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[No. 4.]

"The Truth in Love."

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## To the Desponding.

ANNE LUDDALE.

In this every day, world-a-day world of ours,  
 With our troubles and sorrows,  
 And crosses heavy and hard to bear,  
 May darken our life's tomorrow.

Yet faint not, faint not, thus by the way,  
 Oh, soul, on life's journey pressing;  
 Be truly ready to act well your part,  
 And trustfully trust God for His blessing!

What if the path has been dreary and dark,  
 Need we sadness to what good we yet  
 Let us work, let us do what good we yet  
 may—

Darkest clouds have a silver lining,  
 And though our sun be darkened to-day,  
 Be there above as in its shining.

Then faint not, faint not, thus by the way,  
 Oh, soul, on life's journey pressing;  
 Be truly ready to act well your part,  
 And trustfully trust God for His blessing!

Anno Moxon.

BY MARGARET J. FRESTON.

How much more I care for it could I know,  
 That when I am under the grass or snow,  
 The sweetest of all things, the brief day,  
 Will be the last day of my life.

The spirit let loose from mortal bars,  
 And somewhere away among the stars,  
 How much more I care for it could I know,  
 That when I am under the grass or snow,

What if the path has been dreary and dark,  
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 How much more I care for it could I know,  
 That when I am under the grass or snow,

## In Israel's God.

"Able to save unto the uttermost."  
 But how are sinners to be restored,  
 to obtain the Divine likeness. Read the  
 answer in the face of Moses. When  
 he looked at the Divine glory his  
 face became glorious. When any one  
 looks at Christ in the glass of the  
 Gospel he is changed into the likeness  
 of His glorious character. To be-  
 lieve the Gospel is to be saved. "It  
 is the power of God unto Salvation  
 unto every one that believeth."

To believe the Gospel is more than to be  
 restored, for where sin abounds grace  
 did much more abound. To believe  
 the Gospel is to believe Christ brought  
 life and immortality to light in the  
 Gospel. Not to believe is condemna-  
 tion and death. "He that believeth  
 not shall be damned." Believe on the  
 Lord Jesus Christ as he is presented  
 in the Gospel, and thou shalt be  
 saved.

THE ONLY HOPE OF SALVATION.  
 Mr. Carson said: "If the trumpet  
 of Sinai were sounding continually in  
 the ears of men, if the trumpet of  
 judgment were sounding its summons  
 to appear before the bar of God,  
 yes, were the mouth of hell open so  
 that sinners might see the writing and  
 hear the shrieks of lost souls  
 without the Gospel they would not be  
 saved." "Go ye into all the world  
 and preach the Gospel &c."

But no man ever knew the Gospel  
 without the Spirit. Not by might  
 nor by power, but by my Spirit saith  
 the Lord. "It is the Spirit that  
 quickeneth." The cross is the very  
 center of the moral universe. Christ  
 said, "If I be lifted up I will draw all  
 men unto me." When He died on the  
 cross justice was satisfied and  
 God was reconciled. He died for  
 our sins and rose for our sins and  
 rose for our justification so the cross  
 became our life, and his grave the  
 birthplace of our immortality.

Now the way of reconciliation and  
 life is opened and from the great  
 ocean of love that ebbs and flows in  
 the bosom of our Father in Heaven  
 numberless rivulets of love flow and  
 empty themselves into humble and  
 believing hearts, and as waves of estuaries  
 flow back and rest upon the  
 bosom of the ocean, so these stream-  
 lets of love run back and rest in the  
 ocean of love from which they flowed.

"We love him because he first loved  
 us."

"The conqueror of Bozrah is strong  
 to redeem and mighty to save." "Every  
 faithful prayer, ever bright hope of  
 Heaven, every aspiration of love, is  
 an evidence of His power to sub-  
 due and save."

The moral influence of the cross  
 reaches from pole to pole, and from  
 shore to shore, even unto Heaven  
 come from the East and from the  
 West and set down with Abraham  
 and Isaac and Jacob in the Kingdom  
 of Heaven.

Some of every nation, kindred and  
 tongue witness his power to save,  
 others that shiver in perpetual snow,  
 others that bathe in the balmy breeze  
 of the West and others that throng  
 about the Eastern portals where the  
 "Star of Bethlehem" first arose are  
 trophies of the cross and witness His  
 Omnipotence to save. With broken  
 hearts they have bowed at the foot  
 of the cross and realized its saving in-  
 fluence.

Through the influence of the cross  
 a multitude of prodigals too great to  
 number will be sent back home to  
 receive a father's smiles, a father's  
 love, a father's home enough to cover  
 all the white thrones, to crowd the  
 pearly gates and throng the golden  
 streets of Heaven.

Having overcome all the combined  
 enemies of the cross with Paul they  
 will exclaim, "Thanks be unto God  
 who giveth us the victory through the  
 Lord Jesus Christ."

Now notice, second, God's physical  
 power. When God would glorify his  
 power he made the sun and moon  
 and stars out of nothing. Here every eye  
 from the savage to the sage beholds  
 God's power, his Omnipotence. The  
 word implies all.

God is Omnipotent. He speaks  
 and nations are born, he speaks and  
 nations die. One frown of his would  
 hurl all the angels out of Heaven, one  
 smile of his would raise all sanctified  
 souls up into the Heaven of eternal  
 rest. One breath of his would thrill  
 the world with life and immortality.  
 Who can understand the power of his  
 might!

Some time ago one of our mountain  
 preachers (on this subject) said, How  
 shall we illustrate the Omnipotence  
 of God? How can we better than to  
 bring it into direct conflict with op-  
 posing forces?

Then suppose a man to be arrayed  
 against the Maker. Imagine all, all  
 the men now living on the earth to be  
 marshalled into one vast army, and  
 all that have died to be raised and  
 added to this great army, all these  
 having the stature of giants, and ten  
 times the strength of Sampson, so  
 that they might use siege guns as side  
 arms, and furnished with artillery  
 with which they could snuff the moon  
 and drive the centre of the fixed stars.  
 Let us add to this hostile army all the  
 mighty angels of God, with Michael  
 in the front and Uriel bringing up  
 the rear, and now suppose the cap-  
 stone of hell to be snatched from its  
 place by the hand of God, and Ap-  
 polyon and all his fearful host to be  
 added to this dreadful army. For a  
 battle field unite all the shining orbs  
 of Heaven, and roll them out into  
 one vast expanse on which might be  
 arrayed all the powers of Heaven,  
 Earth and Hell.

Now suppose God to be left alone,  
 and all this mighty force to be urged  
 forward, at once, against the great  
 throne; one impulse of the Om-  
 nipotent will of God would hurl them  
 all into the "bottomless pit," then re-  
 placing the capstone of eternal per-

dition, God might retire from the field  
a victor!

God's Omnipotence makes him a  
 fearful enemy—Fear him that hath  
 power to cast both soul and body in-  
 to hellfire. It makes a desirable friend.  
 "If God be for us who can be against  
 us?" If he is for us then we shall have  
 his wisdom to guide us, his grace to  
 sustain us, his power to defend, to  
 save us.

Finally, my brethren, be strong in  
 the Lord, and in the power of his  
 might. Upon his shoulders rests the  
 universe. Your arm is weak, but by  
 faith lay hold of that arm that sways  
 the scepter over the universe and you  
 are safe, for he is able to save unto  
 the uttermost. He is the Wonderful  
 Counselor, the Mighty God. The  
 sweet singer of Israel said, "God has  
 spoken once, yes, twice have I heard  
 this, that power belongeth unto God."

Rev. T. L. Houck, the Blind Preacher.

Having had several cards of in-  
 quiry with reference to the above named  
 brother, the Baptist church at Cuth-  
 bert, Georgia, at its meeting last  
 night, authorized me to make the fol-  
 lowing statement: Brother Houck  
 and family have been residents of this  
 place for more than a year, and so far  
 as we know, have conducted them-  
 selves as excellent Christian people.

Brother Houck himself is away from  
 home most of his time, engaged in  
 preaching to such churches as desire  
 his services. He and his wife and one  
 of his children are members of our  
 church here. We make the following  
 extract from the letter of dismission  
 which was recently sent him from his  
 church in Kentucky, where he is well  
 known: "Elder Houck is a regularly  
 ordained minister of the gospel, wor-  
 thy of the support and confidence of  
 the Baptist brotherhood generally,  
 and we do cheerfully recommend him  
 as an able and interesting minister to  
 any church or community among  
 which it may please God to cast his  
 lot."

J. W. STANFORD, C. C.  
 Cuthbert, Ga., September 16, 1879.

Scraps of Thought.

BY R. L. DRAUGHON, M. D.

What an ear the world has for fine  
 preaching—how much is a smart  
 preacher liked, when he bears his  
 congregation tersely through a deli-  
 cate, dainty pie, or pudding-sort of  
 rhetorical discourse; when he gets up  
 in the clouds and drives along upon  
 waxy wings like Icarus, towards the  
 zenith of grandiloquence; and portrays  
 in glowing tints the euphoric scenes  
 of the idealism of current metaphysics.

Great Master of all would he say of  
 all this? And that minister thus  
 delectating and pandering to the pru-  
 riency of an impractical imagination  
 —what would he do under such cir-  
 cumstances? How, indeed, would he  
 look? Just to think of it. He com-  
 missioned to preach the everlasting  
 Gospel for the salvation of immortal  
 souls; and thus frittering away his  
 high and holy opportunity, while the  
 flames of Hell are flickering all over  
 his perishing congregation! O ye  
 ministers!

Birmingham Letter.

Eds. Ala. Baptist: As we have  
 seen nothing in your valued columns  
 from the Mineral City in some time,  
 I have decided to venture a few  
 items, trusting that they will be of  
 some interest to you and your many  
 readers.

Birmingham is, as you are doubtless  
 aware, gaining a wide spread reputa-  
 tion for her mineral wealth, and her  
 general business prospects are rapid-  
 ly moving upward. Moneyed men  
 are being attracted here almost daily,  
 investing their capital with a view of  
 developing some of the treasures  
 that now lie hidden beneath the  
 soil of the mountainous region that  
 surrounds the Iron City. A new fur-  
 nace and a rolling mill are now near-  
 ing completion, and others are spoken  
 of to be built soon. All these colossal  
 machineries, being once in  
 operation, will add very largely to the  
 commercial interest of this place.

The merchants are already feeling  
 very perceptibly the increase of trade,  
 brought in by the hands who are  
 building these works. The people  
 here generally seem to feel more  
 hopeful of brighter prospects. Our  
 church, "last but not least," has many  
 reasons to be thankful to kind Providence.  
 First, for putting it into the  
 heart of our worthy pastor to come  
 here and work, as he has done, for  
 the success and promotion of the  
 Master's cause. Second, we should  
 feel grateful for the excellent home  
 we have secured for our pastor who  
 so justly merits it, and we have not  
 yet forgotten, that so many of our  
 sister churches in the State cheerfully  
 aided in this enterprise. Third, we  
 should indeed be thankful for the  
 noble band of working sisters, who  
 have organized themselves into a so-  
 ciety, known as the Busy Bees; a name  
 very appropriate, and you will agree  
 with me, when I tell you, that they  
 have not been organized quite a  
 month, and have raised money enough  
 to buy a handsome set of furniture  
 for the new parsonage. They raised  
 most of this however by a strawberry  
 festival they gave last Thursday  
 evening, which was liberally patronized  
 by many of the denominations. We  
 are expecting to have a series of  
 meetings before a great while, with  
 Bro. Crumpton from Greenville to  
 assist Bro. Hendon, of which we hope  
 to report glorious results.

G. G. M.  
 Birmingham, April 20th, 1880.

## Notes and Jottings.

State Missions.

I thought that Bro. Renfro was  
 going to frequently speak in the pa-  
 per on this subject after the last Board  
 meeting, but he seems not to have  
 fully arranged his programme.

While he is maturing his plan for  
 "keeping it before the people" allow  
 me to suggest:

A number of brethren, who are in  
 no way connected with the work, have  
 suggested that it would be profitable  
 to have a department in the paper  
 devoted to this subject. The Propri-  
 etor has said this work should have  
 as much space as its friends wanted.

There is then nothing in the way ex-  
 cept to have some one to look after it.  
 Wherever I have been the brethren  
 are anxious to know the extent of the  
 field. They know it embraces the  
 Associations, but what counties do  
 the Associations embrace? and how  
 much of the State is now occupied?

The people are more generally inter-  
 ested about the workings of this  
 Board than many think.

I have visited in less than three  
 months sixty-five of the seventy-one  
 churches in my field. I have rested  
 but eight days. The churches when  
 I have asked for contributions have  
 generally done more than I expected.

I know that the work has a firmer  
 hold upon the denomination in my  
 field. The time is not far distant  
 when each of the three Associations  
 can be worked up to support a mis-  
 sionary idea in connection with  
 evangelistic labors, is worthy the con-  
 sideration of the Board. Our people  
 will buy books if they are carried to  
 them. We need one or more good  
 men, who have gifts in that direction,  
 to travel as railroad evangelists—to  
 hold meetings in towns and accessible  
 points along the railroads of our State.

He ought to be a man able in pulpit  
 power and firmly rooted in Baptist  
 faith, with courage to present our  
 peculiarities when it was needful, and  
 with so much sacrificed common  
 sense as not to kick up a denomi-  
 national row everywhere he went.

The Baptists, in many of our towns,  
 are regarded as a sorry set of igno-  
 ramuses. We need a man to correct  
 these notions and set our cause for-  
 ward. The brethren in Mississippi  
 are ahead of us in this matter.

"GO TO THE DESTITUTION."

This was thought to do, we must do  
 it. And I can say that as a denomi-  
 nation we are reaching more destitu-  
 tion than at any time in our his-  
 tory. The work now where may be  
 entirely satisfactory either to the  
 denomination or to the Board.

The reports from Sunday-schools  
 are as follows:

Chen enrolled 38, average attend-  
 ance 27.3, 72.5 per cent; China  
 enrolled 47, average attend-  
 ance 44, 93.5 per cent; Edwards  
 enrolled 28, average attendance 24.7,  
 88.5 per cent; Pine Level (Baptist)  
 enrolled 40, average attendance 37.5,  
 93.5 per cent; Pine Level (Methodist)  
 enrolled 40, average attendance 36,  
 90 per cent; Hill's Chapel enrolled  
 22, average attendance 18, 81.5 per  
 cent; Prior (Methodist) enrolled 41,  
 average attendance 33.5, 81.5 per  
 cent; Orion (Baptist) enrolled 50,  
 Murphy's Chapel enrolled 25.

The above schools with the exception  
 of Murphy's Chapel, report as  
 having continued through the winter  
 without ceasing or losing interest.

The report shows that this organiza-  
 tion was the grand moving cause, as  
 bit two had ever passed through any  
 previous winter. A committee con-  
 sisting of S. J. Townsend, W. C. Men-  
 efee and N. D. Wright, was appointed  
 to examine reports and award two  
 very nice glass pitchers that were of-  
 fered as a premium to the school that  
 would show the highest average at-  
 tendance for the quarter. As is seen  
 from the above report, Pine Level  
 (Baptist) received the premium.

The Missionary Committee ap-  
 pointed at last session, reports have  
 visited several schools and organ-  
 ized one; whereupon W. C. Menefee  
 offered the following resolution which  
 was adopted:

Resolved, That each Sunday-school  
 be requested to take up a missionary  
 collection, at least once during every  
 quarter, to be used by the Missionary  
 Committee in domestic work.

Corresponding delegates were ap-  
 pointed to attend the Bullock county  
 convention, which convenes at Pe-  
 te, viz: W. P. Stott, H. C. Cargile  
 and F. A. Boswell; Pike county con-  
 vention, which convenes at Troy, W.  
 C. Menefee, S. J. Townsend; State  
 convention, which convenes at Eu-  
 lula, W. C. Menefee.

The next session of this body will  
 be held at China Grove, Pike county,  
 to convene on the last Saturday in  
 June next. The meeting then ad-  
 journed to meet at 7 o'clock p. m.

At 7 o'clock p. m., Convention met  
 pursuant to adjournment. Prayer by  
 Rev. B. L. Selmon.

The following preamble and resolu-  
 tions, offered by W. C. Menefee,  
 were unanimously adopted.

Whereas, one year ago the China  
 Grove District Sunday-school Con-  
 vention was organized at China Grove;  
 and whereas, its labors and fruits have  
 been seen, felt and realized by  
 us; therefore be it

Resolved, That it is with unfeigned  
 pleasure and joy that we have wit-  
 nessed the impetus given to our Sun-  
 day-schools through the organization  
 of the China Grove District Con-  
 vention, and we consider it a necessity  
 in our midst.

Resolved, That we will give our  
 hearty co-operation and support to its  
 future maintenance.

Resolved, That we do most heartily  
 urge upon our sister communities  
 the immediate organization of similar  
 associations, as necessary helps in  
 forwarding the great Sunday-school  
 work in our land.

A vote of thanks (as usual) was  
 given to the good people, and espe-  
 cially to the fair ladies, for their great  
 kindness and attention to the body.

At the close of the session (as usual)  
 a vote of thanks was given to the  
 good people, and especially to the  
 fair ladies, for their great kindness  
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## Alabama Baptist.

SELMA, ALABAMA, MAY 6, 1880.

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E. T. WINKLER, Editor.  
J. J. D. RENFROE, Correspondent, Ala.

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

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

## CHURCH UNION.

The evils arising from denominational divisions cannot be overestimated. Our land abounds in churches which are not half filled when the season of worship comes. Here is a handful of Baptists, there of Methodists, there of Presbyterians, there of Episcopalians, too few of any of them to give even a half support to the ministry; and so embarrassed by their local burdens, that they give little or nothing for the spread of the Gospel. The ministry suffer with manifold privations when they give themselves wholly to the preaching of the "Word and to prayer." A hard necessity compels them to resort to school teaching or to some secular employment; and the supply of the churches becomes incidental, rather than the main business of life. The church buildings are poor and neglected. The tone of piety is relaxed. Strifes and rivalries are encouraged, and one of the denominations alluded to above, notoriously secures its more notable accessions by offering salvation upon terms quite independent of any spiritual experience, and by a mousing proselytism among the trifling and

not while we confess the magnitude of the evils arising from a divided Christendom, we are far from the belief that a union, upon any terms, would make the condition of affairs any better than it now is. An artificial union which is obtained by the compromise of principle, would prove as powerless for good as that produced by priestly intolerance in countries submissive to the papal see. The suggestion that all the Christians of a neighborhood should form a single church, and meet together in one decent house of worship, cannot be conscientiously made by one who is familiar with the history of what are called "Union churches." For, in these organizations, the denomination which is favored by the majority of the members will sooner or later usurp the control, both of pew and pulpit; and the others will be compelled either to submit without murmuring and to be silent in regard to their conscientious convictions, or else to "step down and out." Just in this way, Bunyan's Open Communion church at Bedford, England, was taken possession of by Pedobaptists; and when, many years after, the minister then in charge was converted to Baptist principles, he was allowed to retain his position only upon the understanding that he should be silent as to these new convictions.

One of the best men we ever knew, a Christian whose enthusiasm sometimes misled his judgment, was once so moved by a sermon on "Perfect Love," which he heard from a Methodist pulpit, that he at once offered himself as a candidate for membership in that church. Being well known as a prominent Baptist deacon, and as a man irreproachable in character and life, he was immediately and cordially received by the Methodists. The Baptists were deeply grieved by the defection; and none the less because he assured them that he had not changed his views, but made this great sacrifice for the sacred cause of charity. The erring brother, however, soon came to his right mind. On the next Sunday, as he sat on a front seat, leading the singing with a voice of singular richness and power, a pause occurred in the regular service, when the minister announced that the ordinance of baptism would be administered. The genial face of the deacon blanched; he heard a stir in the congregation, and, turning round, saw two mothers, each with an infant in her arms, advancing toward the altar. Before they reached the

spot, he had seized his hat, and was rushing for the door. He was soon at the house of his old pastor, to whom he confessed that he had made a cruel, a horrible mistake; and whom he implored to use his influence with the Baptist brotherhood to induce them to take him back. He discovered that in the name of charity, he had sacrificed a positive institution of the Gospel scheme.

The argument urged by a recent writer to enforce church union among all evangelical Christians, justifies the surrender only of those opinions and practices which have not a Scriptural warrant. He exclaims: "What a monstrous thing now to be crying out, 'I am of Paul, and I am of Apollos, and I of Cephas, and I of Edwards, and I of Wesley, and I of Roger Williams!' What a monstrous thing it is to be fighting one another instead of fighting the Devil, who is always fighting us; to be spending our strength in disproving the infinitesimal errors of our brethren instead of maintaining together the infinite truths which they and we hold in common!" So far as Baptists are concerned, we disclaim all responsibility for these deplorable divisions. We are not the adherents of Roger Williams; not one Baptist in ten thousand has ever seen a single work produced by that famous man. The principles which we are organized to sustain, such as a converted church membership, the fulfillment of ordinances without choice and faith, the baptism of believers in commemoration of Christ's resurrection, the sufficiency of Scripture and the essential priesthood of all Christians, these principles instead of being "infinitesimal errors," belong to the very essence of the Gospel scheme and to the life of the churches of our Lord Jesus Christ. There is no possibility of an organized union among evangelical Christians, unless on the basis of these principles. If we were to surrender them, the act would be a renunciation of the authority of Zion's King.

The church union, which is confessedly an urgent need of the cause of Christ to-day, cannot take place among evangelical believers, until evangelical believers adopt the rational and Scriptural tenets upon which the Baptist Denomination is founded.

E. T. W.

## OUT OF THE CHURCH.

Many persons persuade themselves that they can serve the Lord out of the church as well as in it. They also find ready excuses for their neglect of the positive institutions of Christianity. They fear their own steadfastness; they object to the conduct of professors and the strife of

are afraid of subjecting themselves to the very criticisms, which none are more prompt to make than they. To these and similar objections it ought to be a satisfactory reply that the Lord requires obedience to his positive enactments, and that his will is supreme over the hearts and lives of all whom he has purchased with his blood. The Head of the church protests against our neglects: "If I be a Master where is mine honor, and if I be a Father where is my fear." And we need the strength to be derived from our consciousness of having taken a public stand for Christ, and also from the sympathy, counsel and co-operation of our fellow Christians. A popular preacher sensibly remarks, that "just as the plant cannot develop and unfold its beauties apart from the air, heat, and soil, and moisture, so it is difficult to conceive of any substantial advance in the life divine apart from the ordinances, the fellowship and ministries that have been appointed to promote it."

It is therefore at once dishonorable and perilous to content ourselves with being Christ's secret friends. A manly Christianity is what our Lord exemplified in his own person, and requires from all his followers. "Ye are my friends, if ye do whatsoever I command you," E. T. W.

## IN CHRIST'S STEAD.

It is not a burden, but a privilege to the consecrated Spirit to do or bear something for Christ. The burden assumed for His sake ceases to be a burden, and even reproach becomes a theme of joy and boasting. This thought was once forcibly suggested to the philosopher Morse, when entering in the studio of Benjamin West he found the artist busily employed in painting the picture of Christ's rejection. West said to him: "Let me tie your hands with this cord, and place you yonder, while I paint the Savior's bound hands into my picture." And Morse, assenting, stood there, with the thrilling sense that he was representing the Redeemer in his bonds. This little incident illustrates what Christ's people are often called upon to do in real life. And blessed is the humiliation, whatever it may be, wherein they represent the Holy Sufferer, and in assuming the cross prepared to receive the sentence of final approval and wear the crown of everlasting life.

E. T. W.

## "THE STRONG MAN" IN GOVERNMENT.

The approaching Presidential campaign is one that may well awaken the deepest solicitude on the part of all true patriots; for the party which addresses itself most hopefully to the conflict is one whose success will imperil our present popular form of government, France England and America have almost simultaneously been appealed to, to give the conduct of their affairs to some irresponsible Savior of Society, in other words, to some "Strong Man," who would govern the country, not according to any fixed constitutional principles whatever, but by his own personal will. Some enemy was to be overcome, against whom the ordinary safe-guards of government would be relied upon in vain. In this Republic Gen. Grant is assigned the role which MacMahon and Beaconsfield undertook to play in France and England, and the public enemy is the "Southern Brigadier."

We derive great encouragement, to the result of the effort to impose this kind of government upon our people, from the success of the like effort among the French and the British. Surely those persons at the South, who are favoring the "Third Term," have given very slight thought to the character of Gen. Grant's previous administration, and to the danger to the whole country, involved in his re-election to the Presidency. The third term implies political rings, fraudulent jobbery under government patronage, a packed judiciary, the control of legislatures and of States by the army, and the seizure of the Presidency by force, if it should not be conferred upon the "Strong Man" by the suffrages of the people.

From such a catastrophe may a benignant Providence deliver our people! His election would be a confession that popular government had proved a failure, and would substitute for the constitutional guarantees and public liberties we now enjoy the decisions of one arbitrary, resolute, partisan and reckless will.

E. T. W.

## MOTH-EATEN ERMINE.

The (Boston) Watchman, undertakes to reply to an article of ours in which we deplored the demoralization of the courts of this country. Our contemporary very sensibly urges that considerate men should be "slow to conceive or utter suspicions, much more to make charges of partisanship, against our higher courts." But when the partisanship is notorious, we have the Watchman who loves his country and who regards the judiciary as its last safeguard and yet who finds the higher courts giving way before the blandishments or threats or bribes of party, what is this man to do?

Suppose this considerate man finds that the Supreme Court of the United States was packed, say to give an unconstitutional decision in regard to Legal Tenders, suppose he finds that its great authority was so infamously perverted as even to thrust a candidate whom the people had rejected, into the Presidency of the United States, suppose he finds that it gave to whole sections such representatives of decency and justice as Judges Durell and Bond, in such cases ought the patriot to be silent, because the ermine claims respect, or ought he to speak, because his country is exposed to infamy and ruin?

In speaking of the Supreme Court of Maine, our contemporary denies the facts currently reported in the press. In speaking of the Electoral Commission, he objects that the Democrats were faithless to their principle of States-rights, in demanding that the Court should go behind the returns, and decide according to the merits of the case. As to the first instance, our reply is that we have been otherwise informed. As to the second, we are constrained to say that no dexterity of evasion can save the credit of Justice Bradley, Senator Edmunds &amp; Co. For the Court was a special tribunal, appointed as Mr. Edmunds said in urging the appointment, to go behind the returns; but they refused to do so when (in Florida and Louisiana) such a procedure would have ruined their candidate; and they did so when (in Oregon) such a procedure was necessary to save their candidate. Others may vegetate moth-eaten, besmirched ermine; we do not.

E. T. W.

## SOUTHERN INDUSTRIES.

It is stated, by one who is acquainted with the manufacturing enterprises of the South, that the progress in this direction within a few years has been remarkable; so great indeed that there are now seven hundred thousand spindles in operation amongst us. It is by such achievements that our people are to win the independence denied to our arms upon the battle field. One of our contemporaries points out other directions in which the natural wealth of the South may

be enhanced by home manufactures, justly insisting that there is no reason why a country, full of wood and iron should send elsewhere for nearly all of her agricultural implements, furniture and household belongings. Division of labor, the development of resources, the multiplication of industries, have become public necessities under the new regime to which the people of the South are committed. We must utilize the forests which now send their melancholy murmurs on the wind, and the water falls that waste their strength among our echoing hills, and the fallow fields waiting for the ploughshare, and the unexplored treasures locked up with bolts and bars of iron beneath the surface of our godly heritage. And we must educate, educate, educate, in order that our children may perform a worthy part in the new age that dawns upon us.

E. T. W.

## THE RIGHT NAME.

When Dr. Winkler gets a little stirred he is almost sure to call things by their right name. Such was the name by which he mentioned the "Toy reviews of inspiration" in a notice thereof. It is skepticism or it is nothing, and the man who believes it is in danger of being a skeptic, yea, he has entered the gateway to infidelity. Robert Dale Owen is one of the devoutest (?) men we have ever read after, judging from the tone of his writings, but when he seats himself to show us what the Bible ought to be, he complacently rejects nearly all of the Old Testament, rejects the writings of Paul and John, then goes into ecstasy over what remains; and supplements that with the revelations (?) of departed spirits. A man's devoutness and learning should absolutely go for nothing when used to supplant the "words which the Holy Ghost teacheth."

When the trouble about Dr. Toy first became known to the public, we chanced to be in company with several distinguished and valued friends—ministers, who suggested with emphasis that the danger to be feared was to be found in the fact, that men incompetent to the task were likely to rush into this discussion; and that because Dr. Toy was a great scholar he should be left in the hands of his peers. We thought the suggestion a good one, and decided to leave the matter with Bro. Winkler in our columns. Meanwhile, however, we felt at liberty to read what Dr. Toy said, and we have read it with care; and while we have not thought of taking part in the discussion, we must be allowed to express our astonishment at the weakness of his pleas and his philosophy, not a theologian, to suppose that which has been revamped and then exposed a thousand times over. If we are not mistaken we can show his whole series of objections in one form or another in books and reviews written before Dr. Toy was born;—written by not very great writers at that. Those gentlemen who have appeared for the defense of Dr. Toy were nearer the truth than they meant to be when they said that "he has no theory of inspiration." If he has a theory he has failed to show it; but what business has any man to teach young preachers any branch of theology or any department of biblical criticism, who has no theory on the subject? One of the surest marks of an errorist is to find him ready to remove existing theories while he offers no theory as a substitute. Infidelity never fails to bear this mark. Now understand us, reader, we do not charge any one with being an infidel, but we do charge that to deny a literal, historical, circumstantial inspiration of the Scriptures, is the first step in infidelity. There is no infidelity anywhere without this first step, and he who takes that step, will ensnare another. However, we are treading on forbidden ground and must stop.

R.

## CUT AND DRIED.

"Will not the programme published for our Convention in Greenville have too much of the 'cut and dried' aspect? It strikes me so."—J. W. J. The above extract from a private letter is in keeping with the position taken by one of our pastors in this State recently, when he said, "I think I shall not go to the Convention this year. I do not think that programme can be worked out." We trust that this feeling is not extensive. We should not condemn anything devised by our brethren until we see it tried. We have never been very sanguine of the plan. The programme as arranged by the committee is splendid; it will prove to be a grand success, and we trust that it will, if wisely managed it will give something more of system to the work of the Convention, and it is believed that the committee allows ample time for all to be heard who may have something to say. Let us give the new order a fair trial. It is easy to allege objections to anything. We expect to see a large gathering at our next Convention, and wish that we may witness the triumph of the plan.

R.

## REV. HENRY INZER.

We very much regret to hear of the death of this venerable and great man, who died at his residence in St. Clair county on Sabbath night, 25th of April, with typhoid fever, at the age of 81.

Bro. Inzer came into our State from Georgia many years ago, and settled in the community where he died. He has carried through life the name of a man of unbending rectitude, unswerving Christian character, and a good minister of Jesus Christ. He was the father of the Hon. J. W. Inzer, of Ashville, and of the wife of the Hon. John Henderson, of Talladega, and of other worthy children. His old age was serene, and his death peaceful. The companion of his youth still lives. She feels overwhelmed in bereavement. We extend to the entire family our sincere condolence.

## REV. MADISON HENDRICKS.

And here we are reminded that there only appeared in this paper a bare mention of the death of Bro. Madison Hendricks, of the same county and of the same association, the Cahaba Valley, who departed this life several months ago. He was one of our oldest ministers. He and Bro. Inzer were intimate friends and companions in labor for the cause of Christ. Our own intimate acquaintance with Elder Hendricks commenced in Turkeytown valley in 1855, when it was our happiness to receive him into the Lebanon church, of which we were then pastor, on a letter and credentials from an Anti-missionary church. We cannot forget that occasion when he and we sat up all night discussing the differences between the Missionaries and the Anti-missionaries, a month before he united with us. We were then a tyro, and he was in the prime of his manhood, and of course in argument and in proof texts he got the better of us easily, for he could quote Scripture endlessly. We were astonished on our next visit to that church when he met us in the yard of the church and said, "My young brother, I am ready to go with you, and have come here to-day for that purpose." He and his excellent wife and daughters were received that day. Among the many good things that may be said for Inzer and Hendricks, we take delight in mentioning the fact that they reared most interesting families;—children of pure life, sound Christian sentiment, and successful in life's relations and life's duties.

R.

## IMPATIENCE WITH STATE MISSIONS.

We are not certain that we understand our brethren. What will they have done? What do they propose? Is it meant that we shall abandon State Missions? If so, what then? Shall we again attempt to do the work through the Home Mission Board of the Southern Baptist Convention, and through Associational Missions? Or is it meant that we shall not attempt to do the work at all? We should be satisfied if the Home Board and the Associational Boards could do it more successfully. We have no opposition in our feelings to any of these agencies, and should regret to see them abandoned. Yet we think they have had a fair trial, and would be slow to believe that they could ever accomplish the Mission which was contemplated in the creation of the State Board.

For one we are perfectly willing that the wisdom of our brethren in the approaching State Convention shall thoroughly overhaul this enterprise, and show us a more perfect way. Our heart has been in this work, and it still has our confident expectation. Nor can we admit that it has not produced happy results. But we are willing to lay it down for something better. Shall we have it?

R.

## FIELD NOTES.

—Bro. J. H. Rowell, of Jefferson, Texas, writes: "I am more than ever in love with your paper. I hope never to love it less. Our church is still without a pastor."

—Drs. Winkler and McIntosh passed through Selma Monday on their way to the meeting of the Southern Baptist Convention. They were joined at Selma by Dr. Cleveland.

—Our paper still comes filled with useful and interesting matter. We desire that every Baptist family in the State may become readers of it. —Jno. G. Lowry, Clement's Station.

—The church at Marion has enjoyed a precious revival season. The meeting closed last Sunday night, Forty-six have been baptized and four received by letter. Others await baptism. A larger proportion than usual of those received were males.

—The Collinsville Post says: "Rev. Bailey Bruce, while at prayer last Sunday, at Gravel Hill church, was taken suddenly with a stroke of paralysis or apoplexy, and was speechless for some time, but was glad to learn that he recovered from the shock that evening and is now as well as usual. He is spoken of as a fine preacher who is liked by all that know him."

—Bro. J. D. Garrard, Pine Level: Yes, we can furnish you with as many copies of Dean Stanley's pamphlet as you want, or you can procure them from Ward &amp; Drummond, New York.

—Sister Waldrop, wife of our beloved pastor, Rev. A. J. Waldrop, died Tuesday morning at a few minutes past 3 o'clock. Her obituary will appear in the ALABAMA BAPTIST as soon as it can be prepared. We are all very sad and feel that the whole denomination join us in extending our sympathies to Bro. Waldrop in his sad bereavement.—R. W. Beck, Wood's Station, April 30th.

The following note is from the Montgomery Advertiser of Saturday: "Dr. J. B. Hawthorne is in the city. He is just out of a thirty days' protracted meeting in his church at Richmond, where he has baptized forty converts; among the number are his two sons. We are glad to announce that his late charge here, as well as his many other friends, will have the opportunity of hearing him again, as he will preach both to-morrow morning and evening in the First Baptist church."

—Bro. J. I. Stockton has recently visited our community as evangelist. We are delighted with him. He is well-known to be a very zealous worker in our Master's vineyard. We pronounce him the man for the place. Though Bro. S. is doing all he is able to do (and that is much good) yet his field seems to us to be entirely too large, and his task much too arduous, for any one missionary to work up to anything like well-organized Christian thriftiness. We are glad that Bro. Wilcox has headed our cry for help, and we feel assured and much encouraged that we will have it.—J. Bunyan Kilpatrick, Newburgh, Franklin Co., April 26th, 1880.

—Rejoice with us over the result of our "meeting," which, after continuing three weeks, was closed last Sabbath. God has honored the faithful and earnest prayers and labors of our pastor and his flock, and has given us "souls for our hire." Forty-six have joined our church by baptism and four by letter. There are a few yet awaiting baptism, who have been received as candidates for it; also a few who have not applied for membership in our church, but who will do so soon. Several have been converted who will connect themselves with other denominations. Quite a number of the accessions to the cause of the Master were from the "Judson" and "Howard." We thank God and take courage.—Wm. H. Fiquet, Marion, May 3rd.

—The meeting closed yesterday at Evergreen. Forty-one were added to the church. There were some remarkable conversions. Three men over fifty years old were received, and nearly all those received were grown, there being only five or six under fifteen. The enthusiasm was unabated when we closed. It was thought by some that all the unconverted persons in the community would have become Christians had the meeting been continued another week. We were compelled to close as we are to be at Troy next Monday to help Bro.

be forgotten by the people of Evergreen. He left last Friday contrary to the wishes of all. Bro. J. E. Bell, former pastor, aided us this week. It is needless to say that he was already much loved by the people. Pray for us at Troy, brethren.—B. H. Crumpton, Greenville, April 30th.

—The sad information comes to us through a brief notice in the Iron Age, that Bro. A. J. Waldrop has lost his beloved partner. She was buried on the 25th ult. at Ruhama. Mrs. Waldrop has been for years in feeble and failing health, and no doubt our esteemed brother has been to some extent prepared for the bereavement he has now experienced. Yet there is no preparation that can mitigate the sorrow of such a calamity, and even the cares demanded by the condition of the cherished and patient sufferer will now make her absence the more keenly felt. A part of one's own being is committed to the grave when a loving heart consigns to earth the wife of his youth, the counsellor of his manhood and the devoted mother of his children. To our afflicted brother we extend our tender sympathy. In this painful trial may he find the consolations, he has extended so often to others, effective in soothing his own wounded heart, and in this case so much the more effective from the assurance that the loss is only for time, while the gain and the re-union will be for a happy eternity.—E. T. W.

—The Scottsboro Herald says: "On last Sabbath, on his return from church in a state of perspiration, Rev. J. J. Beeson found a swarm of his bees out of their hive, and, on attempting to live them, was literally covered, head, face and eyes, with the exasperated creatures, and before relief could be afforded him his life was endangered. Their poisonous stings were inserted in every place accessible. The family ran to his aid with buckets of water and threw it upon him, and with burning cloths and smoke, at last succeeded in relieving him of the presence of his infuriated assailants, when spirits of turpentine and coal oil were applied, and Dr. McCord was summoned. No correct estimate of the number of wounds inflicted could be made. Mrs. B. states that some one estimated the stings combed off his scalp and out of his hair at 500. We visited Mr. B. late in the afternoon, and found him very cheerful and seemingly happy that matters were no worse." We sympathize with Bro. Beeson and sincerely hope that nothing serious will result from his misfortune.

—Concerning the Service of Song for use in Baptist churches, the Professors of Newton Theological Institute say: "Having examined with some care the 'Service of Song,' we take pleasure in expressing our opinion concerning its excellence. The hymns are wisely selected. The poetry is elevated, rugged and chaste. They have had in mind the needs of the great congregation. And these needs have been met and supplied. Familiar hymns, which have endured

the test of time, are faithfully retained. New ones of a high order are introduced. Especially worthy of note is the large class of what are termed doctrinal hymns. Fearless in tone, yet catholic in spirit, there is a martial air in many of them which recalls the songs of the Covenanters. Those pertaining to the character and work of Christ are remarkably exhaustive in number and rich in expression. Nor do we deem it a minor excellence that verses which have been frequently omitted are here restored, and, in most cases, in the exact language of the author, greatly to the improvement of the hymns. The fact, too, that the name of the author, and the date of the composition of the hymns, are appended to so many hymns, will ever be fruitful in suggestion to the lover of sacred lyrics. As to the tunes accompanying the hymns, they seem to us to be eminently adapted to express the spirit of the hymns. Familiar tunes are numerous. The new ones are not difficult, and many of them are the productions of the old masters in music. The selection of chants is very choice. The book, as a whole, cannot but prove an efficient aid to congregational singing, and an educator to our people in the Service of Song."

The chief articles are political, relating to the morality of Radicalism, the present political issues in England, the politics of European nations, and the views of the Trilce Consort upon England's relations with the continental powers. Besides these are articles on Norway, Proprietorship, the Afghan War, Life in Queensland, &amp;c. An instructive and interesting number.

District Meeting.

The first district of the Tuscaloosa Association will convene with Bethel church, near Coaling, on the A. &amp; G. S. R. R., on Friday before the fifth Sunday in May, 1880.

Elder W. L. Cochran to preach the Introductory sermon; Elder T. M. Barbour, alternate.

A question for discussion: What course shall be pursued with those members of Baptist churches who affiliate and what with those who commune with Pedo-Baptist denominations? W. F. Woodson to open.

2nd. How may the prevailing differences of doctrine and practice among our Baptist churches be best remedied and how avoided in the future? D. A. Flournoy to open.

Jno. G. Lowry.

## Letter from Union Springs.

Bro. Editor: The spontaneity and liberality with which the Union Springs church responded to the call of Dr. Wharton for contributions to the annual support of the Southern Baptist Theological Seminary is having a happy influence on the surrounding churches.

Sardis, a small country church and by no means wealthy, contributed at my last appointment to the Seminary over three hundred dollars. It was indeed a substantial offering made by a noble and devoted band of Christly men and women.

Last Saturday I preached to the Midway church, after which I presented the claims of the Seminary and received in cash and notes over one thousand dollars; which is the largest contribution I have ever secured, made by a church of no larger resources. Dr. Wharton has awarded to Union Springs the banner, but I willingly yield it to Midway. Though he has not equaled us in money, I am forced to confess has surpassed us in liberality. The membership of this church is large-hearted, generous and cultured. Not a few of the women are noted for their piety and intelligence.

The church is being rapidly developed under the pastoral charge of the amiable and laborious Rogers. The church and community are warmly attached to him. He has administrative ability and social qualities that are destined to make him one of the best of pastors. He has fine prestige as a preacher, is modest and studious and will be sure to make his mark in the ministry.

I met while at Midway Rev. J. Stratton Paulin with whom time deals kindly. He was looking as fresh as a new rose, and as pleasant as May.

I go in the interest of the Seminary next Sabbath to Troy where I expect to receive a liberal contribution. The church here is moving grandly forward. The congregations are large and attentive, and the Sabbath school is rapidly increasing in numbers. The outlook is hopeful and encouraging. We have nearly completed our organization which when finished will embrace a committee on every denominational enterprise to which we stand related. "The ALA. BAPTIST" and State Missions will receive special attention.

I am glad after years of absence to be in the State again. I am proud of the State, proud of her Baptist institutions, proud of my church, proud of the people of Union Springs, and after my weary pilgrimage I pray that it may indeed prove Alabama to me until called to meet the darling one, who now sleeps beneath the prairie sod of the "West," in the home of everlasting rest. Yours affectly, S. A. Goodwin.

Union Springs, April 30th, 1880.

No pain, no palm; no thorn, no thorn; no gall, no glory; no cross, no crown.—William Penn.



From Ashville.

**Bro. Renfro:** The morning of the second Sabbath in March, like the time when you were with us on that laborious centennial tour, when you remarked that you were "tired out," was indeed a dark and gloomy one. The rains had fallen heavily the night before and the waters were higher than they had been since the time above named. Indeed the inclemency of the morning seemed to furnish "a law" excuse to stay away from church as so easily framed. But conferring "not with flesh and blood," the foot of the eminence upon which the Ashville Baptist church is situated was soon reached, and as we ascended the hill, and heard the Sabbath school songs and saw that a goodly number had made their way through the inclemency of the morning, we thought that for twenty-four years as a pastor we had made a point never, if possible, to disappoint a congregation, and now we would renew that vow; for we had felt a little disposed to remain at home. But thinking of the faithfulness of deacon R. Hodges the thought was, we would at least meet him there as the word fail is seldom known to him. And how much do such brethren encourage the poor minister and others to be faithful! And how important is it that the pastors of our churches and teachers of Sabbath schools should make it a point to be on hand at every appointment! Our pastors would do well to look and see if their negligence is not in part the cause of many vacant seats in their churches. Go, and the faithful few will be there who should not be discouraged but encouraged, and these will gather others, and thus the good work will go on. The preacher should take for his motto, "God helping me, I'll be there." And if Bro. West does cast this into the waste basket, and some of our brethren or sisters, who, if they have not like Elijah slain themselves down to sleep under a juniper tree, yet have fancied excuses about the farm or store house, or have some masonic meeting to attend or some place to go beside the church and are not found at the church where they have pledged themselves to go, we beseech them to think and go every time; pray and work, and God will bless them and their churches.

Friday before the third Sabbath in March the waters were still higher than they had been here for years. But we must go to Ferryville church, eighteen miles from us, and immediately we met a brother—"What!" says he, "not going to Ferryville this sort of time?" Yes, we have started and intend getting there if possible. You have ridden that far and farther to attend to matters of less importance, and why should I be less diligent in the first of all causes? The brother said, "Well, I suppose you are right." So once went thinking that if our brethren carried that energy into our church work which they have in other things, there would be but few absent at our church meetings, and despite wicked men and demons of darkness, the cause of truth would triumph and the world be converted to Christ. We went on until within three miles of Ferryville we met a member of that church who had started to visit his daughter about ten miles distant. He said, "I thought I would not miss a meeting of our church this year, but thought the waters so high that you would not come down." Yet he had the high waters to cross to reach his place. "Church members and ministers should be in earnest in the work of the church," said we. Ferryville was reached and the faithful few were there, and we thanked God that we had reached the place. We tried to preach from the text, "And they shall be mine, saith the Lord of hosts, in the day when I come to make up my jewels." But we went from the stand to the bed—and such kindness! One could not be sick long with such attention if that would always relieve. Thanks to Sister Truss and her daughter, and Dr. Davis, for such attention.

Bro. Law was immediately sent for and he came and preached next day one of his most excellent sermons, as all said that we heard speak of it. God bless Bro. Law and his afflicted wife. Bro. Law is a valuable accession to any community as a preacher, teacher or citizen. Sound instruction characterizes his sermons in the pulpit and his teachings in the school room.

Everybody is becoming more and more pleased with the ALA. BAPTIST. Your's and Dr. Winkler's editorials are well directed, and Bro. West is most assuredly managing the publisher's department well. Well done, brethren; go on, and we will follow.

Ashville, Ala., April 6th. M.

are not Sunday Schools sustained? Opened by J. W. Inzer and followed by general discussion from any who wish to speak on the subject.

Dear brethren, we earnestly request that you give us your presence at this meeting.

Heretofore we have had no representation from the churches. We hope that you will take notice of this and give us your help. We wish to counsel together. "In the multitude of counsel there is safety." Our brethren feel interest enough to organize their schools, but they have no system enough to sustain them, and we wish to counsel together about the matter. We wish to unite. In unity there is strength. What our Sunday School cause needs is organization, and we cannot effect this until we unite. "United we stand; divided we fall," can be as truthfully applied to a spiritual as to a political undertaking.

JNO. N. MONTGOMERY.  
Ashville, April 26th.

**Gulf Coast Association.**  
A VISIT TO NEW ORLEANS.

**Bro. West:** The Gulf Coast Association met with the Coliseum Baptist church in New Orleans, April 23, 1880.

The introductory sermon was preached by Dr. W. S. Webb, President of Clinton College, Miss.

Bro. J. O. B. Lowry was re-elected moderator, and presided with his usual ability, dignity and brevity. He is a very young presiding officer. Bro. Richmond was re-elected clerk. He is a church officer.

The churches and Sabbath schools were nearly all represented. The usual business was done with dispatch, and the session was most pleasant and harmonious.

The transit from Mobile to New Orleans by railroad is nearly equal to a fine boat ride. You cross much water, and the Gulf coast is in sight much of the way.

April is a nice season in which to visit the Crescent City. I made a tour of the city, visiting all the places and things of interest. I was much pleased, enjoying the look on Venice very much indeed.

I was assigned to the house of Bro. J. C. Bush and lady. This was specially pleasant, because, in addition to the superb entertainment, I was acquainted with our excellent brother Bush, and his most accomplished lady was, during my college course in Marion, one of my little school girl friends and acquaintances. I also met her most estimable sister, Mrs. Reynolds, who also lives in the city. I had the pleasure on Sabbath, to assist in ordaining her husband, our good brother Reynolds, a deacon.

Mrs. John Morgan Smith, daughter of Eld. Duncan, of Talladega, having seen us in Talladega during her summer visits there, came round to Coliseum, Sabbath at 11 o'clock, to hear us on "The Voice of the World." Mrs. S. is a Talladega friend—a very pious and a very talented lady.

Coliseum Place church is a magnificent building, and well arranged. It has a membership of two hundred and fifty—a noble, working band of brethren and sisters. About twenty have been received by letter and baptism since Bro. Lowry became pastor.

Bro. Lowry is much loved by the people, and much encouraged in his work. On Sabbath night, I had the pleasure of hearing this talented and eloquent brother preach, Subject, "Church building;" text, "Peter, Rock," &c. The sermon was a masterpiece. I did not agree with made, yet, as the exposition of that text is rather a hard and Rocky business, I yield the floor to Bro. Lowry.

I will write you of things in Mobile ere long. J. C. WRIGHT.

**Ministers' and Deacons' Meeting.**

**Ed. Ala. Baptist:** I am requested by the chairman of the arranging committee, to send you the programme of the next Ministers' and Deacons' meeting of the Central Association, for publication. The following are the subjects to be discussed.

1st. What should be done with a deacon who subscribes to his pastor's support, and never pays; or who refuses to contribute?—Discussion to be opened by Elder A. G. Rains.

2nd. How can we best promote the Sunday school interest in the churches?—Discussion to be opened by Elder O. C. Swindell.

3rd. What are the duties of a deacon?—Discussion to be opened by I. W. Suttle.

4th. What is the Scriptural plan for raising contributions for church purposes?—Discussion to be opened by Elder J. M. Johnson.

The meeting will be held with Union church, Central Institute, Elmore county, commencing on Friday before the fifth Sunday in May next: Ministers, deacons, and as many other brethren as can, are cordially invited to be present.

J. L. THOMPSON.  
Loraine, April 20th, 1880.

**Ordination.**

**To Whom it May Concern:** This is to certify that on the 21st of March, 1880, Eld. G. H. Smith was called to ordination by the Missionary Baptist church at Ebenezer, by said church, Eld. G. H. Smith was presented to the undersigned presbytery for examination, who cordially received him, and after being examined by said presbytery, and being found orthodox, or sound in the faith, they then proceeded to ordination, after the Apostolic order, by prayer and laying on of hands of the presbytery. We as a church and presbytery, send Eld. G. H. Smith, clothed with all the power of a bishop, or pastor of the Baptist church, to preach the Gospel wherever God in his providence may call him, and may the angel of God go before him, and open an effectual door for the preaching of the Word. Amen.

C. B. WILKIE,  
C. A. GWEN,  
WM. BRADFORD,  
Presbytery.

**Sunday School Convention.**

**Dear Brethren of the Central Valley Baptist Association:**—Do you not remember that at the last session of our Association a Committee was appointed for the purpose of organizing a Sunday School Convention? This Committee has called two meetings, one at Bethel church, the other at Ashville, fifth Sunday in November, 1879, and February 1880, and Saturday before. We have now a meeting appointed to be held at New Hope church on the fifth Sunday in May and Saturday before.

At our last meeting in Ashville the following persons were appointed to select subjects and speakers for the occasion: H. E. Harris, J. S. E. Robinson and J. N. Montgomery. The following is their programme:

Saturday morning, 10 o'clock. What relation does the Sunday School cause sustain to the church? Speakers, R. W. Inzer and L. L. Law.

Saturday evening, 6 o'clock. What agencies are best calculated to elevate the standard of the Sunday School cause? Speakers, H. E. Harris and J. B. Roberson.

Sabbath morning, 9 o'clock. What is the most efficient method of Sunday School instruction? Opened by J. W. Montgomery, followed by short discussion from others who will take part.

Sabbath morning, 11 o'clock. Why

**Andrew's Bazar for May**

is laden with facts, hints and items about dress that will make it welcomed by the ladies. This enterprising journal has a chapter for its designs in ladies' fashions. In addition to the department devoted to the bazaar, the literary features of the May number are the good. Andrew's Bazar is published at the low price of \$1 per annum, and every subscriber is presented with a copy worth of Paper Patterns. W. R. ANDREWS, Pub. Tribune Building, New York.

**Advertisements.**

**R. C. KEEBLE & CO.,**  
—WHOLESALE—  
Provision Merchants,  
ALWAYS KEPT  
Heavy Stocks at Bottom Prices,  
SELMA, ALABAMA.

**Notice.**

**ST. NICHOLAS HOTEL,**  
BROADWAY, NEW-YORK,  
will make a special reduction of  
Fifty Cents Per Day,  
from its regular tariff to such readers of  
"THE ALABAMA BAPTIST"  
as will present this notice on arrival within  
ONE HUNDRED DAYS FROM THE DATE and  
remain one day or more.

**ALABAMA NEWS.**

The Coosa county grand jury recently found 16 true bills.

Centerville, Bibb county, has 63 inhabitants and five groceries.

Tuscaloosa Times: River rose to 47 feet yesterday, April 27th.

Cullman Tribune: The storm on Sunday night blew down many fences.

Demopolis News: Some cotton was killed in the canebrake by the late frost.

Birmingham Observer: The Episcopal Convention is in session this week, here.

Two mules belonging to Hon. J. T. Harris, of Lee county, were killed by lightning a few days ago.

There are fifty-one candidates for county offices announced in the Scottsboro Citizen for Jackson county.

Correspondents of the Jacksonville Republican state that the recent frosts killed nearly all the fruit in Calhoun county.

The grand jury of Hale county, after a session of two weeks, adjourned on Saturday. Forty-four true bills were found, the smallest number for several years.

Grove Hill Democrat: A very severe wind storm passed over this place last Friday morning, blowing down a great deal of timber and fencing and some buildings.

Scottsboro Citizen: The storm at or near Paint Rock station in this county, last Sunday night, blew over a house, and killed two children, of the family, name of Edwards.

Marion Standard: A collision occurred on the A. & C. R. R. just beyond York Station on Sunday afternoon. The engine of the extra train was wrecked, and two negroes badly injured.

Selma Times: Mr. Oberndorf's residence was struck by lightning last Thursday during the heavy rainfall, and we regret to learn that Mr. Oberndorf received serious injury from the shock.

Opelika Observer: We understand that Mr. Geo. Marable, who has not been heard of since the surrender at Appomattox, has recently arrived at Lafayette. This is almost like one rising from the dead.

Eutaw Whig: We regret to learn that the stable of W. L. Powers, Esq., of West Greene, was struck by lightning, during the storm of Monday morning last, and all of his horses (four in number) killed outright.

Scottsboro Citizen: We learn that on Monday last, at Larkinsville, in this county, Mr. Parkhill was shot in the face with a pistol by Mr. Carter. As the case has not yet been judicially investigated, we refrain from comment.

Prattville Signal: It is estimated that it will require one hundred bales of cotton to pay for the clocks sold in Autauga county during the first six months of 1880. So much to the credit of crop lien laws and waive notes.

Eutaw Mirror: At Akron, Hale county, a few days ago, a negro man was whipping his wife when her own father interfered to protect her. The husband struck the father on the back of the neck with a stick and broke his neck, producing instant death.

Roanoke News: From the mail carrier on the Arabacooche route, we learn that on Friday morning, the 23d inst., Mr. Edwards, of Edwardsville, Cleburne county, was struck by lightning and instantly killed. He was one of the oldest and most substantial citizens of the place.

Last Tuesday morning just before day a fire was discovered at Greensport, by which the warehouse of the Sidney P. Smith and Georgia and Alabama line of steamboats and the storehouses of David Ayer and Samuel Herld, of Greensport, were destroyed. Loss about \$5,000.

Union Springs Herald and Times: Attorney-General Tompkins has written to the Superintendent of Census at Washington, giving it as his opinion, that an officer under the State government of Alabama not accept the position of enumerator, or any other office of profit under the United States.

Gainesville Reporter: Henry Emory, the negro who killed an Indian in this place on the 1st day of February, 1879, was convicted of murder in the first degree, at the last term of our Circuit Court, and sentenced to the Penitentiary for life. Solicitor Coleman and L. D. Godfrey, Esq., represented the State. He was ably defended by Messrs. Jolly & Walker.

Prevent crooked boots and blistered heels by wearing Lyon's Patent Metallic Heel Stiffeners.

ALEX. RICE, at the Grangers' Store, Selma, Ala., is offering extraordinary inducements to customers. Mr. Rice announces his purpose to close out his stock of Dry Goods, Notions, Boots, Shoes, &c., and will make it to your interest to purchase from him.

We take pleasure in inviting the favorable attention of our readers to the advertisement of M. Canning & Co., who are among the largest dealers in Wagons, Carriages, Buggies, &c., in Central Alabama. We most cordially recommend them to any who may desire to purchase anything in their line.

By always purchasing none but the very best material, W. T. Blackwell & Co., have succeeded in building up the largest Snuff and Tobacco trade in the world, as their return to the U. S. Government show, exceeding the combined products of any ten of the largest Snuffing Tobacco Factories in existence. If you desire tobacco, delicious in flavor, superior in quality and excellent in strength, buy only BLACKWELL'S FRAGRANT DURHAM BULL SHOOTING TOBACCO. None genuine without the Bull on each package.

**DIED.**

Died, of paralysis, near Alexandria, Calhoun county, Ala., on the 24th of Feb., 1880, Mrs. Selma Woodruff, wife of Bro. Menger Woodruff, aged 60 years.

Sister Woodruff was born in Spartanburg district, South Carolina; was married in 1832, at which time she connected herself with Cedar Shoals Baptist church. Soon after they moved to Calhoun county, Ala., where she has lived the greater part of the time since; uniting with the Mt. Zion Baptist church, of which she was a consistent member to the time of her death. Her husband was quiet, her disposition cheerful, and her piety unobtrusive, thoughtful and fervent. She was never heard to speak unkindly of any one. She leaves one son and her husband, with whom she had journeyed happily nearly half a century; to mourn her loss.

Alexandria, Ala. E. R. 1P

**Mrs. Susan M. Cobb.**

Mrs. Susan M. Cobb, wife of W. J. Cobb, was born the 19th of Feb., 1851, and departed this life the 4th of April, 1880, at 7 a. m. She was baptized in July, 1866, and died in the faith. Our good sister had kept her bed for a long time—about one year. She lay on her bed and conversed with her God all the time when awake. She looked to God for every good and perfect gift. She became reconciled and willing to go to meet her Savior. I went to see her several times while she lay sick, and she always seemed happy and waiting to go to meet Jesus. I have no doubt it was all with her. She had all of the appearance of a faithful sister to her last moments here below. No one who knew her from a child could bring up against her. The day before she died she talked a great deal to all around her. She said she would not live much longer, and said she wanted to meet her family in Heaven, where there shall be no parting, but singing praises to God for ever more. She was rational to her last moments. She talked of her future happiness with Jesus. Our good sister left three children and a mother and husband to mourn her loss. Mr. Cobb grieved for the loss of his wife; but it is a consolation to him to know that she is out of her troubles, pains and sickness, and happy in the joys of the Lord. A while before 7 o'clock some one asked her if she wanted water of salvation where I shall thirst no more. When some one asked her if she did not want to keep her hands under the cover, she replied, "No, I do not; I will be colder than the moon." Then she asked her friends to sing a hymn for her, and her friends asked if she had any choice. She said, "Sing 'There is a land of pure delight.' And she heard the hymn through to the last stanza. And then she drew out her hand and said, 'I bid you all farewell; my Lord and Savior waits for me to go.'"

And then she crossed her hands, And closed her eyes, And went to sleep in Jesus' arms, And he bore her away to the skies.

D. L. WRIGHT.

**Subscriptions Received.**

Mrs. C. Compton, \$2.00  
Rev. W. S. Rogers, 2.00  
A. W. Bell, 5.00  
N. B. Williams, 2.50  
A. R. Scarborough, 4.50  
I. W. Suttle, 2.50  
J. O. King, 2.00  
Rev. L. W. Duke, 2.50  
Dr. J. D. Renfro, 2.00  
Rev. T. M. Bailey, 25.85  
M. M. Guin, .50  
B. C. Pressley, 2.50  
J. K. Ryan, 1.25  
W. B. Crumpton, 33.00  
T. L. Houck, 1.00  
M. Woodruff, 2.00  
J. S. Payne, 2.00  
J. S. Dill, 2.50  
Miss A. M. Peters, 2.40  
O. Mullins, 1.00  
W. S. Basinger, 2.00  
W. H. Patterson, 8.00  
John Mason, 3.40  
T. V. B. Moor, .50  
T. P. Gwin, 2.00  
F. C. David, 10.50  
W. J. Thornton, 7.00  
H. F. Yarbrough, .24  
M. G. Hudson, 2.00  
B. M. Smith, 2.00  
Wm. Denny, 2.00  
T. S. Haygood, 2.00  
G. R. Stamps, 2.00  
W. C. Mays, 2.00  
Mrs. H. A. Parker, 2.00  
W. M. Lee, 2.00  
J. F. Goodson, 2.00  
Mrs. W. D. Chiple, 2.50  
Rev. R. T. Wear, 8.50  
C. J. Miles, 1.00  
Miss E. Oliver, 2.50  
E. Y. Vanhoose, 2.00  
W. F. Martin, 2.00  
H. Hinson, 5.10  
J. H. Dickson, 2.50  
R. J. W. DeWitt, 1.00

**Appointments.**

REV. W. R. CRUMPTON  
Will fill the following appointments:  
Sunday, May 9  
Demopolis, Mon. & Tues. night, 10, 11  
Brown's Sta. Wednesday night, 10, 11  
Uniontown, Thurs. & Fri., 13, 14  
Oak Grove, Sat. & Sunday, 15, 16

REV. W. H. DEWITT  
Will fill the following appointments in Bethel Association:  
Hoboken, Thurs. night, May 20  
Nanafalia, Friday, 21  
Aimwell, Sat. & Sunday, 22, 23  
Shiloh, Monday, 24  
Dunning's H., Tuesday, 24  
Bethlehem, Wednesday, 25  
Flat Wd's Chrl., Thursday, 26  
Antioch, Friday night, 26  
Kleiden, Sat. & Sunday, 29, 30  
Jefferson, At night, 31  
Providence, Wednesday June 2  
Dayton, (Wed. & Thurs. night), 3, 4  
McKinley, Sat. & Sunday, 5, 6  
Bolling Springs, Wednesday, 9  
Concord, Thurs. & Fri., 10, 11  
Rehoboth, Sat. & Sunday, 12, 13  
Goose Creek, Tuesday, 15  
Friendship, Wednesday, 16  
White Church, At night, 17  
Bettis's, Thurs. night, 18  
Rural Academy, At night, 19  
It is likely the writer will be with Brother DeWitt on the 6th or 10th of June.

REV. F. M. CALLOWAY  
Will preach as follows, (D. V.):  
Smynna, May 1  
Bluff Springs, " 2  
Haymont, " 3  
Plymouth Hill, " 4  
Pilgrim's Rest, " 5  
Gordon, " 6  
Columbia, " 7  
Camp Springs, " At night, 7  
Headland, " 9  
Concord, " 10

**M. CANNING & CO.**  
Water St., Next to Jos. Hardie & Co., Dealers in  
WAGONS, DRAYS, AND CARTS,  
CARRIAGES, BUGGIES,  
BAROUCHES, PHATONS,  
MILBURN WAGONS,  
ROCKAWAYS, CHILDREN'S BUGGIES.  
As good as any in the market; every one warranted.

**May, June July!**  
ONLY THREE MONTHS!!  
During that space of time, the remainder of our Stock of  
DRY GOODS, SHOES and NOTIONS  
MUST AND WILL POSITIVELY BE  
SOLD WITHOUT RESERVE.

We are determined to quit the Dry Goods Business! We, unlike other houses, are not advertising

One or Two Articles Below Their Value,  
But are offering our ENTIRE STOCK, from  
BEGINNING TO END!  
At such Prices as none of our competitors can or will compete with.

**Grangers' Store,**  
ALEX. RICE.  
MERCHANTS can purchase several JOB LOTS at a great Sacrifice. Kid Glove Case, Cloak and Dress Stands for sale.

**THE PEOPLE'S MUTUAL RELIEF ASSOCIATION!**  
Mobile, Alabama.  
MOBILE, ALA., January 14th, 1880.  
STATEMENT.  
Receipts and Disbursements of the Mortuary Fund from date of organization:

Advance Mortuary Assessments, \$7,677.11  
Assessment No. 1, 694.99  
Assessment No. 2, 518.17  
Paid on death claim of P. P. Ostrander, 73.57  
Paid on death claim of J. A. Hickman, 1,445.70  
Paid on death claim of J. H. Estes, 5,000.00  
Balance in Bank to credit of Mortuary Fund, 4,961.00  
\$12,110.27

**NATIONAL COMMERCIAL BANK.**  
MOBILE, January 14th, 1880.  
This is to Certify, That the People's Mutual Relief Association has to the credit of Mortuary Fund the sum of Forty-Nine Hundred and Sixty-One Dollars, \$4,961.00.  
A. M. PUNCH, Cashier.

Proofs of Death in the case of W. T. Samuel have been received and approved. Payment of this claim (\$5,000.00) will consume balance of Mortuary Fund on hand, and assessment No. 3 has been made to provide amount necessary to be kept in bank to meet future losses.

Out of a total membership of 1821, only 80 certificates have been forfeited and a lost by death. The present number of members is 1737, and their certificates average \$3592.40. The success of the Association has exceeded our expectations, and the cost of your protection fully demonstrated all we have claimed for the cheapness of our certificates. Consider of a large increase of Membership in the year 1880, we bespeak your assistance in extending the benefits of the P. M. R. A. to your friends and neighbors.

Very Respectfully,  
K. O'KANDALL, Secretary. W. L. BAKER, President.

**ADVERTISEMENTS.**

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—WHOLESALE—  
Provision Merchants,  
ALWAYS KEPT  
Heavy Stocks at Bottom Prices,  
SELMA, ALABAMA.

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**C. W. Hooper & Co.,**  
WHOLESALE GROCERS  
—AND—  
JOBBER IN PROVISIONS,  
Water St., Selma, Ala.  
Merchants' Orders Solicited.

**German Millet!**  
IS the only annual hay making forage plant that can be relied on in the South to make a crop when sown as late as April or May. It matures in about six weeks after planting, and on good soil the yield of hay is very heavy. The hay is very nutritious, and is relished by all kinds of stock. It is also very valuable to cut and feed green. It is sown broadcast—about one bushel per acre. We are offering seed at the unprecedentedly low price of  
\$1.00 per Bushel.  
**YOUNG & PRATT,**  
Water Street, Selma, Ala.

**GARY & RAYMOND,**  
Wholesale Grocers,  
Water Street, Selma, Alabama,  
PROPRIETORS OF THE  
**"BOLTED SNOW"**  
BRAND OF FLOUR.  
Superior Inducements offered our Customers.  
We Solicit Patronage.  
**GARY & RAYMOND.**

Our Stock for the Spring and Summer  
**1880**  
IS NOW COMPLETE,  
AND WE CALL ESPECIAL ATTENTION TO AN ELEGANT LINE OF  
**FASHIONABLE DRESS GOODS!**  
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