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CREDIBILITY OF THE SACRED HISTORY.

We have had occasion to protest against the destructive criticism of some of our modern scholars, who surrender the history of the Bible as a merely human element of Revelation, or at least throw doubt upon its antiquity records, claiming that the spirit which glows through the traditions of the Jews is the only Divine element of Scripture. We have shown that such a principle of interpretation would, if admitted, destroy the credibility of every statement made in the name of God by inspired men.

In such a case we would have no means of distinguishing between the kernel of truth and the shell of error, except our own fallible judgment. We would repair to the Bible not to receive with reverence the Oracles of God, but to criticize them. Our attitude before the Inspired Teachers would be not that of pupils; but that of judges, and judges called to decide upon a case in which they have a personal bias, and may easily be misled by ignorance, prejudice and the pride of the heart.

Again, it is to be observed that the history recorded in the Bible is vitally connected with the whole system of doctrine, morals and rites, which is enjoined upon our allegiance by the authority of God. Thus, for example, the sublime "song of creation," which forms the first chapter of Genesis, is the keynote of Revelation, exhibiting God as the Creator of all material things, Gen. 1:1, of all living creatures, Gen. 1:21, and of human souls, Gen. 1:27; in each of which passages the strongest Hebrew word expressive of the act of creation is employed. In the history of creation an inspired protest is given against polytheism and idolatry, and especially against the Chaldean worship of the heavenly bodies, Gen. 1:14-19, and the Egyptian worship of animals and the reptiles of the Nile, Gen. 1:20-23. The "whales" of vs. 21 especially indicate large animals of the reptile kind, as Angus shows in his notes and references at this verse.

Still more important does the inspired history become, when it is recited by the New Testament writers. The act of Redemption was historic. The Christian evidences are historic. The Christian ordinances are historic. If the historic reality of the crucifixion is rejected no Gospel remains; and there is no meaning in the Lord's Supper with its touching symbols, and no truth in the grand Ordinance of the Resurrection. The facts of the Gospel are its doctrines. The personal Christ of history is Christianity incarnate; and those who resolve his life into myths and legends, could they succeed in their unhallowed work, would hear from all bereaved Christian hearts the lamentable cry of Mary, "Ye have taken away our Lord, and we know not where ye have laid him!"

While we deplore the attacks upon the historic truth of Scripture, as painful to Christians, and as injurious to many unstable minds, the general results of the discussion have been beneficial. The careful researches of pious scholars have multiplied the historic vindications of Scripture, Rawlinson's learned work upon that subject is a valuable contribution to Christian apologetics. And, since its appearance, travels, explorations and measurements in Scriptural lands have added largely to this department of Christian evidence.

It is well known that a Bishop of the Church of England has been foremost among those who have assailed the historic credibility of the Pentateuch. He asserted that such a multitude as escaped from Egypt could

not have subsisted in the Arabian Desert, and therefore, that the whole story of Israel's wanderings must be rejected. Recently, however, the explorations of the Sinitic Peninsula, by the English Ordnance Survey, who traversed the whole region with the spade and the measuring line, and who report upon it not as Biblical explorers, but simply as scientific explorers and surveyors, have overturned the whole elaborate computations of Colenso.

One of the first of American scientists, President J. W. Dawson, describes the Ordnance Report as "magnificent." "Both on account of the position and clear character of its results and of the antiquity and obscurity of the events to which it relates." The Mosaic history of the wandering in the desert has been amply corroborated by all the present conditions of the region the Israelites are said to have travelled. Says President Dawson:

"As we follow the laborious investigations of the surveying party, and note the number and complexity of the undersigned agreements between their observations and the narrative of Exodus and Numbers, as we study their account of the geology, productions and antiquities of the country, trace its topography on their beautiful maps and photographs, and weigh their calculations as to the supplies of water, food and pasture, at different stages of the journey, we feel that the venerable narrative of the Pentateuch must be the narrative of a veracious eye-witness, and all the learned and different documents disappear like mist. The writer of Exodus and Numbers had no reason to suppose that after thirty centuries his veracity was to be subjected to the test of a scientific survey; but he has nevertheless so provided for this that even the obscurities, imperfect explanations and omissions, now tend to his vindication. The authors of the Report on the Sinai Survey make no pretensions to be either critics or expositors of the Bible, and they are prepared to state simply what they see, independently of the consequences to any one. Hence it is most instructive to observe how, as they unsparingly sweep away old traditions, and the conjectures of travelers and historians, ancient and modern, the original record stands in all its integrity, like the great stones of some crumbled from which men have dug away the earth under which it had been buried. To those who have placed reliance on such theories of the Pentateuch as those of Kalisch, Kuenen and Colenso, the disclosures of the survey of Sinai must come like a new revelation. Henceforth the only rational theory as to the composition of Exodus, Leviticus and Numbers, is that they are contemporary journals of the events to which they relate, and that they have not been subsequently revised or altered, even to such an extent as to explain facts obscure to any one except a contemporary, or to remove seeming contradictions requiring a knowledge of the ground for their solution."

We are not, however, to expect that so signal a defeat here will silence the pestilent tribe of the Colensos. They will renew the attack, upon fresh fields. To raise objections is always an easier task than to refute them. And persons of a speculative turn of mind, fond of novelty and impatient of scholarly and protracted investigation, may easily secure notoriety by assailing the convictions of men more earnest, more modest and more scrupulous than themselves. Yet they can promise themselves no enduring fame in pursuing their destructive criticisms. Sooner or later their hollow pretensions will be exploded. And in time and throughout eternity the Truth of God will stand!

PROF. TOY'S ALLEGED ERRORS IN THE BIBLE.

In a recent number of the *Religious Herald* we find another argument of Prof. Toy against the historic credibility of the Bible. He begins by explaining that the inspired writers are not chargeable with untruth, but with error. In proof of this assertion he adduces two dates; the one that of Sennacherib's first invasion of Judah, Kings 18:13, which the ancient monuments assign to the twenty-seventh year of Hezekiah's reign, instead of the fourteenth; the other the period of Israel's depressed state, in regard to which Paul's account, Gal 3:17, seems contradictory to that given in Exodus, 12:40. These are specimens of what he regards as the errors of inspired men.

As it is easier to raise objections than it is to answer them, we content ourselves now with replying to this part of Prof. Toy's article. The remainder will be considered hereafter.

We may, in the beginning, call attention to the fact that the Word of God, as we have it now, comes to us through the hands of a long series of transcribers, and that, in copying, mistakes are most apt to occur in the use of numbers. That the Hebrew transcribers were liable to these inaccuracies appears very clearly from a comparison of the parallel lists given in Ezra 2:5-60 and Nehemiah 7:10-62, where there can be no question that the two writers gave copies of the same account of those who returned from the captivity, and that these lists were, in the first draft, identical, being taken from official records. In copying them, mistakes would be

apt to occur, in spite of all the pains taken, (and great pains were taken) to secure accuracy; for the Hebrew letters were used as the symbols of number, and these signs are, many of them, so nearly alike, as to require careful discrimination not to confound them. Thus the first letter in Hebrew signifies 1; but with two dots over it; the same letter stands for 1000; the Hebrew 4 stands for 4, the Hebrew 7 which closely resembles it stands for 500, and so in other cases. Now we submit that discrepancies which may arise from this source are not justly chargeable upon the sacred writers. Objections based upon the variations of Hebrew figures, and forming the staple of Colenso's sceptical books, appear to us to be out of place in an article from the pen of Dr. Toy.

The Biblical narrative of Sennacherib's invasion has been confirmed by the Assyrian records. The learned Rawlinson says (*Historical Vindications*, p. 120): "The annals of Sennacherib contain a full account of this campaign." We have indeed what seem to be the field notes of the Assyrian monarch himself, who mentions the number of "fenced cities" he took; the siege of Jerusalem; the surrender of Hezekiah, and the tribute of "thirty talents of gold." The estimate of the tribute in silver is different in the two records; but the discrepancy may be due to the fact that the Bible estimate may indicate only the money given, while the Assyrian may include all the precious metal taken away. This is Layard's suggestion, (*Nineveh and Babylon*, p. 145.) "A history so wonderfully verified by tablets dug out of the Assyrian palaces ought not to have been selected as illustrating the errors of the sacred penmen!"

The second "error" which Prof. Toy signals is found in Gal. 3:17, which makes the period from Abraham to the Exodus 430 years, as compared with Exodus 12:40, which makes that period the duration of the Israelites' abode in Egypt.

The answer to this objection is that the depressed state of the Hebrews is computed from various dates by the inspired writers, and is expressed popularly, or in round numbers. Hence it is roughly indicated as 400 years, in Gen. 15:13 and Acts 7:6; Paul, more exactly, computes it as 430 years; and there is reason to believe that this estimate was contained in the original text of the passage which Prof. Toy quotes as disproving it. For the Greek and the Samaritan text of Exodus 12:40 both read, with Paul: "The sojourning of the children of Israel and of their fathers in the land of Canaan and in the land of Egypt was 430 years." And when Paul says the same thing, we protest that a one-sided view of a disputed text does not show that he was in error!

The variations of Bible texts by no means justify the conclusions to which Dr. Toy has arrived. They simply show that the ancient copyists of the Bible were not inspired any more than its printers are to-day. The casual mistakes into which they fell can be corrected by a much easier and less harmless process than an attack upon the historic credibility of the Word of God. E. T. W.

THE OPEN BIBLE.

If our friend of the *Catholic Mirror* does not measure his words more carefully he will get into trouble with his ecclesiastical superiors. In a recent number he assumes the role of an advocate of an open Bible. Speaking of the Catholic Church and the Catholic peoples of the world, he says:

"They receive the text of the Gospel from the church, which neither alters nor mutilates it; which never goes out of the way to please a fanatic, or palter to a prejudice; which conveys the teaching of the Bible with the authority and meaning of the apostles; which keeps it pure and guards it as a sacred treasure, while she spreads its leaves open to the world in the language of every race under the sun, be it Aryan or Semitic."

There must be a mistake somewhere, or else the Roman Catholic Hierarchy have changed their policy. It is a fact that one of the most authoritative manuscripts of the Greek New Testament, the celebrated Vatican MS., has been in the possession of Rome for many centuries, and yet was not allowed to be published until a little while ago, some four hundred years since the invention of printing. It is a fact that in Roman Catholic Italy the Bible is not in general circulation among the people, and that the Church opposes its distribution in any version. Mr. Anson G. Phelps, of New York, published a letter to Archbishop Hughes inquiring "what translation of the Holy Scriptures into the Italian language is acceptable to the Church," and pledging himself "to print a large edition of this translation and send it to Italy for gratuitous circulation. The offer was never accepted. And Protestants both of England and America have repeatedly offered to print the Donay Bible, without note or comment, for free circulation, if the Roman ecclesiastics will authorize its use among their people;—and this propo-

sition has been uniformly declined. The priests understand very well that there is enough in their own Bible, without notes, to condemn their church and to overthrow their own assumptions, and they are not willing to incur the danger involved in an open and unadulterated Bible. Rev. John Jenkins, of Montreal, in a series of lectures entitled "A Protestant's appeal to the Donay Bible," has effectively and even eloquently shown how distinctly the Catholic Bible condemns the practices and tenets of Roman Catholics.

We know very well that the Donay Bible, with its false glosses, is published in Protestant countries with the approbation of the Bishops and the Pope on the title page; but the Word of God is a sealed book to the public in Papal countries, and here, if the "faith" of any Roman Catholic in his priest is shaken by the reading of it, he is promptly and imperiously ordered to discontinue its use. It must be put out of the way when it is giving light to the simple. E. T. W.

"HUSBAND OF ONE WIFE."

Dear Bro. Winkler: Will you please give me an exegesis of verses 2 and 12 of 1st Timothy, 3 chapter? Is not just as mandatory as the highest Judicial Courts say it is, when used in the language of our Statutes? I write solely for my own information, and, perhaps, I should say that I hold neither of the offices referred to. An answer, either through the "ALABAMA BAPTIST," or privately, will greatly oblige. T. M. HENLEY, Randolph, Bibb Co. Ala., April 29th.

ANSWER.
The texts to which Bro. Henley refers read as follows: "A bishop must be blameless, the husband of one wife, vigilant, sober, &c." "Let deacons be the husbands of one wife, ruling their children and their own house holds well." A similar injunction is also given in regard to the widows whom the church maintained, 1 Tim. 3:9. They must be not under three score, having been the wife of one man.

In all these cases, the rule is mandatory, not in the way of injunction, but of restriction. There is no ground for the belief that the Apostle means that none but married men should be bishops and deacons. The phrase "the husband of one wife" cannot have been used simply to indicate a husband, or a married man. Nor could it have been employed to forbid the second marriage of a church officer, as Tertullian and the Montanists held, and as DeWitte and other modern interpreters maintain. For the Apostle was by no means opposed to second marriages, as appears from Rom 7:2,3, and 1 Cor. 7:39. And in the case of those widows who were young, Paul expressly recommends re-marriage, 1 Tim. 5:14. The interpretation to which we object would have corresponded to the practice prevalent in the age of "Theodoret, Theophylact, and Jerome: yet these elder interpreters never thought of employing the phrase as a prohibition of clerical re-marriage on the decrease of the first partner. The regulation on the contrary required, that those to whom Christian offices of influence and honor were assigned, should not be, and should not have been, involved in any double marriage forbidden by the law of Christ; as in the case of polygamy, concubinage, and re-marriage while the former, illegally divorced partner was still living. To this last case there is, we think, a special reference, as such relations were common both among the Jews and Gentiles in the Apostolic age. The prohibition was directed against conjugal irregularity and disorder. Those who have been seduced by the passions into a breach of the fundamental principle of family union and social virtue, however sincere might be their conversion, were not recognized as suitable office bearers in the church of Christ.

There is considerable debate among the advocates of the two views we have mentioned. The one we advocate has the most solid grounds. The interpretation of the "wife" as the church has been offered by certain Roman Catholic commentators, in the interest of priestly celibacy. This explanation is too absurd to require an answer. E. T. W.

THE EXPERIENCE OF THE INVALID.

It is often remarked that no one knows the value of health until he loses it. This is equally true of almost every other blessing. "Blessings which they take their flight," while evils grow darker as they draw on apace. Doubtless the reader has had opportunities to watch the anxious solicitude of some dear friend in wasting health, but unless he has been in that condition himself he can not properly appreciate the unutterable anguish which disturbs the solitude of one who, having enjoyed noble health, may now be conscious that it is permanently depleted. Were you ever so situated in life as to be frequently in the society of some worthy and intelligent youth whose manhood was yielding to the slow ravages of disease, or whose queenly loveliness

was succumbing to the inevitable? Perhaps it was your son, or brother, or husband. Maybe it was your daughter, sister, or wife. Can you ever forget the sharp, anxious glance with which they watched for your impressions? Does not your heart weep as you call to mind their delicate and polite efforts to conceal their real condition? Do you remember those deep sighs as you sat by them? Did you mark that quick twitch of manifest humiliation as they heard how others of their former associates were driving right ahead while they themselves are held fast by some dread disease? It is so easy to neglect such an one; and it is also easy to persecute such an one with well meant approaches. We will suppose him to be able to still be among his neighbors and friends. And in one single day a score or two of them inquire after his health; some in honest sympathy and regard, some through curiosity, some in cold indifference, and some as a matter of habit without concern enough to notice his reluctant answer. Others will detail, and retail and wholesale the great number of cases "for the world just like his," which have come under their observation, many of whom had a long hard time of it and then died. He is asked why he does not try this and do that; why he does not go to some remote place at an expense of several hundred dollars and try that climate, when he has no money to spend in that way? He has an almost infinite variety of remedies prescribed for him? And he has tried enough of them to find that in his judgment they are worthless. In hope he has looked this way and that for relief. "The spirit is willing, but the flesh is weak." Occasionally he feels much improved and springs out with all his original heart, and is ready to insist that he is nearly himself again; but the first he knows he is again all undone, and his evanescent hopes are blasted. "Hope deferred maketh the heart sick," and so still he retires to his lonely thoughts. "How long O Lord; wilt thou not be angry forever? Is thy mercy clean gone forevermore?" "When I would comfort myself against sorrow, my heart is faint within me."

After all, however, there is a bright side to this state of things; beyond this dark cloud of affliction the stars are still shining. The Star of Bethlehem still points to the Sun of righteousness; and sometimes there is a rift in the cloud, and "the day-spring from on high" again breaks forth into the valley of "Lodebo." "One there is above all others, Well deserves the name of friend; His is love beyond a brother's; His is love without end."

Manifestations of real friendship to one who is called to travel the thorny path of the invalid bear a gratitude of lasting sweetness, while neglects at such a time cut to the centre of the heart, leaving scars that can never be entirely removed. True manhood would rather have the opposition of a dozen in health, than the sense of wrong cherished by one who is unable to stand for himself. Job's friends were numerous while he was useful to them, but they passed by in silence when he was no longer able to help them. R.

A WORD WITH THE SINNER.

We mean by the sinner the man who is still unconverted to Christ. "All have sinned and come short of the glory of God." We are all by nature children of wrath even as others. This is the universal state of our race. From the fall of Adam not one holy man or woman has been found on our earth, except in so far as made holy by the life and immortality brought to light in the gospel. "The redemption that is in Christ Jesus" is the only purifying, cleansing, healing power within the reach of man. Does the eye of the unregenerate run over these lines? Dear reader, do you ever pause to reflect seriously on your condition? You know that there is some serious wrong with you; that "your heart is not right in the sight of God." "Sin came into the world," and at this moment it matters not how it came. You know that here it is, working death and ruin all around. You know further that you are under its dominion; that you are "sold under sin." You would not hesitate to admit that you are a sinner before God. Alas! What a state is this! Sin is that thing which God hates; and this hated monster lurks far down in the depths of your soul to rob you of peace here and of life and bliss hereafter! Will you remain in this state when there is plenteous redemption in reach of that poor ruined soul?

"Buried in sorrow, and in sin, At hell's dark door we lay; But we mark by grace divine, To see a heavenly day."

Rev. G. W. F. Price, will resign the presidency of the Huntsville Female College and open a girl's school at Nashville.

Dadeville Democrat: The corner stone of our college was laid last Wednesday morning about 9 o'clock. Many townsmen were present. The walls are rapidly going up.

—The ladies of Monterey gave a supper recently for the benefit of the Baptist church at this place, which resulted in the collection of between \$35.00 and \$40.00. A few more such collections and we will have our house completed and painted and supplied with an organ.—J. F. Bruner.

—Rev. Alex. Chambliss, of Charleston, S. C., a graduate of Howard College, will deliver the annual address before the Alumni Society of that institution, at the approaching commencement. The address will be followed by a banquet. All the graduates of the institution are invited to be present.—M. T. Sumner, Jr.

—The current year of the Southern Baptist Convention has passed and we have entered on another. No Baptist in Alabama should be satisfied with the small figures which we presented at that convention in support of foreign missions. And every one should now resolve to swell the figures for the new convention year; and if we will make this resolution a practical success we must begin early and look after this good work to the end. And there is a motive infinitely higher than the mere matter of swelling figures. The subject involves our obligations to that Saviour who left heaven and came to our earth, and offered himself a sacrifice for our salvation. And he made it our duty to carry these glad tidings to all men. Vast millions of our race are yet in heathen darkness. Our gospel is a light to lighten the Gentiles around the whole globe; and this gospel is given in trust to the churches of Christ; and the churches of Alabama are among those who are under this fearful obligation. Let us begin at once to think, and pray, and work for this cause, and devise plans for the redemption of our obligations. Let us give this subject due consideration at our approaching convention at Greenville. R.

PASTORAL SUPPORT.
We are just in receipt of a letter from one of the best pastors known to us, who modestly mentions that the question of a competency is with him a question of absorbing interest. Our contact with men in the various stations in life, convinces us that ministers of the Gospel are not the only men who are troubled with this anxious subject. Many clever, honest, industrious men in other avocations, are often perplexed for themselves and families with the question, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" The difference with the pastors is found in the fact that they are dependent on the exertions and liberality and promptness of their churches; and in the further fact that their embarrassment recoils on their churches sooner or later in the stunted service which they are able to render.

The man in secular life works for himself and his family, while the minister is forced from the nature of his vocation to work for his congregation; and therefore while the secular man's income may be insufficient it only affects him and his, but the embarrassment of the pastor brings inefficient service to the pastoral relation. It is every way to the interest of the church in a spiritual point of view to render the pastor easy on the matter of a living. While he watches for the spiritual good of the church, the church should watch after the temporal wants of his family. R.

—Bro. A. T. Sims writes that an interesting meeting is now in progress at Pensacola.

—A Baptist church was recently organized at Pine Bluff, Blount county, by Elders H. W. Watson and J. H. Lee.

FOREIGN MISSIONS.

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FIELD NOTES.

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—Rev. W. B. Crumpton, district evangelist, will preach at Mt. Pleasant church, Hale county, on the first Saturday and Sabbath of June.

—We know how to appreciate a good thing in Arkansas, and surely the ALABAMA BAPTIST needs only to be seen and read to be loved.—C. W. Callahan, Hope City, Arkansas.

—Timothy Thompson protests. He says: "I did not mean to say that sermons based on stolen skeletons would not have any truth in them, but teeth. I meant there would be no take hold in them."

—The good people of Ackerville and Snow Hill gave me a pounding a few days ago, in the way of family supplies. Such poundings are beneficial. Those good people have my sincere thanks and best wishes.—J. F. Bruner, Monterey.

—Dr. McIntosh says that it is a mistake to say that the Convention at Lexington was the largest since its organization. There were 312 delegates at Lexington, while at the Convention at Richmond, Va., in 1859, there were about 600.

—Rev. O. F. Gregory has had fifteen additions to his church at Chetlaw, S. C., and is expecting others. He is sustained by his church, which has voluntarily enlarged his salary, and he is "happy and useful." This item will give pleasure to many brethren in Alabama.

—We will cheerfully receive any contributions forwarded to us for Uncle John Dennis monument. We learn that Providence Church will move in the matter at its first conference. When it appoints a committee we will turn over any funds that may be entrusted to us.

—The ladies of Monterey gave a supper recently for the benefit of the Baptist church at this place, which resulted in the collection of between \$35.00 and \$40.00. A few more such collections and we will have our house completed and painted and supplied with an organ.—J. F. Bruner.

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—Before accepting the communication of Bro. "John" it was submitted to Dr. Cleveland, who is a member of the State Board, in order that he might reply to it if he saw proper.—J. L. W.

—A brother asks, what is the price of the Centennial edition of the Service of Song, and whether we can recommend it. We can cordially recommend it. The price, with music, is \$1.25 a copy; without music, 60 cents a copy. Our brother's letter has been mislaid, and we have forgotten both the name and the address, or we should have replied privately.

—Elder J. M. Phillips of Chattanooga, Tenn., has accepted a call from the church at Tuscaloosa, Ala., and has entered upon his work as pastor. He is one among our best preachers, a good writer, and a true Christian gentleman. May the blessings of God attend him in his new field, and may God give him great success in winning souls to Christ.—Baptist Messenger.

—We have been requested to announce that Prof. E. B. Olmsted, of Eufaula, will preach at Antioch Baptist church, Barbour county, on the fifth Sunday in May, at 11 o'clock. After preaching the doors of the church will be opened for the reception of members. At 3 o'clock, p. m., Rev. M. M. Wamboldt, pastor of the First Baptist church of Eufaula, will preach.

—I have been appointed by Providence church to raise the money to erect a suitable monument to mark the last resting place of our old father in Israel, Elder John Dennis, and his companion, who died some fifteen years before he did. Any contributions from his old friends will be appreciated by us. Forward such amounts to me, care of ALABAMA BAPTIST, and they will be acknowledged by postal card.—B. F. Ellis.

—Concord church, Monroe county, is again under the watchcare of our beloved brother L. W. Duke. He does good service for us. His visits are here and yonder, working for the Master. We have the pleasure of welcoming him but once a month, though we meet every Sabbath in prayer meeting and Sabbath school. We are using *Kind Words*, and we heartily recommend it to all. A goodly number of our members take the ALABAMA BAPTIST, which, if carefully read, is a safeguard against many evils. It seems better with every number.—Buena Vista, Ala.

—Rev. L. M. Stone, President of the Gainesville Female College, has kindly furnished us with a programme of the commencement exercises of the institution over which he presides. Commencement sermon, June 6th, by Rev. H. J. Vanlandingham. Calisthenic evolutions, June 7th, 8 p. m. Annual concert, June 8th, 8 p. m. Graduating exercises, June 9th, 8 p. m. Address by Hon. L. M. Stone, of Carrollton. Social reception, June 10th, 8 p. m. Examination of classes on Monday, Tuesday and Wednesday, from 8 a. m. to 1 p. m. There will be eight graduates.

—We organized a Sunday school four miles southwest of Harpersville, near Chancellor's Ferry, in Shelby county, last Sunday, with a full corps of officers and teachers, and a goodly number of pupils, both young and old. They seem anxious for a Sunday school and show much interest in the study of God's holy Word. May God bless our efforts to build up the waste places all over our land, thus proving ourselves missionaries, not in word only, but in deed. Our name is Cedar Valley. Our post office is Wilsonville. Will not Bro. Bailey call on us when he visits Coosa River Association?—D. D. Warrick, Childersburg, May 10th.

—The meeting at Troy was a comparative failure. I was sick all the while, sometimes in bed. I was entirely broken down. Some other local troubles were much in the way. They are an excellent people and as fine a body of men as can be found in any church. They greatly need a revival. There are very few young people in the church and very many outside. The brethren there say they will try it again. Two others were baptized at Evergreen last Sabbath. Five have joined the Methodist church since the meeting. The town is still in a religious fervor. It is good to be there.—B. H. Crumpton, Greenville, May 18th.

—We have received from Bro. J. B. Watkins, of Richmond, Va., a communication in regard to the approaching Centennial of the First Baptist church of Richmond, with a programme of the exercises. If the communication and programme had reached us a little earlier we should most cheerfully have complied with our brother's request to publish it entire in this issue of our paper. It is proposed to have the celebration on the 8th and 9th of June. The auspicious occasion will enlist, as visitors and participants, some of the most distinguished men of our denomination, who have been pastors or members of the church, or otherwise related to it.

—The general editorship of *Alvah* Hoey, D. D., is soon to be published. The several contributors to it are as follows: Dr. J. A. Bators to it are as follows: Dr. W. N. Clarke on Mark, Dr. G. R. Bliss (Crozer) on Luke, Dr. Basil Manly (Louisville) on Acts, Dr. A. N. Arnold on Romans, Dr. E. P. Gould on 1st and 2nd Corinthians, Dr. Conant on Galatians, Dr. Pepper on Ephesians, Philippians, and Colossians, Prof. Stevens (Rochester Theol. Sem.) on 1st and 2nd Thessalonians and Philemon, Dr. Harvey (Hamilton Theol. Sem.) on the Pastoral Epistles to Timothy and Titus, Dr. Kendrick on Hebrews, Dr. Winkler on James, Dr. N. M. Williams on the Epistles of Peter and Jude, Dr. Sawtelle on the Epistles of John, and Drs. Smith and Boise (Chicago) on the Revelation.

—Greenville Advocate: It is with great pleasure that we chronicle the fact that the Methodist college building is at last a certainty. The amount subscribed for the building is \$10,000, and work will be begun at the earliest possible day.

—A gentleman recently objected to the doctrine that the meek "inherit the earth." His objection was based on the ground that persons of this character have no force and stamina. A singular idea of meekness! Take from a man all his back-bone and all other bone of every form, and leave him only a flabby pulp, and you have what some would seem to regard as the meekest of men. But we do not so interpret character. Meekness is not weakness. A person who has no firmness of character, no decision, who wears what a venerable theological professor used to call "a nose of wax," may be soft, but he certainly is not meek. Of the virtue in question, Moses is the best example. He was strong, impetuous, but self-restrained, determined, active, a most thorough administrator of affairs, and a man who could govern his will by the best reason. Such is meekness. It is the quality of holding the will to the guidance of sound reason.—S. S. Teacher's Quarterly.

LITERARY NOTICES.

MUSICAL HERALD for May. Musical Herald Publishing Co., Music Hall, Boston, Mass., Single number 15 cts. \$1.50 a year.</

Agitate! Agitate!

The Coming Convention at Greenville. The State Mission Work. The Present Plan. A New Departure Needed.

The politicians are doing this just now. The newspapers are playing a very important part in the work. Editors and writers are reflecting through the press public sentiment on various questions of importance to the country. Thus, in a manner, legislation is being shaped before the legislature meets, and even before it is elected. If nothing were said in the public print, before its meeting, about what ought to be done, or what ought not to be done, the legislature would be a long time shaping work, a much longer time in discussing it, and when it adjourned its work would please nobody. But by the agitation of important questions in the papers nearly all the members have, before the meeting, a tolerably correct notion about things. The pros and cons are all brought out prominently in the papers; all thinking members are posted, and when the legislature assembles bills are introduced, laws are made or unmade, and after a few weeks the legislators return home well pleased with themselves, their constituency applaud them, and the country is blessed by their meeting.

The press receives none of the praise; but it ought to, for it shaped public sentiment—shaped the legislation. This being true of political parties and assemblies, ought it not to be true of religious parties and religious bodies? When we meet at Greenville, in July, will it be merely to go through a routine, or shall we not rather do some substantial work? There are questions of the gravest importance to come before the body. We ought to be agitating them now, in our paper, so as to have them in some shape in the minds of the brethren.

Permit me, brethren, as a warm friend to the work of the State Mission Board, to make a few suggestions for your prayerful consideration. It must be conceded by all, that the present plan of the Board has accomplished great and lasting good. At the time it was inaugurated it was the very best we could do. But is it not time now for a change? Our Secretary cannot bear the burdens this plan imposes upon him. It is a physical impossibility for the evangelists to do their work satisfactorily to themselves, if they are conscientious, faithful men. By the present plan the destitution can only be discovered. We can never supply it by this plan. Can we not arrange something after this order?

Let the Secretary be the Superintendent of Missions in Alabama. Let the churches send to him contributions for Foreign, Home and State Missions; let the three Boards assuming his support. Let him employ men by the month to occupy certain points. Where there is no church the Board will pay the whole salary. Where there are weak churches let the Board supplement the salary they are able to pay. In most cases the Secretary can visit these points and secure, not only what the fields promise, but the amount the Board promises too.

This plan is being worked in Mississippi with success; only the State Board alone is responsible for the Secretary's support. To illustrate, Secretary Walne will arrange for preaching at a certain point for two Sabbaths in the month. The church there agrees to pay \$200, and the Board promises an equal amount. After a time the Secretary will visit the church, preach a few days, and not only raise the money the church has promised, but all, or nearly all, the Board has promised. In a short time the field is self-sustaining and can get on without further help. In Georgia the work goes grandly on under the leadership of Dr. DeVotie, and every month the missionaries are promptly paid.

The plans, with some modifications perhaps, of these States can be employed in Alabama. A large number of our churches, through the present plan of our Board, have been brought into sympathy with the general work of the denomination, and can be induced to forward their contributions to the Board for the support of men who devote their time to the destitution. Seventy-five or a hundred pastors can be found who will co-operate in this plan at the start. Then our Board can bring back from the Seminary every summer all our young men to work for us in their native State. I hear that South Carolina has employed most of the young men from the Seminary for the summer. We can also give our young preachers from the Howard work during vacation.

Let me say again, that I am a friend to the Board and its work, and am willing to work on any plan agreed upon. But I do think we ought to discuss these things before the meeting of the Convention.

It seems to me that the above needs no reply. However, it may be well to say, that the Board is now considering the necessity of making changes in its plans and methods. The purpose to change its policy in no sense indicates a consciousness of failure in the past. So far from this, the progress made, the success achieved, demand modifications of present methods. All who have watched the progress of the last six years must be thankful to God for his manifest favor.

The suggestions of Bro. "John" are worthy of careful, serious consideration. They simplify and systematize the work. But it will be seen that the success of the plan suggested depends upon the hearty, active co-operation of the *Apostles* all over the State. This co-operation may be confidently expected when it is known that the work of the Board will be purely missionary work. Speaking without conference, I feel at liberty to say, that the Board will be glad to receive suggestions from brethren anywhere in the State, who are interested in the work.

Expert nothing from him who commences a great deal.

ALABAMA NEWS.

There are only two inmates of the Russell county jail.

The late grand jury of Etowah county, returned \$3 true bills.

Mr. McGee's ice factory, at Huntsville, will soon be in operation.

Mr. Thomas Bright recently killed his son, accidentally, with an axe, in Jefferson county.

The Pratt Coal and Coke company, of Coketon, Jefferson county, are now getting out 500 tons of coal daily.

Gadsden Times: There are three brick yards in operation in Gadsden. There will be a demand for all the brick they can make.

Birmingham Iron Age: It is a fixed fact that the Birmingham Rolling Mill will go into operation between the 1st and 15th of July.

Blountville News: We are sorry to learn that Mr. William Hudson's stable, corn, fodder and horse were consumed by fire on the night of the 11th inst.

The dwelling house of Mr. Wesley Burton, in Chambers county, was destroyed by fire on last Saturday night. The clothing, bedding and most of the furniture were saved.

Collinsville Post: A little boy seven or eight years old, son of Mr. Allen White, of Martin's Mill postoffice, Marshall county, was drowned in his father's well one day last week.

Conductor Gollihard, of the Nashville & Chattanooga railroad, was killed near Antioch station Tuesday night in a collision between an accommodation passenger and freight train.

There was a severe hail storm in portions of Lawrence county a few days ago, doing considerable damage to crops. In some places it lay on the ground for 24 hours and was two feet deep.

Gainesville Reporter: We learn that a disease called Rothein, or German measles, a hybrid of scarlet fever and measles, is prevailing in different portions of the county south of Gainesville.

Centre Advertiser: We regret to learn that on Sunday, the 9th inst., the dwelling house of Mr. Stephen Landers, who lives near New Moon, in this county, was destroyed by fire, together with its contents.

Troy Messenger: Fifteen new business houses have been constructed in Troy and will be ready by the opening of the fall trade. Others are in contemplation and will probably be built during the summer.

Birmingham Independent: Sam Thomas and a party of Pennsylvania iron men, who have been here during the past week, returned home on Wednesday last. Several mineral tracts of land were bought while here. They are expected to return soon.

Hayneville Examiner: Alex Harris, a negro lately convicted of stealing cotton from Dr. Pritchett of Hayneville, and sentenced to two years of hard labor for the county, cut his own throat fatally with a razor, on Mr. Ed. McConry's place last Monday.

Eufaula Times: We learn that the old Southwestern railroad depot has been purchased by a stock company, and will be used as an oil factory, which will be operated under the name of the Eufaula Oil Company. Work, it is said, will be commenced next week.

Huntsville Independent: Last Sunday morning, United States Deputy Marshal Thomas G. Hewlett, made another successful raid, overhauling another illicit distillery right here in Madison county, under the very drippings of the federal judicial sanctuary.

MARRIED.

At the residence of the bride, in Northport, on the 16th of May, 1880, by Eld. Fred. D. Hale, Mr. Wm. R. Medlin to Miss Jennie A. Dodson.

In Memoriam.

Died, at their home, near Uchee, Russell county, Ala., the following named persons: Mrs. Mary A. Eperon, and Misses Louisa A. and Mary A. Eperon.

The first to depart this life, was Sister Louisa Eperon, who was born Sept. 25, 1860, and died April 13, 1880, of pneumonia. She made a profession of grace in the summer of 1879. Lived content with her profession up to the time of her decease. Shortly before her death she was asked if she felt "ready to go," to which her reply was, "I am, for I have been praying ever since I have been sick." She wished to have some of the Scripture read in her hearing. Some of the Psalms were selected and read. She replied, "That is so sweet." She had hope in her death.

Sister Mary A. Eperon, wife of Bro. Jesse Eperon, was next to take her leave of all earthly things. She was born Oct. 10, 1842, and Dec. 18, 1860, she was married to Mr. L. F. Smith, who died in the Confederate army in 1864. In 1865, on March the 10th, she was married to Bro. Eperon, who still lives to mourn his great loss.

Sister Eperon having been severely ill for some 13 days, from pneumonia, her physician had despaired of her recovery. This being the case, he inquired of her as to her hope for the future. He asked her if she felt prepared. She replied: "Yes, I have been trying to serve God for the last 29 years." She then called her husband, who said to her: "Wife, do you think you are dying?" To this interrogation she replied: "Darling, I do not think so, I have said, I cannot be with you long." Then drawing her husband to her, she embraced him and said: "My husband, grieve not for me, for I shall soon be better off. Take care of yourself and the little ones, the best you can. She then seemed to address herself to all around, saying, "Take care of my little children," and holding out her hand she said: "Good-bye," and was escorted, as we have reason to believe, by angels to join the disembodied host above. This occurred April 14, 1880.

From what we know and have seen of the family, we have no doubt that Bro. Eperon has lost a true and devoted wife, and his children, a good, a faithful and indulgent mother.

After several days illness, from the same disease named above, occurred the death of Miss Mary A. E. Eperon. She was born June 10, 1851, and died April 10, 1880.

Thus, in about a week's time, our brother has been bereft of his dear wife and two grown daughters. But there is comfort in the words of the Apostle who said: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." G. D. B.

Eld. John Dennis.

Whereas, in the providence of God our beloved brother, Eld. John Dennis, has been removed from our midst by death; therefore be it

Resolved, That in the death of Brother Dennis Providence church has lost one of its best and most golly members and the community one of its oldest and most respected citizens.

Resolved, That we sadly miss his fatherly solicitude for us as a church, and the power of his holy example.

Resolved, That we can rejoice in the confident assurance that since his earthly house of this tabernacle is dissolved he has a building of God, a house not made with hands, eternal in the heavens.

Resolved, That we will ever cherish the memory of his golly life.

Resolved, That we inscribe in the centre one page in our church book his name with the date of his birth, ordination and death, as a monument to his memory.

Resolved, That we appoint a committee of three to canvass the church and communicate to secure funds with which to erect a suitable monument to mark the place where he and his sainted wife.

J. P. AVERY, Ch. Clerk.
P. S. Done in conference May 22, 1880.
CLERK.

Deacon Parks E. Ball.

We, the committee appointed to draft resolutions expressive of the feelings of Enon church, Pickens Co., Ala., towards Bro. Parks E. Ball, who was born Jan. 2, 1803, and died April 27, 1880, being largely by Eld. Charles Stewart, was ordained to the office of deacon, the duties of which he faithfully discharged to the time of his death, April 2, 1880, make the following report:

Whereas, it has pleased Almighty God, in the fulness of his wisdom, to remove from our midst our esteemed and much loved brother, Deacon Parks E. Ball, and whereas, we feel that our Zion has lost a useful member by his death; therefore be it

Resolved, That we bow in humble submission to the will of the Lord, who has taken from us one ripe in years, and strong in the faith.

Resolved, That in the death of our dear brother, we have lost a useful and exemplary member, whose long life beautifully illustrated the purity of his love for Jesus.

Resolved, That we express our heartfelt sympathies to his family in their sad bereavement, and pray God to heal their grief and guide them by his Spirit to that home where no dear ones ever die and where

"Those that meet shall part no more."

Resolved, That a copy of these resolutions be spread upon the church book, and a copy be sent to the ALA. BAPTIST.

J. W. ATTERBERY,
JAS. FULLERTON,
J. R. S. WOODBRIDGE,
J. H. CURRY,
Committee.

IN MEMORIAM.

The announcement of the death of Mrs. Mary Cleveland has already appeared in the columns of this paper; but it appears to me that something more may with propriety be said of one who filled so long and so well the place allotted her by Providence.

Her maiden name was Smith. She was born in Franklin county, Ga., March 6, 1799. The family removed to Tennessee, and there she was married to late C. H. Cleveland, Sr., a man who did good in his day and generation in the year 1816. In 1818 they removed to the Territory of Alabama, and located in Dallas county, a few miles from where the city of Selma now stands, and only a short distance from the spot on which they both died. Husband and wife united with Shiloh Baptist church at the same time, about the year 1830, and were baptized together by Eld. Haggard. They were ever afterward members of that church.

Sister Cleveland was the mother of eleven children, nine of whom lived to years of maturity; but all except four—among whom is Rev. Dr. Cleveland, of Selma—went before her to the grave.

On Sabbath, 18th day of April 1880, she fell asleep, to awake no more on earth. It was felt that after so many years of labor in the Master's service, she should find her hands on the Sabbath day, the symbol of that eternal rest that remained for her in the paradise of God.

The days of her activity had long since ended in the feebleness of age; but her interest in the prosperity of the church was unabated; the Gospel's charming sound was more charming still; her Christian love was tender, and her sympathy more demonstrative. Many, of all ages and conditions, have reason to call her blessed. She loved and honored her pastor for his work's sake, and his joys and sorrows were her's. When will her place be filled? E. F. BAKER.

Collinsville, Ala., May 27, 1880.

The "Service of Song" has been introduced within the past week into the First Baptist church, Macon, Ga., one of the largest churches in the South, and Dr. Warren, the pastor, writes: "We have not heard such singing in our congregation in nine years. The leader of the choir, and indeed all the brethren are much pleased with the book, as I knew they would be." Dr. D. Henry Miller's church, Brooklyn, have also just adopted the "Service of Song."

Andrews' Bazar for June is rich in illustration, in literary matter and as a fashion journal. The costumes illustrated in Andrews' Bazar are in the best French and American styles. The aim of the publisher is to give only those styles which are sensible, so that those who follow the fashions as expounded in his journal will be well, yet not fussily, dressed. The children will be pleased with the story of "The Happy Family." Ladies killed send for a sample copy to W. R. Andrews, Publisher, Tribune Building, New York.

Cheap Library Books.

David C. Cook, of Chicago, is now reprinting 75c. to \$1.50 Sabbath-school Library Books at a uniform price amounting to less than 5 cents a piece. These reprints are published in what is called the *SABBATH LIBRARY*, issued weekly, one or more complete books being reprinted in each number. The *LIBRARY* costing \$2.50 a year or what is equivalent to less than a cent a number. The numbers are also sold separately. Forty-one numbers of the *Sabbath Library* containing reprints of fifty library books, have already been issued. We have before us two specimens of these books; they are neatly printed in clear readable type, on good paper, were stitched, and each provided with a neat paper cover. One of these books contains "The Story of the Bible," by A. L. O. O. The other, by A. L. O. O. The books are originally 35c. each, price \$1.25. The books reprinted to date average in original price from \$1.00 to \$1.25. For poor schools, no doubt the *SABBATH LIBRARY* will be a great boon if not found a desirable saving for all.

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Appointments.

REV. W. H. DEWITT

Will fill the following appointments in Beth-el Association:

Hoboken,	Thurs. night	May 20
Nanafalia,	Friday	" 21
Aimwell,	Sat. & Sunday	" 22, 23
Shiloh,	Monday	" 24
Dunning S. H.,	Tuesday	" 25
Bethlehem,	Wed. & Thurs.	" 26, 27
Flat Wd's Ch'pl,	Wednesday	" 28
Linden,	Friday night	" 29
Jefferson,	Sat. & Sunday	" 30, 31
Providence,	Wednesday	June 2
Dayton (Wed. & Thurs. nights)	" 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,	Thursday	" 17
Bettis' S. House,	Thursday	" 17
Rural Academy,	At night	" 18

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

C. J. MILES.

Durham is headquarters of the world for Smoking Tobacco, and W. T. BLACKWELL & Co. is the headquarters of Durham for the old original and only GENUINE FRAGRANT DURHAM TOBACCO. Their goods are old, mellow and pure, full weight, always reliable and never bite the tongue.

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THE NUMBER TRIPLED
EVERY YEAR.

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The most marked features of its merits are quick work, convenience, ease of operation and the facility of packing heavy bales. It meets with the most marked success as a "STEAM POWER PRESS," where these features are most appreciated.

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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.

IF YOU DESIRE TO PURCHASE
Real Stylish Goods
IN THE
Millinery Line,
OR
FANCY GOODS,
DRESS GOODS,
Gloves, Hose, Corsets,
And in fact everything belonging to
A COMPLETE LADY'S TOILET,
DON'T FAIL TO GO TO
STERNE'S
GRAND BAZAAR
—OF—
BEAUTY AND FASHION!
Selma, Ala.

Cheap Library Books.

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SONGS, ONE CENT EACH!

1 Baby Mine.	134 The Rabbits on Our Block.
2 The Cabin Home.	135 The Kidnapper's Fancy Ball.
3 The Little Ones at Home.	136 The Highway Door.
4 When We Were Young.	137 Darling Bessie of the Lea.
5 See That My Grave's Kept Green.	138 The Kiss Before the Door.
6 Old Folks at Home—Swanee River.	139 I'll Remember You, Love, in My Prayers.
7 Sweet By and By.	140 The Old Wooden Rocker.
8 When, Emma.	141 Speak, Only Speak.
9 You'll Remember Me.	142 Dancing Around with Charlie.
10 I Dreamt I Dwell in Marble Halls.	143 You May Look, but You Mustn't Touch.
11 When You and I Were Young, Maggie.	144 My Daughter Julia.
12 Cottage by the Sea.	145 I've no Mother Now, I'm Worshipping for You.
13 I Cannot Call My Mother Home.	146 Nearer, My God, to Thee.
14 Take this Letter to My Mother.	147 Maudie to the Cold Cold Ground.
15 A Model Love Letter—Comic.	148 Care for Me When You Can.
16 How to Kiss a Lady.	149 Strangers Yet.
17 A Husband's Commandments—Comic.	150 I Cannot Sing the Old Song.
18 Little Old Log Cabin in the Lane.	151 Waiting, My Darling, for Thee.
19 Marching Through Georgia.	152 I'm Lonely Since My Mother Died.
20 Take Back the Heart.	153 Testing on the Old Camp Ground.
21 The Faded Rose of Blue.	154 Flirtation of the Whip—Comic.
22 Slavery Days.	155 The Slave's Dream.
23 Der Male Shooth on the Shetland Deck—Comic.	156 Don't You Go, Tommy, Don't Go.
24 I Can't Call My Mother Home.	157 Willie, We Have Missed You.
25 I Dreamt I Dwell in Marble Halls.	158 Don't be Angry with Me, Darling.
26 The Sweetest of My Mother.	159 The Old Village School on the Green.
27 I'll Remember You, Love, in My Prayers.	160 Flirtation of the Whip—Comic.
28 Come Into the Garden, Maud.	161 Why Did She Leave Him?
29 Where there's a Will there's a Way.	162 The Heart Learned to Love Another.
30 Sherman's March to the Sea.	163 There's Some Little Mother, I Ever so Poor.
31 Lamentation of James Rodgers.	164 You Were False, but I'll Forgive You.
32 Come, Bessie, Come.	165 Will You Love Me When I'm Old?
33 Now I Lay Me Down to Sleep.	166 Come Into the Garden, Maud.
34 Love Among the Roses.	167 Where there's a Will there's a Way.
35 Old Arm Chair (as sung by Ned Barry).	168 The Heart Learned to Love Another.
36 Farmer's Daughters for Chickens in the Garden.	169 There's Some Little Mother, I Ever so Poor.
37 Oh! Dem Golden Slippers.	170 You Were False, but I'll Forgive You.
38 Come, Bessie, Come.	171 Will You Love Me When I'm Old?
39 Nobody's Darling but Mine.	172 Come Into the Garden, Maud.
40 Put My Little Shoes Away.	173 The Heart Learned to Love Another.
41 Darling Nellie Gray.	174 There's Some Little Mother, I Ever so Poor.
42 Little Brown Jug.	175 The Old Village School on the Green.
43 Ben Bolt.	176 Flirtation of the Whip—Comic.
44 Good-bye, Sweetheart.	177 Why Did She Leave Him?
45 Sadie Fay.	178 The Heart Learned to Love Another.

We will send these Songs, your own selection, for 10 cents, fifty for 50 cents, and 100 for \$1.00, all post paid by mail. Remember, we will send less than ten of these songs by mail. Send one-cent or three-cent postage stamps. Order Songs by the numbers.

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

THE FAMILY CIRCLE.

Never Despair.

BY MRS. M. A. KIDDER.

I would say to the brave young beginner, with very few friends at his side, Don't let the light breeze be at starting. Outweighed by unfortunate fate. At twenty—your prospects seem fair. And though some things may serve to dishearten, Push forward—never despair.

To build well is not to build quickly. Such handiwork proves best the worst. Foundations lie deep—so, beginner, Don't purchase your ladder at first. Even when your life-long ladder seems ready, Name, character, honor, and all, Though peace and prosperity flatter, Be watchful—your structure may fall.

Look well to the landmarks about you— Experience teaches the best— While the wrecks on the shore give us warning.

That some have stood well the test. The pitfalls that yawns are many— The tempters the tempted pursue— So that never to sleep at your post, Is the very best thing you can do.

Be prayerful; be hopeful; be joyful, For life gives more than money can buy, And the bright anchor, Hope, is the knowledge.

That God is a God ever all! Go on in the pathway of duty, Friend mine, as life's burdens you bear, And show by your life the way to the goal— While trusting, you never despair!

World-Weary.

BY JOSEPHINE POLLARD.

What if I should leave the world, Weary of its sorrows? What if I should seek a place— Some sweet place, to-morrow— There in solitude, to spend All the moments of my life; There to feel the peace descend, That can hush the sound of strife?

What if I should turn aside, From the path of duty, Shunning all these cares that fill Life with daily beauty? Would my happiness begin, When my zeal for others died? Could I free myself from sin, Though in forest depths I hide?

Quiet cell and calm retreat, Were not Jesus' choice; In the world he conquered sin, Satan's wiles defying. In the world my work must be, If I hope his rest to share; Death alone can set me free From the chains that bind me here.

Solitude can never give Solace for life's losses; In the conflict we will find Crosses wrought out of crosses. I must labor while I can, Jesus lives, though faith grows dim; And 'tis fellowship with him, Gives me fellowship with him.

—S. S. Times.

The Deacon's Story.

THE LEADING HAND.

Deacon Baker laid down his religious weekly, raised his eyes, until they rested on top of his shiny bald head, grasped firmly the arms of his Elder Brother arm chair, crossed his legs, and looked meditatively into the fire.

Whenever Deacon Baker raised his "specs," assumed that position and said he had something to say, we knew it would be worth hearing.

The deacon's household was a primitive one; in it many of the old customs were preserved. There were old-fashioned chairs, settles, fire-places and occupations. There was nothing stilted or forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple life that abounded there as we did the sunlight and the beautiful air of the hills. Father had been there before us, and he owed much of his success in life to the wholesome teachings of the good deacon.

My brother Ben was quicker in perception than myself, and he always said the deacon was the same sort as other people, and that away back he possessed the same frailties and failings; only he had mastered them—compelled them to yield.

"I have heard people in prayer-meetings," said Ben, "tell about being 'monstrously' plucked from the burning,' and all that; I don't put the deacon in that line, but I am certain that some time, and in some places he has gone wrong."

"I always tried to make out why Ben could think so, and always ended as I began—in wonder. The evening of which I write it all came out.

"I have just read a little circumstance," continued the deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell has never been in print.

"Fifty years ago come April I was fourteen years old. I remember the day, and more particularly the night, as 'twere an hour since. I see my old home, as 'twere before me now—the sloping roof, the big flat stone at the door, the maple tree, the orchard, the well-sweep; I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said—'I will go where I can do as I like, where I can be as I want to be.'"

"Poor fool that I was!" I left a pleasant home, a dear mother, and a good father—ran away, and my only stock in life was a defiant will and a purpose to do as I had a mind. I had rebelled because my father insisted on my obeying him without question. I found other things were beside the world. I found there was a great distance between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight of each other, as is our country on the one side and China on the other. I found it was one thing to plan what I would do, and another to do it.

"I have often heard people say that I was good because I was born so—that 'twere the nature of things. I am not one of that sort that call themselves 'fine worms of the dust.' I trust I have attained some measure of grace, and I have got it by hard discipline. I would like to tell all my

life from fourteen to seventeen years, but there is no time to-night, and there is this particular circumstance I want to dwell on.

"I can say I had no principle at seventeen years old; but I can say the good in me was about all covered up. I have often thought of myself as a piece of rich ground run over with weeds. My plans were to get to deceive my employers, how to get the most for the least, and to get square with the world, because I had set myself against it. My mother had forgiven me for running away, and had gone home a new wife, who had no call for me, and there seemed no hand to call me back. And this is what struck me so forcible in that piece in the paper; that there is a leading hand of Providence; that it is ever stretched out and above us; that its grip is often loose—that it lets one go and go, as 'twere—but at last it reaches out and snatches one back—as I would snatch you from the edge of the falls—and flings him upon a height from which he can never more descend.

"It was seventeen years' old when the hand reached me. I had about reached the bottom; I had contemplated, but thank God, not committed crime. I had planned with two companions to rob my employer, we had crossed passage on an East Indian man to sail at break of day; when the robbery would be discovered we would be on the high seas. In them days there was no telegraph to get ahead of us, and we had no fear of being caught. I was to remain in the store, secreted among some old boxes, at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night; it was dark, and outside it was still; inside there was noise enough. I could hear my heart beat taps on the door; the blood forced into my head; with a whizzing sound; there were strange, unnatural whispers in my ears; and I could have sworn I heard the clanking of chains, and the opening and closing of prison doors. My own breath became painfully audible and was fanned back upon my face like a hot flame. I could endure darkness no longer; I crept out from the boxes, I groped about until I found a candle; I lit it, and seeing a piece of written paper I took it up and read it. It seemed to me then like the handwriting on the wall. Some time I will show it to you, I have laid it away. This is what was written:

"It may be thou art on the verge of ruin; if so, turn back, for a sinful purpose it is never too late to retreat. The path of evil thou hast well trodden, forsake it; disused, the grass will grow upon it; thou wilt perceive it no more."

"Somebody said it was chance laid that paper in my way; I tell you, boys, it was the hand of Providence grasped me and flung me clean out of my wicked ways. I kept guard in that store all night; my comrades seeing the light, thought I was caught and would not let me go, and so they shipped in the East Indian man, and in the morning were far away. With all my bad surroundings gone, I began, as 'twere a new life.

"I have heard it said, 'The sins of youth become the smarts of old age.' That may all be, but the sting is taken out of my smart: I have bound up my bad days like a book, fastened with clasps, and I seldom open it, for I hold what God has forgiven man may forget. But that little piece in the paper brought it all back to my mind clear as noonday.

"Deacon Baker," said brother Ben, grasping the old man's hand, "I knew it—I knew you had fought with temptation and beat it."

"Did you ever," said I, "hear from your companions?"

"Yes; there was a missionary aboard the ship; through him Lord caught hold of them. One staid out India, and I've heard he did a great deal of good there; the other one became master of a full-rigged ship, and went down on her, standing by his duty like a man, refusing to get into the last boat, because he was one too many. O boys, I often think of them old days at home before I had run away. I can never make out what possessed me to do as I did, and turn my back on that loved me. I tell you it's an awful thing to go out into the world from the home that has held you so long and so tenderly, without a leave-taking and a God-bless-you."

"Boys," said the deacon, when he bade us good-night, "I hope you will never have to be pulled back with the force I was, and never forget there is above you a leading hand."

—N. Y. Observer.

Christian Benevolence.

In one part of Burma there is a village of professing Christians, belonging to the Karen race. Years ago, although they had Christian teachers, they had no Bible—at least, their entire Bible was the gospel of Matthew in manuscript. One day, the missionary's wife was reading to a group of the children the chapter where Christ speaks of being visited when sick or in prison, as represented in the person of his disciples. They instantly took it home to themselves. Like most heathens they had hitherto been very heartless towards their suffering neighbors. But they were not content with knowing the Lord's will; they went their way and did it. There was one poor widow who, with her child, was afflicted with leprosy. They had hitherto left her to pine away, neglected and uncared for; they now hastened to her house; another fetched water, and some brought her rice and other comforts, till the poor outcast was bewildered with delight. In the same way they dealt with other afflicted neighbors, and it was not a mere spirit of kindness, but was sustained with silent and unostentatious perseverance, none being allowed to lack what they themselves enjoyed. "Bible in Many Lands."

The great art in conversation consists in not wounding or humiliating anyone, in speaking only of things that we know, in conversing with others only on subjects which may interest them.

Farmers and Sabbath-School Mission Work.

BY REV. ASA BULLARD.

There are some things in the farmer's work that remind one of our Sabbath-school mission work. Here is a piece of low meadow land, it is boggy, filled with wild alder and a small, scrubby growth of bushes. It is wholly profitless, unfit for pasture or cultivation. It is surrounded by fine tillage land, which is easily worked, and yields an abundant harvest of grass and grain.

The farmer has often looked on this unsightly and useless piece of property, and inquired with himself, "Is there no way of redeeming this land from its worthless state and making it available?"

After much consideration he goes to work upon it. He first thoroughly drains it. This he finds more easily accomplished than he anticipated. He then covers it several inches deep with sand from an adjacent hillock. He then trenches the whole deeply, uniting the sand with the meadow soil. As the original soil is composed in a great measure of decayed vegetable matter, it needs no other fertilizers.

By this process the farmer finds, in a few years, that he has converted the useless, unsightly meadow into a fine, productive field. Its burdens of grass and grain gladden his eyes and cheer his heart. It is, in fact, the most satisfactory and remunerative labor he has expended upon his farm for many a month.

The neighbors behold the change with astonished delight. They congratulate him on his sagacity, and stimulated by his example, they begin the work of reclaiming their unproductive lands, till all these waste places throughout the neighborhood bud and blossom like the rose. Every unsightly spot is converted into fruitful and beautiful.

Here is a neighborhood of fifteen or twenty families. It is remote from any place of public worship. Intemperance, Sabbath-breaking and their kindred vices have long prevailed there; and the young have been growing up wholly destitute of moral and religious instruction. Infidelity has taken deep hold of the minds of old and young. Even girls of twelve or fourteen years of age are heard denying the existence of God, with all the boldness of the most hardened blasphemers.

Unbelievers in town pointed their Christian neighbors to that district as a more fit place for their missionary labor than anywhere else. There was heathenism at their very doors.

A young deacon, an earnest laborer in the vineyard of the Lord, residing near the church, had his attention directed to that dark and wicked neighborhood. She learned that there were many children and youth growing up in ignorance of God and the way of life and salvation. She began, like the farmer referred to above, to ask herself if something could not be done to reclaim that benighted portion of the town, and bring it into the sunshine of the gospel.

After much consideration and prayer, she laid her plans and went to her work. She first visited the various families, and informed the parents of her purpose to open a Sabbath-school, and solicited the attendance of the children.

At first but few came. The prospect of any success was dark. But she gave herself to prayer and patient labor. Week after week she persevered in her visits and her various efforts to awaken interest. The attendance gradually increased. Those who came began to show some interest. Her kind words and the attractive cards and papers and little books she gave them, began to win their love. They carried home glowing accounts of the school, and of their wonderful teacher. "Evidences began to appear that the mothers at home were becoming interested. The children came with cleaner faces and more tidy dresses. They began to meet their teacher with smiles of interest and affection. The numbers increased. The teacher's visits at the homes of her scholars were received more cordially by the mothers. She found their homes in better order. The old hats and rags in the windows began to disappear. The lessons the children received at school in regard to breaking the Sabbath, profane swearing, intemperance, etc., were repeated at home, and like leaven, were silently penetrating the mass of ignorance and wickedness. The noise on the Sabbath and all open vices began to disappear.

By and by the mothers, one after another, came to learn the cause of the magic power of that little Sabbath-school. No one went away unimpressed.

Some of the children, in new and tidy Sabbath dresses, found their way to the distant house of God, where they met their teacher with smiling faces, and were welcomed to seats in the sanctuary.

With a work like this how long before a neighborhood would be reclaimed and illuminated? How long before a greater transformation than the farmer beheld in his unsightly meadow, would gladden the heart and reward the faithful disciple who had listened to the Master's words, "Go into my vineyard, and whatsoever is right thou shalt receive."

This is no fancy sketch. Scores and scores of similar scenes may be found all over the land.

Does not this mission work in these neglected spots, both on the farm and in the Lord's vineyard, pay? Does not each laborer receive for his work whatsoever is right?—Church and Home.

Speak and act without so much circumspection. If you are absorbed in God, you will be less eager to please men, but you will please them more.

The troubles caused by whiskey are not confined to the drinking of it, though to that alone the world is believed to owe three-fourths of its sin, misery and degradation. Troubles beset the manufacturer of the vile stuff. —Ex. & Chronicle.

FARM AND HOUSEHOLD.

Learning to Sew.

To be handy with the needle is one of the sterling accomplishments of every educated woman. To be able to take the "itch in time," is worth all the time and trouble that are required to learn the art. Like walking, reading, and the many other things which we come to do without special thought, the learning to sew is a slow process, and should be begun while the child is still quite young. The girl should not only have the use of the thread, needles, and patchwork, but be instructed how to take the stitches, turn the corners, and do the various things connected with needle-work. We are not excluding the boys in our remarks, because they need to learn to thread a needle, and do general sewing. Men are many times so situated, that they must depend upon themselves for their necessary sewing. Even if it is an age of sewing machines, it is best that all children should learn to use the simple, common old-fashioned kind, which can never be wholly superseded. The amusement and occupation that sewing furnishes little folks, afford sufficient reason why all mothers should see that their girls and boys too, learn to sew—but the very practical use of the needle in after life, is the principle thing after all.—American Agriculturist.

Grass in Orchards.

Seeding down orchards and leaving the land in meadow may answer in moist climates or where the soil is naturally wet, but it is a poor practice where the trees are likely to suffer for moisture about their roots in summer. We have heard farmers say that they thought shading the ground with grass or some kind of crop growing thereon would help to keep the soil cool and moist; but this is an error, for the evaporation of moisture through the leaves of growing plants is many times greater than from the exposed surface of the ground, even in the driest and hottest weather. Any one who desires to see for himself the difference has only to dig under the turf or about the roots of growing plants in a dry time, and then examine the condition of soil that has been worked over and left fallow. Many an old stunted orchard that has long been seeded down would be greatly benefited by having the sward broken up in the spring, and the grass and its roots left to decay during the coming winter. If the farmer thinks he cannot afford to leave the land fallow, he may add manure and plant it with potatoes, beans, or some other low-growing crop requiring cultivation. —N. Y. Sun.

Sugar Icing.

The sugar paste, for icing and ornamenting cakes and pastry, which is best adapted for family use, is that mixed simply with white of egg, sugar, and a little acid. The more delicate preparations employed by confectioners are usually found too troublesome for private kitchens; nevertheless, with suitable utensils and due attention to directions, they can be successfully accomplished. Boiling sugar to a given strength requires some practice, and it is impossible for the use of the syrup gauge. The highest point for boiling sugar is 50 degrees, when it becomes caramel; care is required to prevent the syrup reaching this point, as the least tinge of color spoils it for white icing. Prepared as follows is used for such delicate cakes as Genoise, Baba, Profiteroles, Manques, Savoy and the like. To boil sugar for this icing break up three pounds of fine lump sugar into large pieces, put it into a stewpan or sugar boiler with two quarts of filtered water; let the syrup boil gently, and remove all scum as it rises. A little cold water thrown in from time to time assists in making the scum rise, and if the sugar were of the best kind no other process of clarification should be needed to make a perfectly bright syrup. Boil until the syrup will register 38 degrees.

Those of our readers who may desire to try the peanut for the first time should engage from one bushel to a bushel and a half of seed for each acre they intend to cultivate taking care to procure them of a reliable man who dug his seed peas before frost killed the vines, though some contend this makes no difference. Good seed peanuts should be free from mildew the kernels should be well filled and plump, and the germ (on splitting the pea) should look fresh and vigorous, and show no signs of darkness or decay. Rows three and a half feet apart, plants eighteen to twenty inches apart in the rows (some plant nearer), will require about a bushel of seed in the shell to plant an acre of land, if but one pea is planted in each hill; but more will doubtless be needed for re-planting. A bushel will shell out about a peck of kernels, and the shelling must be fully done by hand so as not to bruise or split the pea, and the shelling will have better be deferred till near the time of planting, which is from the 10th of April to the last of May, seed, select a suitable piece of land sandy soil of a gray or light color, and not at all adhesive, suits them best, and it should be free from any matter of a vegetable or argillaceous character that would give a dark or unfavorable color to the soil of the young peas. The color of the peanuts has much to do with the price they will command in the market. No matter how good the kernel may be, dark peanuts will not sell for as much as those of a clear white—"silver edge"—color, or white with a slightly yellowish tinge. A dry sandy loam makes the brightest peas. The land must be clear of weeds and grass, such land as was in corn or some neatly cultivated crop last year, or cotton stalks on the land must be heaped and burn-

ed. Land of good fertility—such as will make from five to eight barrels of corn to the acre—should be selected and it is essential that it contain a good percentage of lime, or the peas will be "pops," that minus the kernel. A third of a ton of lime to the acre placed in the drill over which the peas are grown, generally insures a good crop without other fertilizers if there is organic matter in the soil. A good farmer of acquaintance says, that he can predict pretty nearly what his peanuts will yield by knowing how much corn the land will bring.—Rural Messenger.

Oats vs. Corn.

There is no part of the world, not even excepting the richest corn growing sections of the Middle and North-western States, where wheat stock are fed so exclusively on corn as in the Cotton States. The almost universal feed for mules at work on our plantations is corn and fodder, while in Europe and the more northern States of the Union, work horses are fed largely on roots, wheat bran, oats and hay. Our system is not only more expensive, it is less philosophical.

The experiments of Wolff, in Germany; Lawes, in England; and others in America, indicate that the proper feeding standard of an animal doing full work, should contain carbohydrates (fat formers) and albuminoids (flesh formers) in about the proportion of 5 of the former to one of the latter. Indian corn contains 66.6 per cent. of carbohydrates, and 8.4 per cent. of albuminoids, more than 7 of the former to 1 of the latter; while oats contain 43.3 per cent. of carbohydrates, and 9 per cent. of albuminoids, or very nearly the exact ratio which is recommended. While the same weight of oats furnishes a larger amount of nutriment, it produces less heat, and is therefore a better food for work animals, especially in the warm climate of the South. In other words, a plow animal can do more work on the same number of pounds of oats than of corn, and perform it with more comfort, and of course keep in better health.

Not only is oats a better food, but it is cheaper. On the average uplands of the Cotton States, corn is a very uncertain crop. The oat crop is matured before the scorching summer comes on, and when sowed early enough in the fall, is the most certain crop we grow in the South. It is a reasonable estimate that our uplands will, one year with another, yield twice as many bushels of oats as of corn to the acre; and estimating the difference in the cost of production, it costs on an average as much to make one bushel of corn as three bushels of oats. One bushel of corn 56 lbs., will yield 4.7 lbs. of albuminoids, and 30.3 lbs. of carbohydrates; while three bushels of oats, 96 lbs., will yield 8.6 lbs. of albuminoids, and 42.2 lbs. of carbohydrates.

Whether, therefore, we consider the character of the food or the cost of it, the advantages are on the side of the oat crop. The experience of our practical farmers is working out the same conclusion, and the oat crop is growing in favor every year. The rust is the only serious drawback to this crop, and this difficulty is obviated by sowing the rust proof variety, and seeding at the proper season.—Alabama Farmer.

HUMOR.

Mamie and Johnnie, two little Deadwood five-year-olds, were disputing the other day about the comparative value of their possessions. After a boastfully careful enumeration by each, Mamie at last exclaimed: "Well, I've got more dead knifels than you have, anyhow!" Johnnie sat silent and puzzled for a moment, and then triumphantly replied: "I don't care if you have; I cried enough at Mr. H—'s funeral to make up for all your old dead kin!" —Black Hills Pioneer.

A good brother, who was in the habit of quoting very much Scripture in his prayers, was praying for the deacons that they might be and possess all the qualifications required by Paul in his Epistle to Timothy (ii. 12). When he came to "husbands of one wife" momentarily he thought of a much-married deacon, who had his fourth, and thus qualified it in a parenthetical as to give none offense: "I mean one at a time, Lord!"

An ambitious Texan, having read somewhere about the "pope's bull," announces in one of the papers published in the interior of the State, that he has a three-year old brindie steer, blind of one eye, that he will match to whip any bull the pope can produce.

"What, twenty-five cents a pound for sausages? Why, I can get 'em down at Schmidt's for twenty cents." "Vell, den, vy didn't yer?" "Cause Schmidt was out of 'em." "Vell, uv I was out of 'em I sell 'em for twenty cents, too."

"Why don't you come in out of the rain?" said a good-natured dominie to a ragged Irishman. "Share it's av no consequence, yer riverence," returned Pat, "me clothes is so full of holes they won't howld water."

"Oh! mister," said an old lady after a bicycle had passed her, "just now I seed a wagon-wheel runnin' away with a man. You kin believe it or not, I wouldn't if I hadn't seed it myself."

An Ohio girl sued a man for breach of promise, and proved him such a mean scoundrel that the jury decided she ought to pay him something for not marrying her.

"It is odd, and sometimes melancholy," remarks an exchange, "to see a man trying to 'make up his mind' when he has no material on hand to work with."

If you ever noticed it, the man with a cold loves to talk just a little hoarsely than necessary. It is so pleasant to be taken notice of, you know.—Boston Transcript.

It looks real easy and home-like to see the baby at the table invariably eat its bread with a spoon, while it picks up molasses with its fingers.

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