. R. of Ala. "delegates must be identified by a certificate from Hon. Jona. Haralson."

From Missouri: Ohio & Mississippi R. R. and Cincinnati Southern R. R. (St. Louis to Lexington via Cincinnati) \$14 for the round trip.

Kentucky and Tennessee: Present rate over the L. N. & Great Southern, and Cincinnati Southern roads, 1 1/2 fare for round trip. Louisville & Lexington R. R. \$4.35 round trip. (Local travel return at 1/2 fare on certificate of the Convention.) Cincinnati to Lexington, on all roads, \$4 round trip. E. & P. R. R. has made no rate.

Further announcements may be expected. Correspondence during the session of the Convention may be addressed to Lock box 267. Other information cheerfully furnished on addressing as below.

Send names as early as possible to LANSING BIRROWS, Lock box 267, Lexington, Ky. March 15, 1880.

## SECULAR ITEMS.

Parkersburg, W. V., had a \$15,000 fire last week.

Northern ice dealers have advanced the price of that article recently 100 per cent.

The Masonic Female College at Lumpkin, Ga., was destroyed by fire on Thursday last. Loss \$20,000; no insurance.

March 25 the ex-Empress Eugenie and suite embarked for South Africa, to visit the scene of the Prince Imperial's death.

The entire business portion of Samana, San Domingo, has been destroyed by fire. The fire covered a space of about six acres.

Articles of incorporation of the Ladies Co-operative Dress Association of New York city, with a capital of \$250,000, were filed last Friday.

R. E. Marcus, a young man of Columbus, Ga., committed suicide last Friday by taking strychnine and shooting himself through the head.

The Chicago Times declares, after a careful and extended inquiry in eleven Western States, that the increase in the yield of wheat in those States will be 60 per cent, if no harm befalls the spring crop.

## ALABAMA NEWS.

Wheat is looking well in Tuscaloosa county.

Wheat in Randolph county is affected with rust.

Lauderdale county has her primary election on the 29th inst.

The wheat crop in Macon county is suffering seriously from rust.

The business men of Union Springs are agitating the question of a factory.

Six thousand bales of cotton have been shipped from the Athens depot this season.

Over 600 mortgages have been filed for record in the Probate office of Macon county.

At Gainesville the Bigbee River rose to within four or five feet of the big freshet of 1873.

The Tuscaloosa Times says that one negro killed 114 rabbits in one day during the overflow.

The largest sales of guano ever made in Macon county have been made for this season.

For the first time in many long years there is not a prisoner in the Lawrence county jail.

There has been less corn planted in the vicinity of Gainesville, Sumter county, than at the same time for many years.

Greensboro Beacon: The recent heavy rains did an incalculable amount of damage to the farming interest in this section.

The Tuscaloosa Manufacturing Company have recently added new machinery to their mills, and now consume about 85 bales of cotton per month.

Wedowee Journal: We understand that in different portions of this, and parts of Cleburne and Calhoun counties, measles are raging fearfully.

Huntsville Independent: Up to this date there has been no injury to the fruit crop in this section. The peach trees are for the most part in full bloom.

Montgomery Advertiser: From present indications it appears that more guano will be used in this section, this year, than any former year in our history.

Cullman Tribune: Large quantities of stock are being shipped north from here. We learn that parties in town are engaged in buying sheep for shipment north.

Union Springs Herald: We have been reliably informed that the peach trees in this vicinity have suffered from the cold weather, and that they will bear no fruit this season.

Says the Propel correspondent of the Columbian Sentinel: The farmers in this section have gone wild on the subject of guano, and will use more of it this year than ever before.

Shelby Sentinel: A difficulty, we learn, on Saturday, the 13th inst., between Mr. Henry Phillips and Mr. Nick Thompson, which resulted in the death of the latter.

Conecuh Star: Hon. John Green and wife, of this county, have been married 64 years. Mr. Green is 90 and his wife 80 years old, and this aged couple are now as healthy and lively as most of the younger "folks."

For the three months of December, January and February, the aggregate sales of the merchants of Union Springs, as shown by the returns to the city clerk, amounted to \$180,000, being about \$10,000 more than for the same quarter last year.

Marion Commonwealth: Much of the peach crop was, no doubt, killed in the bud during the winter, as a great many trees, especially old ones, show no sign of blooming; and it is said by close observers that many of the old trees are killed outright.

Union Springs Herald: The Tax Collector has informed us that the general and special county tax for the last three years has amounted to \$60,000, an average of \$20,000 for each year. The County Commissioners have had the disposition of this amount of money during their term of office and with it they have paid in full an indebtedness of \$32,000 and have now on hand something over \$5,000; this last, however, is to be paid for work already contracted for.

Greenville Advocate: On Monday night of last week a tornado, about a half mile long and one hundred yards wide, struck the earth between the Long crests in Starlington beat, Butler county, and demolished almost everything in its track. Mr. High Blackman's house was totally destroyed and five of the inmates wounded. A five-year old child of John McInvalne was killed outright. Mr. McInvalne himself was severely wounded by having his leg crushed with a falling timber.

Evergreen News: During the storm of Monday night week, a house belonging to Mr. H. Blackburn, in Mixon beat, was blown down, causing the death of a five year old boy, whose name we could not learn, and badly wounding John McVail and wife. Several others were slightly hurt. Mr. McVail lived in a rather rickety house, which he was afraid to stay in during the storm; and so went to Blackburn's to remain during the night. While Mr. B's house was destroyed, his own was not hurt.

Mobile Register: Messrs. W. H. Ross & Co., have kindly communicated to us a letter from Wm. H. Hatty, Jr., dated at Hoboken, Marengo county, March 22nd, which gives the following details of a hurricane which swept over that locality: It occurred on the 18th inst., and its force was felt over an area of two miles in width and nearly ten in length. Five or six dwellings were blown down, and others badly damaged. The corn crops in the whirlwind's path suffered to a considerable extent, and the plantation fences are all down. The correspondent informs Messrs. Ross & Co., that fortunately no lives were lost, and though the damage is heavy, it is purely a pecuniary one.

**Huntsville Democrat:** The Medical Association of the State of Alabama, by appointment at their last meeting, will meet in Huntsville on the 13th of April, and continue in session four days. The local committee are providing for the accommodation of members of the Association at private houses, will give a banquet at one of the hotels, and the local committee and our citizens generally will exert themselves to make their visit agreeable.

**Union Springs Herald:** The cotton receipts as given us by the warehousemen, for the season up to the 20th inst., aggregated 11,507 bales. In addition to this, there were about 200 bales, the agent thinks, received at the depot which did not pass through the warehouses, aggregating in all 11,707 bales. Of this number 1,035 bales were shipped to Columbus; 4,166 through Columbus to points east; 4,787 bales to Montgomery, and 250 bales through Montgomery to points on the Gulf coast. The number of bales shipped aggregates 10,208 and this will leave, allowing that 200 bales was the amount received at the depot which did not pass through the warehouses, a stock on hand of 1,499 bales.

A correspondent of the Mobile Register, writing from St. Stephens, Ala., gives the following information: At about 2 p. m., on the 15th inst., the plantation of Mr. B. W. Garris was visited by a whirlwind that blew down every house on his premises, and all of his fences and shade trees. A part of his bedding was carried half a mile in the woods, and some of it has not yet been found. Rails and boards were scattered for half a mile. Mr. Garris and family were in the house at the time, and, strange to tell, none of them were killed, although Mr. Garris was badly injured in the back, and his wife had one foot and one ankle injured. No stock was killed. The same wind visited Mr. T. C. Bowling's place, blowing down his fences and his barn, but doing no other damage. Mr. Garris and Mr. Bowling live about five miles southeast of St. Stephens. Another wind, blowing in a different direction, struck the plantation of Mr. S. J. Wilson, Jr. His dwelling was injured, also his gin house, and his cotton press and barn were blown down. It is reported that when the wind struck the river it raised the water fifty feet high. The citizens in the neighborhood have rendered aid to Mr. Garris in the way of help to repair his house and fences, and also in funds.

**Subscriptions Received.**

F. P. Bledsoe,.....	\$ 2.00
Rev. J. P. Everett,.....	1.50
R. T. Wear,.....	2.00
Mrs. A. Robertson,.....	2.00
J. B. Fonville,.....	2.00
G. J. Davis,.....	2.00
Miss M. E. Ramsey,.....	1.00
W. H. Parrish,.....	2.00
W. H. Bell,.....	50
Mrs. J. Lumley,.....	2.00
E. S. White,.....	6.00
E. T. Walton,.....	2.00
J. R. Jones,.....	2.00
Rev. J. C. Wright,.....	2.00
Rev. T. M. Barbour,.....	2.00
J. Mullins,.....	45
W. H. Gains,.....	2.00
B. F. Noble,.....	2.00
J. D. Letcher,.....	8.00
C. Stevens,.....	5.00
T. E. Tucker,.....	2.00
G. E. Ward,.....	50
Mrs. R. A. Allen,.....	1.00
Dr. J. J. D. Renfro,.....	4.00
W. Thomason,.....	1.00
T. V. B. Moor,.....	2.40
J. M. Smoke,.....	4.00
G. D. Benton,.....	5.00
J. L. Davis,.....	1.00
Mrs. C. Jackson,.....	3.60
J. B. Moor,.....	2.00
F. H. McGill,.....	10.90
J. T. Cain,.....	2.00
Rev. W. H. DeWitt,.....	4.00
M. G. Hudson,.....	4.00
Mrs. M. V. Shields,.....	1.60
C. G. Hare,.....	3.00
Mrs. A. C. Page,.....	2.00
D. N. Mason,.....	2.00
Mrs. R. W. Vary,.....	2.00
R. Avery,.....	2.00
T. J. Florence,.....	5.00
W. Harrell,.....	1.60
R. Hodges,.....	2.00
Mrs. E. E. Lenoir,.....	2.50
J. L. Edson,.....	2.00

## Appointments.

REV. W. R. CRUMPTON

Will fill the following appointments in the

Centennial Association:

Midway, Sunday, April 4

Greenwood, Monday, " 5

Mt. Carmel, Tuesday, " 6

Union Springs, Wednesday, " 7

Sardis, Thursday, " 8

Aberfeldy, Friday, " 9

Fairview, Saturday, " 10

Indian Creek, Sunday, " 11

Perote, Monday, " 12

Mt. Zion, Tuesday, " 13

Macedonia, Wednesday, " 14

Rev. T. M. Bailey, State Evangelist, and

Rev. G. M. Lyles, District Evangelist, will

fill the following appointments in Union Association:

Gran's Creek, Sat. April 10 11 a. m.

Hall Sylvan Lodge, Sat. " 10 at night

Bethel, Sun. " 11

Beulah, Mon. " 12

Prairie, Tues. " 13

Mt. Zion, Wed. " 14

Unity, Thurs. " 15

Knott, Friday " 16

Pickensville, Sat. " 17

Carrollton, Sun. " 18

Big Creek, Mon. " 19

Spring Hill, Tues. " 20

Oak Ridge, Wed. " 21

South Carolina, Thurs. " 22

Corinth, Friday " 23

Forest, Sat. " 24

New Hope, Sun. " 25

The brethren are requested to take their

dinner in baskets, &c., so that more time

may be spent in religious exercises. Each

church to convey the State Evangelist to the

next appointment. J. C. FOSTER, Mod.

REV. J. I. STOCKTON

Will fill the following appointments in the

Muscle Shoals Association:

New Hope, April 3 & 4

Elm. Richard Norwood, " 5 at night

Elm. Wm. A. Stockton's, " 6 at night

Sandersonville, " 7 at night

Town Creek, " 10 and 11

Monti House, " 12 at 3 p. m.

Elm. R. T. Wear's, " 12 at 3 p. m.

Macedonia, " 17 & 18

Newbury, " 18 at 3 p. m.

Cherry Hill, " 21 at 3 p. m.

Russville, " 22 at 3 p. m.

Vicinity of Russellville, " 22 & 23

Bethel church, in La., May 1 & 2

## MARRIED.

By Rev. W. A. Bishop, Feb. 11, at the residence of John A. Gray, Esq., Mr. Daniel Carter and Miss Maggie Gray.

Feb. 12, by Rev. W. A. Bishop, at the residence of Col. John T. Curb, Mr. H. C. Carter and Miss Susan Holfield.

**Mrs. M. E. Wallace.**

Whereas, It has pleased our Heavenly Father to take from us our esteemed sister M. E. Wallace;

Resolved, 1st. That in the death of Sister Wallace the church has lost a consistent and faithful member, the community an exemplary matron, and her family a kind and devoted mother.

Resolved, 2nd. That these resolutions be spread upon the minutes and that the clerk be instructed to forward a copy to the ALA. BAPTIST requesting its publication.

JOHN PURIFOY,  
C. C. JONES,  
W. M. WATSON,  
Committee.

Gold Day. Habit is almost as strong as principle, and sometimes when we are beset by a multiplicity of cares, may set in its stead. Be careful then that your habits are of the very best. Moral—School yourself into the habit of smoking BLACKELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO.

Our Stock for the Spring and Summer

**1880**

IS NOW COMPLETE, AND WE CALL ESPECIAL ATTENTION TO AN ELEGANT LINE OF

**FASHIONABLE DRESS GOODS!**

Great Bargains in FANCY SILKS. SUPERIOR ALL-WOOL BUNTINGS at only 25 CENTS yard. SPRING POPLINS in all the New Shades at 15 cents and upwards. A Full Line of CASHMERE, BROCADES, BROCADED and PLAIN SATINS, Etc. Special Drives in SUITINGS. Dress Linens at 12 1/2 cents and upwards. The Finest Assortment of

FANS, PARASOLS, HOSIERY, HANDKERCHIEFS, AND GLOVES. To be found in the City. A good T.W.O. BUTTON KID GLOVE in Opera and Plain Shades, at FIFTY CENTS.

We Solicit an Early Call.

**OBERNDORF & ULLMAN.**

SPRING AND SUMMER

**1880,**

THE MOST COMPLETE STOCK OF

READY-MADE CLOTHING

OF THE SEASON AT

**OBERNDORF & ULLMAN'S.**

An Elegant Assortment of Cassimeres, Cheviots, Diagonals, Flannel, Linen, and Drap d'Ete Suits made up in Best Style and at Most Attractive Prices.

BOYS', YOUTHS', AND CHILDREN'S CLOTHING.

An Immense Variety, including some very pretty Kilt and Blouse Suits, made of Navy Blue, Gray Flannel, and Linen. These suits are Beautifully Trimmed and will be sold at Extreme Low. We Solicit an Early Call.

**Oberndorf & Ullman.**

**POSITIVE CHANGE OF BUSINESS.**

**LIVELY TIMES AHEAD**

AT THE



