





## Alabama Baptist.

SELMA, ALABAMA, MAY 20, 1880.

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EDITORS:  
E. T. WINKLER, - - - Marion, Ala.  
J. J. D. REXFORD, - - - Talladega, Ala.

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## DOES THE BIBLE CONTAIN THE CONSTITUTION OF THE CHURCH OF CHRIST?

Our young friends of the (Roman Catholic) *Morning Star* have concocted a curious reply to our article on the apostasy of Dr. Ragan from Episcopacy to Romanism. We insisted that this inquirer ought to have gone to the writings of the Apostles, in order to discover what sort of churches they founded, under the direction of the Head of the Church. And we asserted that "in view of these genuine and authoritative records it is clear that no such institution as the Roman Catholic church was known in apostolic days."

To this practical and sensible suggestion the only reply "the boys" can make, is, that these Inspired Records, which were given for the direction of the early churches and of the believers of all ages, are too obscure to be understood! For they say: "So there it is. After all the talk about 'history' and 'investigating the history of the Christian era' it subsides into the same old article of every one judging of the Bible for himself, a refuge where a new heresy lies hid in every word that is capable of two constructions."

It is a great pity that the young fellows who wrote this nonsense do not read the Scriptures—for their objection shows that they know nothing about the Oracles of God, which are given to be studied, believed and obeyed by all Christians. Our Lord's command is, "Search the Scriptures," John 5:39. The Bereans are commended by the Inspired Historian as "noble" "in that they received the Word with all readiness of mind, and searched the Scriptures daily."—Acts 17:11. And if it is objected that, here and there, the Scriptures contain things that are hard to understand, the reply is, that the great body of Scripture is plain enough to be comprehended by simple readers, and was intended for their use—for "fathers" and young men—and even "little children."—1 John 2:13, 14. And surely those people, who are expected to read and understand the wordy documents that come from the "circumlocution office" in the Vatican, should find it an easy task to understand the simple, touching narratives and popular letters which make up the New Testament.

There is one part of the Gospels that we would especially commend to the meditation of the doughty champions of the *Morning Star*. It is our Lord's warning against the ritualists and traditionists of his day, and not less against the same class now. Mark 7:13. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well do ye reject the commandment of God that ye may keep your own tradition."

••• Making the Word of God of none effect through your tradition which ye have delivered; and many such like things do ye. Could a more solemn warning be urged against the system of religion advocated by the *Morning Star*? And is not the protest of that journal, against the use of Scripture for the identification of the true church of Christ, an admission that its own church does not stand upon the Foundation that God hath laid in Zion? Rome repudiates the appeal to Scripture, because she is scriptural. Why else?

We might also upon another lesson, drawn from this protest against an appeal to Scripture. The

*Catholic Mirror* declares that Rome gives its people "the open Bible." The *Morning Star* denies that people the right to interpret that Bible. The denial in the latter case shows the sophistry of the pretension in the former. Rome gives the Bible (in some countries) to the hand, she denies it to the mind and the soul of the reader. It is an Indian gift, intended to be taken back!

So much for the main point. But we cannot deny ourselves the pleasure of giving the reply of the *Morning Star* to our statement, that "the church of Christ is not the church of the Middle Ages, but rather finds its examples in those obscure communities against whom Rome kindled the fire and drew the sword." The answer our young friends give to this historic allusion is one of the finest specimens of the Irish Bull, on record. They say:

"Therefore the Gnostics, the Manichaeans, the Arians, the Pelagians, the Nestorians, the Eutychians and other such sects must have been the true church. They were not obscure, indeed, but it was with them that Rome was always at war, though the fire and sword were on their side; for they, like Protestants, never amounted to anything unless when supported by a wicked and sacrilegious civil power. Yet these miserable heretics are now universally execrated even by Protestants."

These refreshing *Morning Stars* identify "the obscure communities" of church history with communities that were "not obscure," they find Rome's victims in those who had the fire and sword on their side, and who were "supported by a wicked and sacrilegious civil power," and they find that those whom Protestants now boast of, to be miserable heretics now universally execrated by Protestants! And then the lady inquires with delightful simplicity: "Where then were the obscure communities of disciples? Where were their universities, &c.?" Well, really, our young friends have started a puzzle harder to resolve than 13, 15, 14. They must find out for themselves the obscure men who are not obscure, and the dead martyrs who slay their executioners, and the saintly heroes whom Protestants honor and execrate at the same moment. We resign the puzzle to Jack Bunbury and the *Morning Star*. E. T. W.

## "FLATTERING TITLES"

Whether love of titles is a distinguishing characteristic of Republics or not, may be a question. It certainly is a ruling passion in America. The people who have no titles among us are the exceptions, for the liberality with which we confer these dignities is amazing. The American bar is populous with "judges," the pulpit with "doctors," and every department of secular life with "squires," "captains," "majors," "colonels" and "generals." The inquiry has been made: Where are the privates who fought in the late war? Did they not perish, to the last man? Only the officers seem to have survived. In all stations the same casualties seem to have occurred; the women have all died out, only "the ladies" remain; the lady of the house is "helped" by the "lady" at the washstand and the "lady" who presides over the pots and frying pan. These social improvements are so well established in common speech that the American patriot may claim that he is now a member of the selectest society under the sun.

Our Northern friends have contributed to this result by transforming a whole race, familiar with menial service and still engaged in it, into "ladies and gentlemen." The name indeed could not relieve the necessities of their condition or elevate their tastes, habits and pursuits, but this trifling circumstance did not lessen the pleasure of having the name. We were once amused by a colloquy with a stupid little African, who knocked at our door, requesting to see the lady. On being asked if he wished to see the mistress of the house, he innocently replied that he did not mean "the white woman, but the lady in the kitchen."

Our secret and other societies are also very helpful in multiplying American titles. The venerable hierarchies of Judaism and Heathenism have been laid under tribute to furnish suitable appellations for the presiding officers, the secretaries, treasurers and ushers of this or that brotherhood; the feudal ages have been forced to resign their proud names to a new order of nobility; and societies, established for mutual insurance or mutual improvement, have invested their meetings with the ceremonials of courts, and decked the persons of their officials with the badges of temple service and imperial rank. The anomaly is sometimes very striking. On one occasion a tuxedo and gaiters marched in a procession through the streets of Charleston, bearing upon his capacious person a Bible, on which was inscribed in large letters, "Holiness to the Lord." The Bible did not contain the object of the man's worship, but every one confessed that the good book lay just upon the shrine of his perpetual idolatry.

try. His heart was not there, but thereabout. And under how many obligations our colleges, many of them, are laying the title-loving American! Gen. Grant has been created a Doctor of Laws, although he knows as little about law as he does about theology. Recently the California college at Vacaville, having no graduating class to confer diplomas upon, gave the degree of Doctor of Divinity to two of its Trustees, who are now practically out of the ministry, one being a clerk at the Mint, the other a general baggage agent on a railroad. We hope that these brethren enjoy the distinction, but for our part we would prefer, in such a case, to have that which the eccentric English minister, William Hinton, adopted. He said that he could not get M. A. for want of learning, or D. D. for want of cash—£14 being required—and so he took S. S. sinner saved.

The Evangelist Moody has gone to the anti-Republican extreme of rejecting all titles whatever. He said to a St. Louis reporter: "Don't put me down 'Reverend'; I'm no preacher; I'm only a layman; call me Moody, without any Mr." We don't understand this. What is the Republic coming to, when a free-born American citizen refuses to have any title at all? E. T. W.

## DR. GRAVES—HIS POSITION.

Referring to the late discussion between the *Mississippi Record* and ourselves on the position of baptism in the matter of connection with the church of Christ, and seeing that we were not familiar with his views on this subject, Dr. Graves states his position as follows:

I. That a Christian church is a local congregation, and complete in itself.

II. That, under Christ, each church is absolutely sovereign and independent.

III. That to each church Christ committed the sole guardianship and control of the ordinances,—preaching the Gospel, and administering baptism and the Lord's supper.

IV. That no semblance of ecclesiastical authority can be exercised save by a local church.

V. That each local church is invested with all ecclesiastical power, and by each local church alone,—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members.

With our own construction of these articles we most heartily endorse them. It is likely that we could not embrace everything that Bro. Graves would assume under these several heads, but as we understand them, or rather as we would explain them, we can take them as pure gold. Let us notice them particularly.

"I. That a Christian church is a local congregation, and complete in itself." This is true provided it be a complete church. But in order to be a complete church it must have the material, order, ordinances and officers prescribed in the New Testament for a church of Christ. We think that a church of Christ may be incomplete, and that many of our Baptist churches are not up to the New Testament standard in order and officers. But we are quite satisfied with the proposition "that a Christian church is a local congregation." It is not something commensurate with the State or nation as "the church in these United States," or "the church in Alabama," but the church at this or that place, and "the churches in these United States" or "the churches in Alabama." We do not read in the word of God of the church of Judea, or the church of Asia, but we do read of "the churches of Judea," and "the seven churches of Asia," and so of the "churches" in many other States or provinces. There is no such thing as "the Baptist church in Alabama," or "the church of Christ in Alabama," in any organic or visible sense, but there are many churches of Christ in Alabama, and these are just so many "local congregations."

"II. That, under Christ, each church is absolutely sovereign and independent." A church of Christ in its relation to Him is a pure monarchy. Jesus is the Sovereign, the Lord, the Head. In itself, as relating to itself, it is a pure democracy, and the only pure democracy on this earth—so far as we are informed. And yet, while we regard it in its own character and work as an absolute sovereignty, we would not carry this "absolutely sovereign" idea so far as to supplant the authority of Christ in his church, nor so far as to destroy the liberty of the church itself, nor so far as to disrobe the ministry of all authority.

"III. That to each church Christ committed the sole guardianship and control of the ordinances,—preaching the Gospel, and administering baptism and the Lord's supper." It is easier to affirm this than it is to prove it. We have ever held that the Great Commission, "Go ye into all the world and preach the Gospel to every creature," was given to the church and for the church in her

completeness, for in the then imperfect state of church development the Apostles wherever found were the acting visible church of Christ, and any one of them had all the authority which afterwards in the New Testament was left with the churches. But when we assume this we must not forget that they were ministers, that they were officers, and that they left in the word of God provision for the perpetuation of the ministry, not independently of the churches, but in the churches; a ministry under the call of God first, and under the appointment of the churches secondly; and when thus called and appointed or ordained they are clothed with authority to preach the Gospel and administer ordinances, and to carry this authority and plant Christianity in the regions beyond.

"4. That no semblance of ecclesiastical authority can be exercised save by a local church."

If this is meant to teach that the minister has no authority to baptize under any circumstances without the present voice of a local church, we cannot make it harmonize with a number of instances in the Acts of the Apostles. A minister exercises the "semblance of ecclesiastical authority" when he baptizes a few converts in a region where Christ was before unknown and when he pronounces them a church of Jesus Christ. Thenceforth that church is the guardian of all questions relating to her membership and therefore of all ordinances and church order.

"5. That each church is invested with all ecclesiastical power, and by each local church alone,—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members."

This we can embrace with the understanding that each church has the ecclesiastical power to clothe her elders with power to carry the Gospel and its ordinances into the waste places, and there plant other local churches with the same power. Where Paul or Philip is Christ is not without a witness, and if Bro. Graves would be in some region where Christ was not known, he would there have authority to preach, baptize the converts and form them into a church. Subsequently that church would be the custodian of all ecclesiastical power within its convenient reach. Such a minister under such circumstances would baptize, not merely to fix a "car mark" and then send his subjects adrift, but with direct reference to the formation of a church, and having formed the church he would put himself in a position of subjection to that church.

This, we think, is according to the letter and spirit of the New Testament, and we know that it is in harmony with the practices of our denomination. The officers of any government sent forth for the purpose, have authority to form the people of a dependent province into the order of an organized State, but when the State is once organized these very officials become dependent on that State, and the government created by them becomes the guardian of all civil authority within its limits. These reciprocal relations exist between the churches and ministers of Christ. It seems to us that nothing is clearer, and our brotherhood have always so understood the matter and this has been their practice; and we are satisfied with the arrangement and want no new doctrine on the subject.

DR. CURRY.

In a long letter received from Dr. J. L. M. Curry, of Richmond, Va., written the day before he left home, he informs us of this his third trip to Europe. He sailed from New York on the 5th of May. We very much regret that this journey is occasioned by the serious ill-health of Mrs. C. It is hoped that a sea voyage, change of country and climate, may restore her health. We pray that this may be the result. They will be absent until late in the fall. Bro. Curry speaks in the very highest terms of Dr. Hawthorne and his work in Richmond. He expresses deep regret at missing the "June meetings" of Virginia Baptists and the Centennial celebration of the First Baptist church in that city. By the way, we met a Virginia lady recently of more than ordinary intelligence on many subjects and a thorough Baptist, who insisted that "there is no General Association in Virginia, nor anything of the sort." When we spoke of our Convention and their General Association, she said, "It's the June meetings! We have a good many June meetings, and grand meetings they are too, but I never heard them called 'Associations.'" One would judge from Dr. Curry's letter that this good lady is about right on that subject. The "June meetings" cover everything. And is it not an interesting fact that our brethren in that State have been able to hold their district and general associations in one month of the year so long, that the names of these bodies have nearly gone into disuse, being supplanted by the name of the month? It indicates permanence and fixedness.

## REFORM MEN FOR THE LEGISLATURE!

Dr. Renfro: As there appears some awakening upon the subject of "drunkenness" in our State, allow me to suggest an editorial from you, requesting all persons, irrespective of sect, class, or color, who favor reform, to use their influence in selecting candidates for the next General Assembly, of men of well-known moral and sober habits. I positively believe there is conservatism enough in the State to conquer the evil, if it can be enlisted. Yours truly,

J. R. LASITTER.

REMARKS.

We believe that all men should be sober, men and the friends of temperance. We earnestly believe that all officers of the law, whether in legislative, judicial or executive departments, should be men of sobriety and friends of law and lovers of order. From our earliest recollection religious papers have insisted on the doctrine of Bro. Lasitter's letter; not as much perhaps as they ought, but frequently we have seen it. We have also seen that the people go along to the polls and continue to vote for the friends of intemperance; and we confess that we are not as sanguine of a ballot-box success on that subject as our brother seems to be. We send forth his letter with the hope that it may attract the attention of some able writers.

## CORRECTION.

We did not use the word *posse* in our editorial of last week on "Centralization vs. Disintegration" as published in the last line. The sentence should read, "So the pope has said about many of his dogmas." R.

## FIELD NOTES.

—The Convention at Lexington was the largest since its organization.

—Dr. Jeter was the noblest specimen of manhood I ever saw."—Dr. Boyce, at Lexington.

—Rev. Mr. Salin, a converted Jew, was an enthusiastic delegate to the Convention at Lexington.

—A magnificent oil painting of Dr. Jeter was displayed at the rear of the speaker's stand at the Southern Baptist Convention.

—The Ladies' Association of Opelika Baptist church defrayed Bro. Riley's expenses to the Southern Baptist Convention.

—Bro. B. F. Avery, the great plow man, arose and gave Dr. Boyce \$1,000 for the Seminary, at the late Convention at Lexington.

—Our country, self-educated ministry have been the strongest supporters of the Seminary."—Dr. J. P. Bence, in a speech at Lexington.

—It was interesting to witness a combat of giants between Drs. Mell and Boyce, on a parliamentary point, during the Lexington Convention.

—Mrs. J. W. M. Williams, wife of Dr. Williams of Baltimore, has a class of 500 in the Sabbath school of the church of which her husband is pastor.

—Two Ex-Governors, Brown of Georgia and Leslie of Kentucky, were made two of the Vice Presidents of the late Southern Baptist Convention.

—The ALABAMA BAPTIST recently uttered a very wise sentiment when it said it was not established to promulgate error. Hence, it refuses to publish heresy.—Baptist Record.

"I have yet to see the first young man that has gone from our Seminary, who has been instrumental in depositing a single pastor from his position."—Dr. Boyce, at Lexington.

"I am bound to raise \$150,000 for the next year for the Seminary during this year. One third of this will be given by the Baptists of Louisville."—Dr. Boyce, at Lexington.

"The sermon of Dr. P. H. Mell before the Convention was comprehensive, forcible and lucid throughout—one of the ablest ever delivered before that body," says a brother who was present.

"No great institution has ever been endowed by small, popular donations. It must be done by large gifts and contributions."—Dr. J. A. Broadus, in a speech in behalf of the Seminary, at Lexington.

"Too much credit cannot be accorded to Rev. Lansing Burrows, pastor of the First Baptist church at Lexington, for the thorough and efficient arrangements for the comfort of the delegates at Lexington."

"The site of the First Baptist church, Lexington, Ky., is an old burial ground, which was literally filled with graves during the cholera epidemic in 1833. When the present church edifice was erected many skeletons were exhumed."

—Bro. W. B. Crumpton will fill the following appointments in the Alabama Association: Newbern, Sunday, May 23; Union church, Tuesday, May 25; Macedonia, Thursday, May 27; Mt. Hebron, at the District meeting embracing 5th Sabbath.

—Gen. A. T. Hawthorne, late of the Confederate army, and Gen. Green Clay Smith, late of the Union army, both now Baptist preachers, were members of the Convention at Lexington and likewise members of a Conventional Missionary Committee.

—The speech of our talented young brother, Rev. Charlie P. Fountain, on "Prejudice," at the Commencement at Louisville, was regarded as one of very great ability. Bro. Fountain left for Texas, immediately after his beautiful bride, accompanied by his graduating class, in order to be one of the ablest young ministers that ever left the Southern Baptist Theological Seminary.

—From March 17th to April 28th, 1880, Alabama paid for Foreign Missions \$47,250. Arkansas, \$48,500; Florida, \$45,000; Georgia, \$48,500; Kentucky, \$2,500; Louisiana, \$150,850; Maryland, \$1,000; Mississippi, \$899,350; Missouri, \$1,300,750; New Jersey, \$25; North Carolina, \$39,410; South Carolina, \$89,330; Tennessee, \$68,050; Texas, \$145,900; Virginia, \$2,125,530. Total, \$11,020,420.

—Hurtville church has given its pastor a very pleasant surprise by putting a nice organ in the church and a divan in the pulpit, and by carrying the pulpit. This church in its weakness is strong. Bound to Christ and to each other in love and to their pastor in an unbroken sympathy of six years, and holding firmly to Bible principles, and abounding in every good word and work, the church is simply invincible.—W. S. Rogers.

—The report of the proceedings of the Southern Baptist Convention for the first day and a half of its session, which was published in our paper last week, was furnished by our esteemed Bro. A. Howard, pastor of the Adams-Street Baptist church, Montgomery, Ala. Bro. Howard mailed us a report of the entire proceedings of the Convention, but unfortunately his last letter miscarried, and has not yet reached our office. We have been compelled, therefore, to republish the proceedings of the last days of the reports given in the Louisville and Lexington dailies.

—An article appears on the outside of this number, contesting our position that a minister has a right to address it to be necessary or advisable, without the specific act of a church upon the case. We do not think that there is occasion for engaging in any further discussion upon a matter which with us is purely theoretical. We have churches all over our country, to whose decision our ministry will always be glad to refer cases of application for baptism. In more destitute regions and in heathen lands, the Gospel minister must assume the responsibility, just as Philip did.—E. T. W.

—The new Baptist house of worship at Oak Grove, Dallas county, was dedicated last Sunday. Three hundred people were present. A splendid dinner was served on the ground. A fine sermon was preached by Dr. Winkler. A sermon on the deacon's office was preached by Bro. W. B. Crumpton, and Bro. J. A. McCrary was ordained a deacon of the church. A good collection was taken up for State Missions. The exercises were closed with an affecting appeal from Dr. Gwaltney to the young men. We do not know what sort of a sermon Bro. C. gave them on the deaconship, but he says everything was "splendid," and everybody went away happy. We suppose his sermon was among the "splendid" things.

—We have been requested by the Chairman of the State Executive Committee to announce that the seventh Convention of the Young Men's Christian Association of Alabama will be held in Selma, beginning on Friday, June 4th, at 11 a. m., in the Presbyterian church, and continuing until Sunday night. All ministers and Christian laymen are invited to attend and take part in the discussions. Every College and educational institution in the State is invited to send two or more delegates—either students or professors—as one of the principal topics for discussion will be Y. M. C. A. Work in institutions of learning. It is earnestly requested that each Association in the State be represented by its best men.

[From the Daily Courier Journal.]

## The Southern Baptist Convention.

LEXINGTON, KY., MAY 7, 1880.

## SECOND DAY.

## AFTERNOON SESSION.

Prayer by Rev. E. B. Roberts, of Cincinnati.

On motion it was resolved to limit speeches hereafter to fifteen minutes, and that no more than two speeches be allowed on any subject.

A communication from the American Baptist Home Mission Society was read expressing fraternal feeling. In response, the President welcomed the representatives of that society present in a cordial speech. Dr. Lemuel R. Moss, President of Ewing College, Indiana, responded very happily. He was a Kentuckian, and felt that he had some right to stand on that platform. He used the same language, and had a common faith and was redeemed by one blood. One in Christ is the sure and holy ground of unity. It was time for the union and a half. Baptists of this country to have some conception of their strength. He did not propose organic union, for already there was true Christian union between the Northern and Southern Baptists, but thought the union might be stronger. His experience and study as a teacher had convinced him that the gospel was the only influence to counteract the evil tendencies of today.

Dr. S. W. Marston, General Secretary of the work among the freedmen, was called out. He had already had the co-operation of the brethren in the convention, and was satisfied that this would increase as his work continued. His society was already educating 800 colored ministers, and upon them would rest almost entirely the education of the negro here and in Africa.

A motion was taken from the table, and passed, declaring that a majority of the attending members shall not be necessary to a quorum.

A committee of one from each State was appointed to report on the propriety of uniting the two Boards of the convention.

A resolution reciprocating the cordial feeling of the communication of the Home Mission Society was adopted, and a committee of five were appointed to report on the propriety of publishing a journal devoted to all the missionary work of the convention. The Foreign Mission Board already publishes the *Foreign Mission Journal*, devoted to its peculiar work.

Rev. J. S. Buckner, of Marshallfield, Mo., made a short speech in behalf

of his church in that place, which had been swept away by the cyclone. A collection was taken up, amounting to seventy-one dollars, a worthy tribute to a short, pointed speech.

## NIGHT SESSION.

Again the house is packed to hear the speeches on the Home Mission question.

Prayer was offered by Dr. S. H. Ford, of Missouri.

The first speaker was Dr. J. L. Burrows, of Louisville. He asked the question, "What is the cause of our small contributions?" It was not ungodly, nor lack of means, nor penuriousness, for Southern hospitality is noted; nor lack of piety, for the people are orthodox and evangelical; nor was it lack of general intelligence; nor are the ministry chiefly to blame. The chief cause was the unsustained habit of meeting once or twice a month. Twelve sermons a year were not sufficient to keep up enthusiasm and intelligence on any subject. The disciples had set us a noble and scriptural example in meeting every Sabbath. He gave interesting facts and figures to prove his point, and in the opinion of the audience he did it. The speech was regarded as one of the Doctor's finest efforts.

After singing, Dr. E. T. Winkler, of Alabama, was introduced. He said: The reason for missions is that repentance may be preached. The order of preaching was divinely settled, as well as the matter. All missions depend on home missions, or else the vital principle, which is to reveal itself in the extremities, will grow feeble and less effective. There was no real difference between home and foreign missions, as he proved by the early history of the spread of the gospel.

Dr. Winkler was expected to be eloquent and impressive, and he did not disappoint his audience. The exercises closed with a collection for the Home Mission Board.

## THIRD DAY.

## MORNING SESSION.

The convention was called to order by the President. The hymn, "Amazing grace, how sweet the sound," was sung and the President read the 53rd chapter of Isaiah. Prayer was offered by J. C. Hiden, D. D., of South Carolina. Roll-call was dispensed with, and the minutes of yesterday's meetings were read and approved. Rev. C. Tynd, D. D., of Virginia, offered a resolution to amend the constitution so as to hereafter provide for biennial instead of annual sessions. The mover made a short, effective speech in behalf of his resolution, pleading the expense, loss of time and the unwieldy size of the body.

Dr. I. T. Tichenor, of Alabama, made an earnest speech against the motion, saying that one such meeting would more than compensate for loss of time and money in the renewed love for and interest in the convention work.

On motion the resolution was laid on the table.

The committee on "Kind Words," the Sunday-school paper, under the control of the Home Mission Board, made its report, endorsing that paper as the best Sunday-school paper for Southern Baptist children.

Rev. M. B. Wharton, of Georgia, made a humorous and practical speech in favor of Kind Words, which will doubtless advance its interests among members of the convention. Dr. E. W. Warren, of Georgia, commended its editor (Rev. S. Boykin) as a man better fitted for his work than any he knew. The paper is a source of profit to the Home Mission Board, and is quite a favorite among the members of the convention. The report was adopted.

The report on China Missions was read by Dr. I. T. Tichenor, of Alabama. It spoke of the extent and the civilization of the Chinese empire. We have three white missionaries among the Chinese, and the number of baptisms was ninety-eight. Such a proportion of baptisms to ministers in this country would make an aggregate of five hundred thousand baptisms during the past year. The report advised the strengthening and the extension of the work, and closed with an eloquent appeal to all to consider anxiously if they or some of them were not called to this work. It advised the convention to instruct the Foreign Mission Board to use all diligence in carrying on the work in China.

Dr. Tichenor, in advocating the adoption of the report, said that he would say nothing against any mission work. It was the highest command of God to go into all the world. We must use the worldly wisdom which characterizes all human enterprises. We should use the strictest business principles in carrying on this work, and one of these principles was that the nations we first tried to convert should be fitted to be allies with us in our work. There are many people who, if they were converted, would add nothing to the efficiency of our work. Another principle was that we should not select a nation already on the point of dissolution. Who would select Spain instead of France for this missionary work, or Turkey instead of Germany? The latter would give us strong, lusty and vigorous men to help us; the former would give us the dregs of a departing power and civilization.

Viewing China in the light of these conditions, we see that it is one of the best fields for work. A civilization and a social system which could stand the storms and mutations of the ages has power, has vitality. The people are one in every sense. They are enterprising, have pushed themselves, in spite of intensest hostility, into our country and into the islands of the Pacific. Convert her millions, and the streams of sacred influence will flow to all the nations of the earth. Great opposition will be encountered, but when has the Gospel made progress without opposition? Their very tenacity of hold to their old religion is a guarantee that, when converted, they will be zealous and persevering Christians. Where will the men come from? From among us, when we rise to the grandeur of this conception. At the call of our country, the flower of our

manhood and the glorious promise of youth, spring forth to answer that call, and let their bones be whiten on Southern fields. Shall the cross of Christ not have equal power to stir men's souls to noble deeds?

Unanimous consent that Dr. T's time should be extended was given. The speaker was at times truly eloquent, and at some of his grand periods the audience could not repress their applause.

So far as your reporter could see the speaker had the undivided attention of all the immense crowd during his masterly address.

At this juncture, Gov. Jos. E. Brown was introduced to the convention, and in spite of Dr. Mell's vigorous ruling against applause, was applauded.

Dr. Cad Lewis, of Kentucky, then took the floor on the report on China missions. The novelty of missions is worn out now, and we have come to the point where sterling principle alone is of any avail. He would not indulge in rhetorical flights, as Dr. Tichenor, but would try to see if he could not make his point clear in fifteen minutes. He doubted whether we could claim to be a missionary people, since all sorts of machinery and devices were necessary to collect money. If we realize that it was our duty to give, we could dispense with paid agents. His speech was somewhat out of taste.

Rev. E. Dodson, of North Carolina, in a short speech, gave some illustrious examples of how some enterprises at one time seemed visionary. The report was then adopted.

The committee to whom was referred the question of the propriety of publishing a general missionary magazine, reported adversely and the report was adopted



W. Marston, Secretary of Work among the Freedmen. There will be a meeting in the interest of Foreign Missions this evening at 8 o'clock. This board is located in Richmond, Va., and has missionaries in Italy, Africa, China and South America.

The board has recently built a convenient and elegant chapel in the city of Rome, and has one progress at Lone Pellice. Rev. George B. Taylor, D. D., of Virginia, has charge of the work in Italy, and is located at Rome, though he makes frequent visits to the different stations. He has to help him nine native assistants, viz: Signors Ferraris, Paschetto, Bellonidis, Basile, Martinelli, Völpi, Colombo, Cossa and Corda. The last-named was a student of D'Aubigne, the author of the "History of the Reformation." They report the people as weighed down by priestcraft and senseless superstition, but are doing a sure and steady work.

In China the board has three missions, at Tung Chow, Shanghai and Canton. Dr. M. T. Yates is its oldest missionary in that field, and has translated and is translating useful religious works into the Chinese language. The missionaries are hopeful.

## AFTERNOON SESSION.

The convention opened with the usual devotional exercise.

A motion requesting the Women's Missionary Society, of the several States to report yearly to the Secretaries of the Home and Foreign Boards was discussed variously by Rev. G. A. Nunnally and Rev. R. K. McCall, of Georgia; Rev. John Stout and Rev. W. H. Stickland, of South Carolina; Rev. J. H. Curry, of Texas; and Thomas J. Evans, Esq., of Virginia.

Dr. J. William Jones moved the previous question, and the main question was carried.

Dr. M. B. Wharton offered the report on the Foreign Missions of the Southern Baptist Convention, a book written at the request of the Foreign Mission Board by its Secretary, Dr. H. A. Tupper, of Virginia. The book was highly commended as an exhaustive treatise, containing the biographies of more than seventy missionaries of the board. The net proceeds of the sale of the book go to the Foreign Mission Board. Dr. Wharton spoke pointedly in favor of the work, and was followed by Dr. J. A. Broadus in a characteristic speech. Many things, he said, were necessary to successful missionary work, and not the least among them was information, and this the book accomplished.

Dr. A. C. Caperton, of Louisville, made a stirring speech, showing how little interest Southern Baptists have in reading.

Gen. A. T. Hawthorne, of Texas, offered the report on the Brazilian Mission, showing its advantages, which were a great field, stable government and good climate. Gen. Hawthorne had visited Brazil, and was enthusiastic in advocating further extension of the work. Adopted.

The Committee on Credentials reported through Rev. J. Pike Powers of Kentucky, that the States were entitled to send delegates, and that all were present.

The following brethren were appointed as messengers to the Northern anniversaries at Saratoga: Green Clay Smith, Kentucky; G. A. Lofton, Missouri; C. T. Bailey, North Carolina; T. T. Eaton, Virginia; J. P. Boyce, Kentucky; W. P. Harvey, Kentucky; J. W. M. Williams, Maryland; H. A. Tupper, Jr., Kentucky; J. O. B. Lowrey, Louisiana; W. T. Brantly, Maryland.

The report on the mission to the Chinese in California was read by Dr. J. A. Chambliss, of South Carolina. It recommends the continuance and enlargement of this work. Dr. Chambliss spoke of the intense hostility to the Chinese, resulting from their filthy habits, low wages and priestly manipulation, and of the hoodlums. The Chinese would stay. We should consider the obligations upon us in these peculiar circumstances. This is the only opportunity for wholesale mission work. Adopted.

The motion of yesterday to consolidate the two boards, which was referred to a committee, was brought up. It recommends a closer union between the boards in order to decrease the expense of the work, but reports against their consolidation. Adopted.

Dr. J. A. Broadus read the report of the committee on the death of Dr. Jeter. It mentioned the fact that he was one of the formers of the convention and a member of the old triennial convention of all the American Baptists, and also the prominent part he took in all the interests of the convention. Adopted.

## NIGHT SESSION.

There is a mass meeting in the interest of foreign missions to-night, and the house is once more packed. Gen. A. T. Hawthorne, of Texas, brother of Dr. J. B. Hawthorne, was the first speaker. God had always, he said, selected special agents to do special work. Luther, Calvin, and Roger Williams, among private men, and Henry VIII, the first Napoleon and Victor Emanuel, among sovereigns, were examples of this. So God in every way showed that American Baptists were the special agents to convert Brazil. The speaker gave a beautiful description of South American scenery.

After a beautiful selection by the choir, the President introduced Dr. W. E. Hatcher, of Richmond, Va. The missionary spirit, he said, which proposes to convert the world is audacious, and it is not strange that the proposition meets with scorn. It was a wonderful thing to send out a man or men to meet together to plan and pray for the conversion of the world. It required a large creed and a large faith. The holiest thing of all is the attempt by Southern Baptists to take China. He humorously described the vast population, its extent of territory and their peculiar characteristics, yet the Southern Baptists were still hopeful. The family ties were strong in China, and that was an advantage for converting a nation; besides, the people read and had long before our fathers knew that there was such a thing as reading. He admitted Confucius, who said and did many noble

things. All these things were hopeful. The speech was a happy combination of good sense and wit.

## FOURTH DAY.

[From the Lexington Daily Press.]  
Opened by singing "Jesus, Lover of My Soul." Reading of a chapter by President Mell. Prayer by Rev. Dr. Carter, of West Virginia. The minutes of the last day's proceedings were read by Secretary Dobbs and confirmed.

Rev. Dr. Ford, of Missouri, read a resolution on the death of Dr. Sherwood, who died in St. Louis in August, 1879, which was accepted by the convention.

Rev. Dr. Williams, of Baltimore, reported on the school among the Creek Indians which was received and adopted.

Rev. G. A. Nunnally, of Georgia, offered a resolution that the Corresponding Secretary of the Foreign Mission Board be requested to inquire into the propriety and expediency of inducing Christian business men with their families to move to China, establish business relations, and seek to exert an evangelizing influence upon the natives. He supported his resolution with a strong argument, stating many facts and deducing many conclusions looking to that end.

Rev. Dr. Williams, of Maryland, favored the adoption of the resolution, upon the ground that Christian business men were of more value in the evangelization of the world than Christian preachers; that if the world had to wait for the preachers alone to do the work the millennium would be a long way off.

Dr. Ryland addressed the Chair upon the same subject, asking if among business men were to be included doctors. If so, he would favor the resolution, that there might be an opening made for gentlemen of that profession. He further suggested that a few doctors of divinity might be spared with profit to both countries.

Rev. Mr. Pope, of Texas, opposed the resolution upon the ground of its being an emigration scheme, and as such was bound to be a failure.

Rev. Mr. Baker favored the resolution, and made a fine argument in its interest.

Dr. Broadus, of Louisville, opposed the resolution upon the ground that it would take the funds of the Convention to bring them back again, and that would be the end of it. Dr. Warder, of Kentucky, favored the resolution and spoke earnestly in its support.

Rev. Ruben Jones, of Tennessee, also favored the resolution, and complimented the Presbyterian church upon the same line of policy pursued throughout her past history.

Rev. Dr. Levering made a convincing speech in opposition.

Rev. Dr. Ford moved to lay the resolution on the table, which was adopted.

Rev. Dr. Kerfoot, of Maryland, read the report on European missions, and taking the church at Rome, Italy, as his special theme, delivered a most interesting and instructive speech upon the subject. His report was adopted without a dissenting voice.

Rev. Mr. Hiden read the report on the Committee on New Boards, which was with a single change adopted.

Immediately after the report, Rev. Lansing Burrows, the pastor, asked that the Convention should adopt an order looking to the extension of the Convention to a night-session to be set apart for a special purpose. This movement was concurred in, and Revs. Corder, of Tennessee, Boykin, Chaplin and Hiden appointed to address the meeting at the night session.

Rev. John Stout read the report on the Foreign Mission Journal. Secretary Dobbs moved to amend by striking out that part referring to the employment of a paid editor, which was accepted and the report received.

## DEVOTIONAL EXERCISES.

A motion having been made that the Convention engage in devotional exercises half an hour, the Chairman requested Rev. Dr. Sumner to lead in the exercises, which he did. The exercises were opened by the singing of the hymn, "Jesus, my Lord, 'tis Sweet to Rest," after which Rev. Mr. Kirtley led in prayer.

Dr. Sumner then requested Ex-Governor Brown, of Georgia, to come to the stand and address the Convention. This he did, making an appeal in behalf of an educated ministry and greater zeal in the cause of foreign missions. He closed by laying the burden of the responsibility on the matter of giving to church purposes upon the pastors of the churches, and urged upon them to press these matters close upon the consciences of their congregations. Governor Brown is a bold, vigorous and effective speaker, and while modest in the outset, warmed up to a high degree of feeling and eloquence. At the close of this address another hymn was sung, a prayer made by Dr. Ryland, and business resumed.

Rev. Mr. McCall, of Georgia, moved that the Secretaries be instructed to publish and distribute 2,000 copies of the minutes of this Convention, to be paid for out of the funds of the Boards and that each of the Secretaries be paid \$50 for their services to the Convention. After many movements to strike out or amend the clause giving pay to the Secretaries, in which there were many strong arguments used on both sides, and much parliamentary skill manifested in both Chairman and disputants, the resolution was passed without change.

Rev. Dr. Jones, of Virginia, offered a resolution of thanks to the citizens of Lexington and vicinity for their hospitality, to the rail roads and hotels for favors shown, and to the Press for full and faithful reports of their proceedings.

Mr. Thayer, of South Carolina, made the report of the Treasurer of the Home Mission Board, in which he stated that the expense of collecting money for missions amounted in some instances to thirty-eight per cent. of the amounts given.

This report was being discussed by Dr. McIntosh, Dr. Winkler and others when the hour for adjournment came, and the Convention adjourned to 7 o'clock P. M.

## AFTERNOON SESSION.

After the usual religious exercises the unfinished business of the morning was resumed and the report of the Treasurer of the Home Mission Board taken up. The discussion upon the matter consumed almost the entire afternoon, and elicited some of the finest speeches made during the sittings of the Convention. Rev. Dr. Ford, of Missouri; Rev. Mr. Dodson, of North Carolina; Rev. Dr. Caperton, of Louisville, engaged in the debate. Rev. Dr. Winkler, of Alabama, and Rev. Dr. Williams, of Maryland, took part, and convinced the Convention, if of nothing else, that there were two strong sides to the question of the proper agencies to be employed in raising funds for the use of the Mission Boards of the Convention. The report was adopted.

Rev. Lansing Burrows announced the receipt of a telegram inviting the delegates to this Convention to a reception to be given to-night at the Ninth Street Baptist Church in Cincinnati.

Dr. Ruben Jones offered a resolution asking that the Sunday before the meeting of the next Convention be given to prayer throughout the Southern Baptist churches for the outpouring of the Spirit upon the Convention, which was adopted. Rev. Dr. Caperton offered a resolution of thanks to the pastor, Rev. Lansing Burrows, and the Local Committee for the efficient and successful manner in which they had provided for the comfort and convenience of the delegates while here. Resolution adopted.

## NIGHT SESSION.

The usual religious exercise opened the proceedings of the night session, when the remaining time was given to addresses by Dr. Hiden, Dr. Chaplin, Rev. G. A. Nunnally and Dr. Corder.

The congregations were unusually large and the interest manifest unflagging. At a late hour the Convention adjourned.

## The Southern Baptist Convention.

At precisely 10 o'clock on the morning of the 6th, the Southern Baptist Convention opened its thirty-fifth annual session, in the First Baptist church of Lexington, Ky. The peculiar attractiveness of this section, together with the unparalleled inducements of railroad companies, called together quite a large assemblage. Cordial as has been the hospitality of the good citizens of Lexington they have found themselves put to the test by the overwhelming crowds which have poured in here from all sections of the South. Nor are they restricted to the States represented in the Convention; for there are distinguished visitors here from abroad, notable among whom are Dr. S. W. Marston of the Northern Home Mission Society, Dr. Lemuel Moss, President of the University of Indiana, Dr. Shelton of Illinois, Dr. Baumes of the Baptist Review and Dr. Lasher of the Journal and Messenger.

Dr. Boyce having emphatically declined re-election, Dr. P. H. Mell, for many years President of the Convention, was unanimously elected. The proceedings proper of the Convention I shall leave to your energetic reporter, Rev. J. A. Howard, whom I find as busy as a May bee at the reporters' desks.

## LEXINGTON.

The population of Lexington is variously estimated at from 25,000 to 35,000. The former figures will perhaps more nearly approximate correctness than the latter. It is an old town, and bears many ancient marks. Its buildings are wanting in architectural beauty, having been erected during a former period and seemingly after the same model. Consequently you find but few handsome residences here. The same uniformity prevails with the churches as with the other edifices.

## OBJECTS OF INTEREST.

The points of interest are the famous Fair Grounds and Race Course, the Cemetery, and Ashland—the home of Henry Clay. This is an unpretending little brick building situated about a mile from the Court House and within the suburbs of the town. It is surrounded by spacious grounds, overspread with waving blue grass and shaded by the goodly elm and the ever-verdant cedar.

The old home is occupied by a tenant who is extremely courteous in showing the visitor through the several apartments, and in indicating whatever interest attaches to each. The point of chief interest in or about Lexington is

## THE CEMETERY.

This is because of the many famous dead who lie buried there. Upon entering this great city of the dead the object that first arrests the attention of the visitor is

## THE CLAY MONUMENT.

which crowns an eminence in the centre of the cemetery. It is a marble column full 132 feet high, resting upon a broad granite pedestal, and mounted by a life-size statue of the immortal statesman standing in the attitude of an orator. Approaching its base you find an iron-slatted doorway through which you can gaze upon one of the sides on which you read the following significant inscription: "I can with unshaken confidence appeal to the Divine Arbitrator for the declaration that I have been influenced by no impure purpose, no personal motive, have sought no personal aggrandizement; but that in all my public acts I have had a sole and single eye and a warm and devoted heart, directed and dedicated to what, in my best judgment, I believed to be the true interests of my country."

A little beyond is the grave of the heroic but lamented

## GEN. JOHN H. MORGAN.

No marble shaft, no tombstone, not even a wooden slab marks his grave. It is simply a little grass-grown mound, next to the tomb of his old father, Calvin Morgan, and close beside the graves of two of his brothers. The identity of the grave might be lost amid the vast multitude of

the sleeping dead, but for its proximity to the grave of his father. Kentucky seems slow to recognize the valorous deeds of one of the most daring heroic chieftains of the whole war. Advancing a hundred or two yards still beyond you are pointed to a plain unadorned grave at the head of which stands an unpretentious marble slab, and upon a small scroll wrought into the marble, you read the simple inscription:

"JOHN C. BRECKENRIDGE  
Born Jan. 10th, 1821,  
Died May 17th, 1875."

Our party was told that the Kentucky legislature would soon make an appropriation to erect a suitable monument over the grave of this gifted statesman and soldier.

## ADJOURNMENT.

The Convention will be able to complete its work to-night when most of the delegates will avail themselves of the opportunity of seeing the attractions of the Queen City of the West, as an excursion has been kindly and considerably prepared for this purpose by the Local Committee of the First church here, headed by that indefatigable worker, Rev. Lansing Burrows.

Should the writer decide to go to CINCINNATI,

his correspondence with you may be expected to embrace whatever may be of interest to your readers.

B. F. R.

Lexington, Ky., May 10th.

## Organ or No Organ?

Bro. West: I would like to have your advice and opinion on the following:

A Sunday school was organized in the church at this place. They desired to introduce an organ. The church, or a small minority of the church, refused to allow the school to bring the organ into the church house. The school, moved to the school house near by and continued its work. It is now a very fine school, and has continued to increase in interest, and did not suspend during last winter. They now desire to go back to the church, but a few of the church members who are not members of the school are opposed to an organ's being carried into the church, to be used only as aid or for the benefit of the church, while a majority of the church are willing for the organ to be used for the benefit of the Sunday school. While some are anxious to let the majority rule, others are willing to yield a preference for the sake of peace. Some say that if the organ is put into or used in the church in any way they will not remain in the church.

Now the question is, Shall we who are desirous of having the school in the church, submit to the whims of a few, and deny ourselves of the benefits of a good Sunday school for our children, for the sake of those who do not take any interest in Sabbath schools, and thereby show their opposition to the same? Am I right to urge the church to make a test of it, and if it does not suit those who oppose it, to let them abide the action of the church?

Please give me your advice on this matter, and very much oblige a BAPTIST.

## ANSWER.

It is impossible for one who is not acquainted with all the circumstances in the case, to give a correct or satisfactory answer to a query like this. We should be governed entirely by the circumstances. On general principles, whichever side we might happen to be on—whether we favored or opposed the use of the organ—we should certainly not endanger the peace of the church on account of it. The question is not one of vital importance. In all such cases our rule is: If our brethren will not go with us we will go with them. J. L. W.

The following is the income per day of the principal sovereigns of Europe:—Queen Victoria, \$6,300; the Emperor of Russia, \$2,000; the Emperor of Austria, \$1,000; the Emperor of Germany, \$8,000; the Sultan, \$18,000; the King of Italy, \$6,400; and the King of the Belgians, \$6,400. The President of the French Republic enjoys a salary of \$500 per day.

Dr. Johnson says, "It is easy not to drink at all, but hard to drink a little and not soon take a great deal."

## Appointments.

REV. W. H. DEWITT  
Will fill the following appointments in Bethel Association:

Hoboken,	Thurs. night	May 20
Nanafalia,	Friday	" 21
Almwell,	Sat. & Sunday	" 22, 23
Shilds,	Sunday	" 24
Dunning S. H.,	At night	" 24
Bethlehem,	Tuesday	" 25
Flat Wd's Ch'pl,	Wednesday	" 26
Antioch,	Thursday	" 27
Lindon,	Friday night	" 28
Jefferson,	Sat. & Sunday	" 29, 30
Providence,	At night	" 31
Dayton (Wed. & Thurs nights),	Wednesday	June 2
McKinley,	Sat. & Sunday	" 3, 4
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	" 16
Bettis' S. House,	Thursday	" 17
Rural Academy,	At night	" 17

It is likely the writer will be with Brother Dewitt on the 9th or 10th of June.

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

"You follow the legal profession," asked a gentleman upon being introduced to another. No, sir, you make a mistake, I lead the legal profession. So it is with BLACKWELL'S FRAGRANT DURHAM BULL-SMOKING TOBACCO. It leads all others.

## ADVERTISEMENTS.

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

## M. CANNING &amp; CO.

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

May, June &amp; 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.

ADDITIONAL REDUCTIONS

Are Constantly Made!

For these Reasons, we ask our friends and the Public generally, to buy their GOODS at the CHEAPEST place in the State, which is the

Grangers' Store,

ALEX. RICE.

MERCHANTS can purchase several JOB LOTS at a great Sacrifice. Kid Glove Case, Cloak and Dress Stands for sale.

## "BEAR YE ONE ANOTHER'S BURDENS."

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,	\$7,967.11
Assessment No. 1,	624.99
Assessment No. 2,	3,518.17
	\$12,110.27
Paid on death claim of P. P. Ostrander,	\$13.37
Paid on death claim of J. A. Hickman,	1,445.70
Paid on death claim of J. H. Estes,	5,000.00
	\$7,149.27
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.

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 4 lost by death. The present number of members is 1737, and their certificates average \$599.20. 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. Confident 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,  
W. L. BAKER, President.

R. O. RANDALL, Secretary.

A YEAR and expense to

IF YOU DESIRE TO PURCHASE

Real Stylish Goods

IN THE

A. MEYERS'

Temple of Fashion.

Dress Goods, Millinery,

—AND—

Fancy Goods.

All country orders carefully attended to. Address:

POST-OFFICE BOX 25,

Selma, Ala.

Agency for Domestic Paper Fashions.

Notice.

THE

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 THIS DATE and

remain one day or more.

## Geiser Separator.

THE GEISER  
SEPARATOR  
IS

Simple, Strong, Durable, Light of Draft.  
IT CLEANS THE GRAIN WELL  
Without Wasting It.

It is one of the BEST as it is also one of the CHEAPEST Separators in the market.

We will furnish these machines at Factory Prices, with freight added, with or without Horse Powers or Engines, either Portable or Self-propelling. Call on us or send for Circulars and Price Lists.

Jos. Hardie & Co., General Agents,  
Water St., Selma, Ala.

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 a yard. SPRING FORTINS in all the New Shades at 15 cents and upwards. A Full Line of CASSIMERES, BROCADES, BROCCARDI and FINE 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 TWO-BUTTON KID GLOVE in Opera



## THE FAMILY CIRCLE.

## Beginning Store in a Water-Pail.

BY EDWARD A. RAND.

## Shared.

I said it in the meadow-path—  
I say it on the mountain slope—  
The light without us and within—  
Are those which every mortal shares.

The air we breathe—the sky—the breeze—  
The light without us and within—  
Life, with its unbroken treasures—  
God's riches—are for all to win.

The grass is softer to my tread—  
For rest it yields unnumbered feet—  
Sweeter to me the wild-rose red—  
Because she makes the whole world sweet.

Into your heavenly loneliness  
Ye welcome me, O solemn peaks!  
And me in every guest you bless—  
Who regrettably your mystery seeks.

And up the radiant path—  
That opens into worlds unknown—  
It will be life's bright day—  
"Heaven is not heaven for no man."

Rich through his brethren's poverty!  
Such wealth were hidden—O, I am blest  
In what I share with him who is—  
"Heaven is not heaven for no man."

—Lucy Loring, in "Good Company."

## Good-Night Wishes.

A blessing on my father's night—  
A blessing on my mother's night—  
A blessing on my brother's night—  
A blessing on my sister's night—  
A blessing on my friends' night—  
A blessing on my enemies' night—  
A blessing on my world's night—  
A blessing on my God's night—

A blessing on my father's night—  
A blessing on my mother's night—  
A blessing on my brother's night—  
A blessing on my sister's night—  
A blessing on my friends' night—  
A blessing on my enemies' night—  
A blessing on my world's night—  
A blessing on my God's night—

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A blessing on my mother's night—  
A blessing on my brother's night—  
A blessing on my sister's night—  
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"And what have you here, Fred?"  
Fred held up his mother's yellow  
water-pail, filled with brown packages.  
"Goods for my store, granny!"  
"You begin store in a water-  
pail?"

"That is what it amounts to."  
Fred had stopped at old Mrs. Ak-  
erman's gate for a little chat. Every-  
body called her "granny," but for  
Akerman, who was living over the  
gate, was really her grandson. He  
was a smart young man, that Fred,  
equal to the rigging of a nation, but  
his ambition far exceeded his indus-  
try, and his place in the nation was  
very likely to be a myth.

"Fred," said Mrs. Akerman, pat-  
ronizingly, "you are not fit to be a store-  
keeper, and you are not fit to be a  
sack of goods, and go it."

Fred's only answer was a flourish  
of the faded water-pail, and then he  
went on.

"It is a shame," he thought, "my  
store is in a water-pail."

He had carried three dollars' worth  
of goods to the store, and then he  
went on.

"Fred," said Mrs. Akerman, "you  
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## The Folded Wrapper.

BY EDWARD A. RAND.

"Are you not sorry that father has  
gone away to stay all night, Alice?"  
said one of Mr. Montgomery's chil-  
dren to his sister. "It rains so that no  
one will call, and mother will think  
her tell-Bathurst that she would have  
a good day for sewing. She doesn't  
think it worth while to set even the  
dining room table for us."

"Don't you wish she would spill  
ink on that dress, Philip?" was the  
answer. "Then she wouldn't wear it any  
more."

"Indeed, I don't want it any  
more," said Alice. "I don't want it any  
more, for she would wear it all the  
time on rainy days and when papa is  
away."

Now mamma in the next room  
heard this discussion of the children,  
and arose to take a survey of herself  
in the looking glass. It was not a very  
pleasing picture that the polished  
surface gave back to her view.

"Now Harry Warren's mother,"  
said Philip, "is always dressed nicely,  
any time of the day."

"She wears such pretty bows on  
her hair and neck," said Alice. "But  
she is half as pleasant as our moth-  
er, and she is half as loyal."

The mother's eyes glinted as she  
looked down on the old wrapper.  
"It is a shame," she thought, "that I  
should be compared to Mrs. Warren."

"She thought," and by my own chil-  
dren, too. Who would have thought  
they were such sharp little things!

Mrs. Montgomery's spirit was quite  
stirred. She would not allow such a  
rival, she said, if she could eclipse  
her.

"You shall be disappointed about  
the old wrapper for once, Mr. Phil-  
ip," she added smiling; so she took a  
soft, bright dress, just the thing to en-  
joy a dull day. Then she proceeded to  
dress herself with care and simple  
neatness.

Mrs. Montgomery's face wore a  
bright look that day, as she  
entered the nursery. Her dress  
had actually raised her spirits; but  
she was hardly prepared for the burst  
of admiration that greeted her. It is  
not often that compliments are sin-  
cere and heartfelt as were those of  
her little ones that day. But the chil-  
dren's tones quickly changed to those  
of anxiety.

"Are you going away anywhere,  
mamma?" they asked directly.

"No, dears, I am going to sew on  
the machine all day; so we can have  
a nice time together."

Little Alice hung over her chair a  
minute, admiringly and fingered her  
pattern as she said, with a smile of  
content in her eyes:

"You look nice, mamma."

Mrs. Montgomery smiled as she  
threaded the needle of her machine,  
while Philip said proudly:

"She looks nicer than Harry's  
mother even when she has her silk  
dress on."

That was reward enough; she had  
eclipsed her rival.

"I'll remember this day's lesson,"  
said the mother, in her own heart, and  
she did remember it.

The rainy day dress was doomed,  
and she helped to rip it up with an-  
guish. It made excellent fuel for  
a new one, and it often  
preached its old sermon over as it  
hung wrong side out in the closet.

Mothers, when you allow your-  
selves to be among the little  
ones in the seclusion of the nursery,  
remember there is a "taking notes."

The notes will be read even when  
your head lies low. Of all the bright  
pictures that hang on memory's wall  
there is none so fair as a sweet  
loving mother whose appearance was  
always neat and tasteful even in work-  
ing dress. Children love an untidy  
mother, but they cannot love a mother  
who does not respect her. She cannot keep  
the hold on them in after-years that  
one of the opposite habits possesses.

Besides, if you are untidy yourself,  
they will probably grow up to imi-  
tate you. Don't neglect the details of  
dress that add much to the appear-  
ance, because there will be "no one  
about but the children."—Record.

A Mother's Training.

There were six children in the  
household—three sons and three  
daughters. The mother was a cheery,  
quiet, religious woman, thoroughly  
bound up in her household. The  
husband was a resolute, defiant, open-  
spoken unbeliever. He was a jour-  
nalist, and lost no opportunity to have  
his fling at Christianity. Unbelievers,  
bitter as himself, were frequent guests  
at his table, and made themselves  
familiar before the children. The moth-  
er seldom bore any part in the con-  
versation. Not one of the children  
entertained the opinions of the father.

As they grew up, one after another  
came into the church. The sons, es-  
pecially, were noted for their intelli-  
gent piety. I felt a great curiosity to  
know how Mr. Long accomplished his  
difficult task, and by what means he  
had neutralized the influence of her  
husband, and how she had led her  
children into the fold of the Re-  
deemer. I asked Mrs. Long to give  
me some clue to her method.

"Well," she said, "it is a very sim-  
ple matter. I never opposed my hus-  
band, never argued with him, nor dis-  
puted on the subject of religion. I  
never belittled him in the eyes of the  
children. I never allowed them to  
go to bed without reading a few  
verses of something the Saviour  
had said. I put his words over against  
the words of men. If the devil cast  
his tale and went his way, might  
not the truth be as potent? And that's  
the whole of it."—Christian at Work.

Whoever sincerely endeavors to do  
all the good he can, will probably do  
much more than he imagines, or will  
ever know to the day of judgment,  
when the secrets of all hearts shall be  
manifest.—St.

The only way to meet affliction is  
to pass through it solemnly, slowly,  
with humility and faith; as the Israel-  
ites passed through the sea. Then its  
very waves of misery will divide, and  
become to us a wall on the right side,  
and on the left, until the gulf narrows  
before our eyes, and we land safe on  
the opposite shore.—Miss Mulach.

The Roman Catholic immigration to  
this country from 1820 to 1875  
amounted to 2,500,000. The commu-  
nion in the United States is reported at 6,500,000. As  
the population doubles itself in twenty  
years, the membership in the Roman Catho-  
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