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Aspiration.

FROM THE GERMAN OF FRED. WETZEL.

O! this mighty weight that stifles
All the pangs of my breast!
O! these giant thoughts that rife
All my troubled nights of rest!
Aspiration, panting, deathless,
Rising, swelling in my soul,
Ever dost thou point to heaven,
As the needle to the pole!

Soul, long crushed and sleeping, rouse thee!
Burst thy chains that bind to earth!
Forth to thought, to toil, to effort,
Live as thy heavenly birth!
Think not time was made for dreaming—
Made for sadness, or for tears;
No! it came to live as this one
Bound, like thee, to endless years.

Life for these both loftier duties,
Nobler ends and sterner toils,
To seek for wealth or pleasure,
Or then gathering wealth and spoils,
Earth is dark, its phantom-lights,
Bound in sorrow, sadness, pain
That may be disenchanted,
Forth—God calls thee—hence its chain!

Crush thyself, the necromancer,
Call up reason from the tomb!
Down with passion, fierce entrancer,
Banish doubt; away with gloom!
Faint not—sin not—each is madness;
On, in strength, along thy way,
Sympathize with human sadness,
Toil, and fight, and watch, and pray.

Thus the victory shall be given;
Thus the wreath thy brow entwine;
Thus God's favor, thus shall heaven,
With its boundless bliss be thine.
Thus shall joy and strength springing
Gush like streams within thy breast;
Thus, where angel harps are ringing,
There shall be thy glorious rest!

—Bapt. Family Magazine.

RELIGIOUS ITEMS.

A gentleman in St. Petersburg, not a Baptist, has given 300 rubles to help print Baptist tracts.

The East Texas Baptist Convention will meet in Tyler on Friday before the third Sabbath in July next.

Union Theological Seminary, New York, turned out thirty-seven graduates May 17, seven of whom go to mission fields.

Dr. A. J. Battle, President of Mercer University, Macon, has consented to preach the Commencement sermon in Buena Vista in June.

A revival meeting is in progress at the Second Baptist church in Columbus, Ga. It is largely attended and promises to be very successful.—Index.

Rev. A. B. Campbell, pastor of the First Baptist church of Columbus, Ga., will deliver the annual address before the Alumni Society of Mercer University, Tuesday, July 6.

Maj. W. E. Penn will begin a camping-out at Eagle Lake Thursday night, June 30, and continue until Wednesday, the 16th, at Moscow, Tuesday night, June 23d, and continue until Monday, the 5th day of July.

The Young Men's Christian Association of London has purchased Exeter Hall, London, for £25,000 (\$125,000), and £19,000 more will be spent in adapting the building to the requirements of a central association.

Dr. Stuart Robinson has been commemorating the twenty-first anniversary of his settlement as pastor of the Second Presbyterian church, Louisville, Ky. The church has a membership of 600, and last year contributed for various purposes over \$15,000.

Charles Reade, the novelist, is reported to have renounced Rationalism and become a Congregationalist. He is said to be meditating upon a delineation of Scriptural characters. The world may hear from him upon themes far different from those upon which he formerly wrote.

It is a most suggestive thing that when the first Protestant church in Japan was started, eight years ago, the first \$1,000 towards its erection were sent by Christian converts from the Hawaiian Islands! Now, more than \$25,000 native communicants are reported in the Japanese mission churches.

The missionaries of the American Sunday-school Union in the North-western Department reports, during the past year, 408 schools organized, with 1,559 teachers, 12,610 scholars, 1,556 schools visited and aided, having 5,776 teachers and 52,045 scholars; 5,776 Bible and Testament addresses delivered; 6,145 families visited; and 16,125 miles traveled.

The triumphs of the gospel in the Island of Samoa are remarkable. Only thirty-six years ago the people were barbarous, without a written language. The whole population, 34,000, are now professed Christians, church-going, Bible-reading, earnest in prayer and effort, sending the gospel and missionaries to their islands, with sixty students in their Theological Seminary, from which they send out some twenty yearly, and, in their poverty, give more than \$5,000 a year.

This being the one hundredth year in the history of Sunday-schools, the Publication Society propose that every Baptist church and Sunday-school shall commemorate it. They suggest that the last Sabbath in June, the day preceding the opening of the International Centenary Convention in London, be observed; or, if that is not convenient in all cases, the next Sabbath, July 4, can be observed. The Society proposes that a collection be taken as a Thank-Offering for the help of Sunday-school missionary work. A special service has been prepared. Specimen copies of the "Service"—possibly enough to meet the wants of any ordinary church or school—will be sent gratuitously, immediately upon receiving their address and the information that they will observe the celebration and take the special collection asked for by the society. Address Am. Bap. Publication Society, 1420 Chestnut street, Philadelphia, Pa.

J. L. West, Publisher.

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[No. 8.]

COMMUNICATIONS.

Inter-Communion.

In the ALABAMA BAPTIST, April 20th, J. T. Yerby, propounds to Dr. Winkler three questions on communion.

1. "What Scriptural authority is there for inter-communion?" Dr. Winkler replies: "We do not know." "Inter-communion is merely an act of courtesy extended to persons belonging to churches of the same faith and order, and who would be members of the church inviting them, if they resided in that community."

It is the first query that I propose to notice: viz: "What Scriptural authority is there for inter-communion?" Paul, the Apostle to the Gentiles, understood the duties and privileges of the disciples of Christ as well as any other man living or dead.

To the Corinthians Paul writes: "I have received of the Lord that which I delivered unto you, That the Lord Jesus, the same night in which He was betrayed took bread. And when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.—1 Cor. 11:23-25. The above is all so far as we know that Paul received of the Lord Jesus. The same which the Lord delivered to the Apostles when He instituted the ordinance. See Matt. 26:26, 27; Luke 22:19, 20.

In verse 26, Paul explains to the Corinthians the design of the ordinance, viz: to show the Lord's death till He come. In verses 27, 28 and 29 Paul tells the disciples what would be the sin and danger if any man eat of that bread and drink of that cup unworthily.

In this epistle there is no precept given for or against inter-communion. Neither is there anywhere in the New Testament.

But if Paul and the disciples who traveled and labored with him in the Gospel, have left us an example of inter-communion, may we not safely follow their example without being guilty of sin or inconsistency?

Will the reader turn to Acts 20 chapter and read carefully verses 4, 5, 6, 7, 8, 9, 10, 11, and note the following facts: 1. Paul with others traveled and preached the Gospel from city to city. 2. Paul was accompanied by Sopater of Berea; Aristarchus and Secundus of the Thessalonians; Gaius and Timothy of Derbe; Tychicus and Trophimus of Asia.

These seven men were from four different localities. 4. While Paul and other disciples were at Philippi these going before tarried for them at Troas. 5. Paul sailed from Philippi in company with others, and came to Troas in five days, where they abode seven days. Luke does not tell us what they did during the seven days that they tarried at Troas, but doubtless they were working for Christ, preaching and praying from house to house, or preaching in that upper chamber of which mention is made. 6. On the first day of the week the "disciples came together to break bread. The word 'disciples' includes the Apostle and his traveling companions, as well as the brethren of Troas. 7. On the last day of meeting the disciples came together expressly to commemorate the Lord's death. It was the first day of the week, and it is the only instance where the first day of the week is mentioned in connection with the Lord's supper, and it was after midnight when they broke bread.

It was a very solemn occasion. Paul and his companions were going to leave next morning. And it was highly proper that before separating all the Disciples should meet together to commemorate the dying love of Jesus. As the Apostle and his co-laborers were successful wherever they labored in the name of the Lord, no doubt there were many young converts who put on Christ during those seven days; and who, for the first time, "eat of that bread and drank of that cup" in remembrance of Christ. Paul officiated at the Lord's table. And so deeply interested were all present, that, after supper, "Paul talked a long while, even till break of day."

Query. Of which local church was Paul a member at this time? Was he a member of the church at Troas? He did not dwell there. He was ordained at Antioch. He could have had no reason for so doing, because he had no certain dwelling place, 1 Cor. 4:11. Now, upon the hypothesis that "inter-communion" is wrong, Paul had no right to break bread at Troas. Neither had the visiting brethren any right to eat. And it seems to me that the church at Troas was inconsistent, too, for permitting such an innovation. Better have kindly said: "Brother Paul, we love you and the dear saints who have visited us, but we love Jesus better! We are not willing to be inconsistent. We are wrong; therefore we cannot invite you to commune with us, because you are not members of our church!"

Take a more serious and practical view of the question. There are many local churches that have no resident pastors. They are served by evangelists or pastors from other churches. Shall these churches never commune because they have no resident minister? If the reply be: Let the deacons officiate, we rejoice; the deacons did not appoint deacons to attend to that business. If it be said: Let the visiting minister break bread and give thanks, but neither eat nor drink in remembrance of Christ. Ah! yes!

but surely he who is worthy to bless and break the bread is worthy to eat thereof!

Carry out this new landmark, and that is the point to which it runs. Such an absurdity did once occur in the circle of our acquaintance. And it was a stunning blow to the church, from which it has not recovered. The Apostles did not set that land mark. It is of late date—too late! 1800 years too late!

THE RIGHTS OF MINISTERS, CHURCHES AND VISITING BRETHREN.

No minister has the right to preach in the pulpit of any church of which he is not the pastor unless the church accords to him the privilege. Neither have visiting brethren the right to commune with any other church of the same faith unless they are invited to do so. But any church has the right to invite any ornate minister of the Gospel into her pulpit, although he may reside a thousand miles away. And when he accepts the invitation, he has an undoubted right. So every church has the right to invite to her communion all visiting brethren who are known to be orthodox and of good report. And that invitation gives to them the right to unite with the church in commemorating the dying love of Christ Jesus, our Lord, even if they reside in China or Japan. DAVID LEE.

Sunday School Work in Alabama Association.

To the churches composing the 3d district of the Alabama Baptist Association.

Dear Brethren: Whereas we, the undersigned, being impressed with the great good to be accomplished by the church through the Sunday-school, under God, in the salvation of souls; and whereas the Alabama Baptist Association has appointed a committee in the interest of Sunday-school work, we this day have met in council with Eldrs. J. W. Orme, B. A. Jackson and R. Blain, and Bro. J. W. Wayne, and have adopted the following resolutions, which we recommend for your consideration and adoption:

Resolved, 1st, That we recommend to the churches, that they take into consideration the importance, the necessity, and the great good of the Sunday-school work in their midst.

Resolved, 2nd, That we suggest to the churches to appoint a standing committee to co-operate with the appointed members of the association, at the points with the invitation to all to assist in the work.

Resolved, 3d, That we recommend to these churches, that they make it the duty of their respective superintendents to make a report to each conference, said report to be approved and spread on the church record. That they further make it the duty of their superintendents to present the claims of all the enterprises fostered by our denomination to their schools, using all Bible means to educate their respective schools, for the glory of the Master, taking up collections for each once a week, and for the latter, in small, each school have system in the work. Say, 1st quarter, Foreign Missions; 2d quarter, State Missions; 3d quarter, Home and Indian Mission; 4th quarter, Ministerial education, &c., &c.

Resolved, 4th, That we would say to these churches, that this work of the Sunday-school by the association is intended to be of the churches, and in our humble judgment they ought to take personal and Bible steps to build it up in their communities, assisting to advance the general cause.

Resolved, 5th, That we would recommend to these churches that they take diligent steps to increase the Sunday-school literature of their respective churches and communities, which we believe would be for the good of children, for the interest of the Sunday-school and the better condition of religious sentiment.

Resolved, 6th, That we would recommend to these churches that they have their committees to look after the Sunday-school interest in every way, even to see to it that there is no locality, or neighborhood in their reach, where it is possible to organize a Sunday-school, that is left without one, and then see to it that said schools are attended to and supplied with literature. Each church might make it the duty of this committee, or have a special committee for this business. We would suggest ladies to see after parties, old and young, that are not members of the Sunday-school, where a Sunday-school exists, and use their efforts to enlist all such in the work of their respective Sunday-schools.

Respectfully submitted,
JAMES L. SAMPEY,
JESSE H. DICKSON.

N. B. I trust that the pastors, the clerks, or some brother or sister of these churches in the 3d district; Autaugaville, First Montgomery, Adams street, Montgomery, Unity, Mt. Lebanon, Salem, Ramoth, Bethesda, Union, Pine Level, Liberty and Elm, will have the above resolutions brought before their next conference and acted upon, and notify me of a correct report of these plans, the action of each church, &c., to the association, through James L. Sampey, our chairman. Our Sunday-school Convention will be held at Mt. Lebanon, commencing on Friday before the 5th Sunday in August next. Programme, &c., will be published in proper time. JESSE H. DICKSON.
Pine Level, Ala., May 8.

"Faith," says Augustine, "is to believe what we do not yet see; and the reward of this faith is to see what we believe."

Review of Bro. Boykin's Reply to My Criticism of the Exposition in "Kind Words" of the Parable of the "Wheat and Tares."

Dear Bro. West: In the BAPTIST of the 13th inst., is a somewhat lengthy reply, from my esteemed Bro. Boykin, to my criticisms of the exposition given in "Kind Words," on the parable of the wheat and tares, for April 18th. Allow me to state, distinctly, that I hold Bro. B. in the highest esteem; and have ever been and am ever his influence, to its fullest extent, to circulate "Kind Words." And, so far from any intention, on my part, to provoke controversy, or to lead objects was to call upon either Bro. Boykin, or some else, in a more detailed explanation of the parable, as it is one of thrilling interest, and not so well understood. My object in this writing is not to elicit anything more from Bro. B., but simply to set myself right.

I must confess that I revered Bro. B.'s statement. But this I did not do intentionally. But let us compare the two forms of expression—that is, what I quoted Bro. B. as saying, and what he did say. I quoted Bro. B. as saying, "purely unintentionally, not having 'Kind Words' before me at the moment." "Christ's kingdom is the world." Bro. B. did say, and repeats it in his reply, "The world is Christ's kingdom."

Bro. Boykin says: "I do not say in my exposition, 'Christ's kingdom is the world.' That phrase is not in my exposition; nor is the idea conveyed by it, in my exposition." (Italics Bro. B.'s.)

I think Bro. B. will have to resort to metaphysics to extract any difference in the meaning of these two expressions. The difference, and the only difference is in form, not in meaning.

If the above statement is correct, the "idea" is "conveyed by it," that is, conveyed by the expression: "Christ's kingdom is the world."

There is about as much difference between the two statements as there is between the following mathematical statements: 2 x 3 = 6, and 3 plus 3 = 6.

The form is slightly different, but the conclusion is the same. I am heartily willing for Bro. B. to "rise to a point of order, and explain." He says: "If the phrase 'the world is Christ's kingdom' at the first blush appears synonymous with 'Christ's kingdom is the world,' then the connection will show clearly that it is not so."

Now, I am cheerful to say that Bro. B.'s explanation of what he intended to teach, is quite satisfactory. But words are the signs of ideas, and we can only tell ordinarily what a man means by what he says—his words. And I feel constrained to say in this connection, that while I differ with his explanations in some of the leading points of the parable in question, I am, at the same time, grateful to him for giving to the readers of "Kind Words" and the ALABAMA BAPTIST, a more detailed exposition of this important parable.

Not my dear brother; I "acquiesce" in no such "conclusion," that any one who belongs to "Christ's true spiritual kingdom" will ever be "finally cast into the fire of eternal punishment." Hence, I believe the phrase, "The kingdom of God," etc., has a dual meaning—spiritual and external—the former including all the regenerate, the latter embracing all local, organic churches.

The law of initiation into this kingdom, in the first phase of the definition, is Regeneration. John 3:3. The law of initiation into the latter, is Baptism. Reference: New Testament. I still think this whole subject finds a happy illustration in the government of the United States, with its separate, independent State governments, and federal law, with proper bonds and limits.

As to the facts Bro. B. states, I do not object to them; but facts, as to the extent of Christ's kingdom, and what that kingdom is, in its nature, are different things.

I still, also, believe that the "tares" in the parable represent the characters designated in my former article. As to the references my good brother makes in his "P. S.," I humbly submit that they have nothing to do with the questions we are discussing. "Every local gospel church is a constituent member of the United States." This, I am made to say, either by Bro. Boykin, or the printer. I simply refer the reader to my article.

I said there I say now. "I do not feel called upon to controvert the views of Bro. Wiles, in regard to this parable." This is somewhat amusing to me. It reminds me of a man who sits down to a table with a sharp appetite, and after gratifying his appetite by eating a hearty meal, he pushes off, and says: "I am not hungry; I do not feel like eating!"

I feel that I am decidedly complimented by being associated with the venerable brethren, Paul and Peter; though, in Bro. B.'s view, in an unfavorable comparison. Nevertheless, whatever they say, is "law and testimony" with me; but let us give them a fair hearing, and be sure we give the meaning of what they say.

If it meets with your approbation, Bro. West, I propose to give my "views" on the "Kingdom of God," the "Church," the relation of the one to the other, and other questions involved, at some future time.

Fraternally,
I. W. WILKES.
Montevallo, Ala., May 17, 1880.
P. S.—I add the following extract

from Dr. Adiel Sherwood's notes on the parable in question, as expressing "views" on the parable, so far as "kingdom and tares" are concerned:

"The Kingdom of Heaven. The new reign; the gospel scheme; the Saviour's plan to save sinners, and establish his influence on earth."

"Verses 28, 29.—Gather them up?—Interpretate said to expel unworthy members, is as far removed from the proper course as lax discipline. The persons (tares) are supposed to be in the church, and in many things resemble true Christians; but judgment is not like that of the apostles, infallible; hence, we must be in too great haste; we must take such a course as will test the matter clearly, and show to all that the objects of discipline have no affinity with Christ, nor his interests upon earth."

That the wheat was much more advanced was forming the fruit, or setting forth heads, as we say; but the tares only appear, are just above ground; hence, to gather up now, or figuratively, to expel from the church, all the evidence is abundant, is not safe—it may endanger other members; we must bear until we find the fruit bad, injurious—till the proof is clear."

Ring and True Words.

"The stigma on the churches is, they pray, 'Thy kingdom come,' and then next day they elevate to high office an infidel, a drunkard, a briber, or a debauchee. There is cowardice or hypocrisy, or both, in this thing."—Richmond Christian Advocate.

To which the Religious Herald adds: "That is taken from a strong leader, in which the Advocate calls upon Christian people to combine and vote, irrespective of party, against every bad man that wants votes. We cordially commend the proposition, and shall support it to the best of our ability."

Here are some more of the same sort: "If you let a scurvy nominee get beaten once or twice on account of his soiled character, the managers will quit running such scabby stock."—Advocate.

Again the Herald adds: "Charity does not begin at home; but some other things do. Let us begin here in Richmond, and vote against all such 'scabby stock.'"

THE BOAST OF THE WICKED.

The Herald says: "The editor of the Advocate has heard a saloon keeper boast that the bar keepers of Richmond 'could clean out all the praying people and rule the city as they please.' Then let us make the issue, and the sooner the boast is made good the better for us, if such be the case, there must be something radically wrong in our Christianity."

From the Herald again: "Every year, sixty thousand men lie down in drunkards' graves—sixty full regiments; and they are constantly drawing in recruits from our children. 'Tramp, tramp, tramp, the boys are marching—marching down to death and hell; and yet how feeble are our efforts to save them. O! for a great uprising of God's people against this monster evil.'"

Thank God for editors who write this way. People of the living God, what are you going to do about it? You are doing but little now! God forbid that this should longer continue your policy!

Bro. West, please add this from Dr. Bright of the Examiner.—W. B. C. THE RIGHT SORT OF TEMPERANCE WORK.

The temperance campaign begun in Illinois last year, under the captaincy of Miss Frances E. Willard, has been carried on with noble energy, and has met with a notable success in the Northwest. The power of the movement lies in the direct and personal appeal to the better sentiments of the people; in its local endeavors, instead of general efforts applied nowhere in particular. The aim of the Woman's Christian Temperance Union is nothing less than prohibition; but prohibition growing out from the people themselves, not imposed upon them by State legislative act. The work done has been peculiarly woman's work, and the results are to her glory. The plan pursued was to take advantage of the general incorporation act under which most of the towns, cities and villages were organized. This act made every such organization a law unto itself over the liquor traffic, with full power to license, regulate or prohibit the sale or gift of liquors. It was seen that if temperance men and women could be elected to the local excise boards, the issuing of licenses and hence the liquor traffic could be stopped in each place, until the whole State should yield to the temperance spirit which would grow as the work progressed. Within three months, in Illinois, the Woman's Union laid before the Legislature the prayer of 90,000 women and 85,000 men that women be given the temperance franchise. Upon that first endeavor the bill lacked but one vote of the necessary two-thirds in the Assembly. The women continued their canvass, and made temperance so practical a home issue in 645 townships, in the local elections 645 townships, out of 1,500 in the State, elected anti-liquor boards, and shut up the saloons. The women are doubly encouraged by this success, which was so immediate and far beyond even their hopeful anticipations. They have renewed their efforts to secure the temperance franchise, and to work from within until temperance shall be the powerful and ruling spirit throughout the Northwest. This is a species of crusade to be most heartily commended. It begins at the right place, and its effects have the wonderful value of permanency and growing good of steady and not spasmodic sentiment.

The Bible and Its Wrester.

In old time, some of the "unlearned and the unstable wrested the things hard to be understood, also, the oracles of Scriptures, unto their own destruction." In these days the learned and unstable, wrest the things hard to be understood, and the things easy to be understood, also, much, or all of the Scriptures, if not unto their own destruction, much to the worry, disgust, and non-edification of their readers, be they learned or unlearned.

It is not the unlearned, but the learned, those said to be skilled in all the wisdom of the Egyptian-Germans, who are now engaged in this wresting business.

They tell us, in stilted phrase, that they are "liberal, broad gauge, advanced, and that they have a theory, a theory to improve the world, that they are, is no doubt, true.

With roaring bombast, they inform the unlearned, that there is Evolution. Now the most ignorant understand evolution, and know well that men did not evolve from monkeys. The only compromise the unlearned would make on this theory is, that if there could be exceptions to the general rule of man's creation, then these philosophers are those honorable exceptions, and are the only descendants of those distinguished ancestors of which they so dogmatically prate. The unlearned will have nothing to do with the theory which evolves God out of the universe.

Their "advanced thought," is an advance backward, an advance into darkness, into a wilderness, with no pillar of cloud to light and lead. Their new theories have Methuselah written on their brow; are only ghosts from the graveyard of oblivion. They are an army of dry bones from the valley of bygone ages, into which no wind in the universe could ever breathe any life, or sense.

They tell us that the Bible is partly inspired, and partly not inspired. Jehudi's penknife wants to cut the roll. They say, that much, or all of the Bible, is a "cunningly devised fable." That the "holy men of God," who wrote it, were not holy; or if holy, they were not moved by the Holy Ghost; or if moved by the Holy Ghost, they were so ignorant, that they knew not what moved them, nor what to say, nor what to write. They wish to know why Paul's "cloak and parchments," are in the Bible. The unlearned answer, that Paul's "hat and sandals" would have been in it, if God had ordered them put in it.

The Bible is a transcript of the mind of God in Salvation. The mind of God changes not, hence his word, the Bible, changes not. Sometimes there are minor errors in language, the medium through which this Word comes to us, those minor errors of language are of minor importance; because the weight of God's Truth, is such, that it will break through all barriers, and its warmth is such, that it will burn through even the imperfection of words, and shine out with dazzling brilliancy in any language, in any translation. It is of God; it cannot be cut up, covered up, or destroyed. The Bible has been burned in flames fiercer than those that consumed the Alexandrian library; yet, it rose up Phoenix-like from the ashes of ruin. In the very room in which Voltaire declared the Bible a fable, spiced, Bibles have sprung up, and peopled every shelf.

Hume, Gibbon, Paine, and others rose up, and groped for a time, mere lights in midnight darkness. Now their like is seen in the persons of Darwin, Tyndall, Huxley, Ingels, and company. Their revival only contradicts their own theory—"survival of the fittest," for the blind can see that they are "a survival of the unfittest."

Remind this anti-Bible brigade that this wresting business has been wrought at for eighteen hundred years, by men quite their equals in head power, with the following results: It has proved that failures repeat themselves. It has proved the utter imbecility of the writers. It may have done one thing, moved some of the unstable.

The church and intelligent world need have no fears from this parade of piping philosophers. These are the "wandering stars," that beam so beautifully in the tail of the Dragon, and are drawn along by him. And if a "clouds of their vanity could fall on the church and the Bible, it would make no more impression, than the shadow of shadow falling upon a mountain of marble.

Fate of wretches: "Whosoever shall fall on this stone shall be broken; but on whomsoever this stone shall fall, it will grind him to powder." J. C. WRIGHT.

Mobile, Ala.

Upper Valley Tour.

Dear Baptist: I promised in my article of March 10th, to give an account of my "upper valley" tour in April.

NEW HOPE CHURCH, FIRST SUNDAY.

Being hindered by high water, I did not reach here till Sunday. I found the church all at peace, though lukewarm. Elder J. M. Roberts is pastor of this and three other churches. "He is mighty in the Scriptures," and, though he is heard, yet he is unheeded in many respects. After preaching twice I took my leave to fill my week night appointments, which were well attended.

TOWN CREEK CHURCH, SECOND SUNDAY.

This is the largest church in our Association. She has 290 members, but not unlike her sisters her influence is sadly injured for the lack of

rigid discipline among her members. Elder R. T. Wear is their pastor, of whom I could say much in commendation, but will only say, would to God we had more Wears. Bro. Wear is preaching to two important destitute neighborhoods. After preaching twice to this church and most times in adjoining vicinities, I started to Macedonia.

MACEDONIA CHURCH, THIRD SUNDAY.

I had the pleasure of spending some time with Elder J. C. Roberts, my father in the ministry, and now pastor of this church. On Saturday but few were present. On Sunday the house was full. After preaching Sunday I organized a Sunday school. As to the state of religion here, it is a secondary matter with most of the church members. Nevertheless Bro. Roberts is known to be a man of no

small account. He is a man of many hearts to actuate them to work for Jesus. On Sunday evening I preached at Newburg to the once.

CEDEAR GROVE CHURCH.

The prospects were once favorable for the building up of a church in this town, but it takes more than protracted meeting excitement to sustain a church of the Lord Jesus Christ. Newburg supports a drinking saloon.

CHERRY HILL CHURCH.

I invited this church to hear me preach on Wednesday night following, but as the church failed to attend I do not know how to report. I had about twenty hearers, most of whom were of the world. Bro. J. C. Roberts has undertaken to build up the cause here, but my candid judgment is, he has a hard field of labor. From here I went to

RUSSELLVILLE CHURCH, FOURTH SUNDAY.

I found the church alive. They pay their pastor punctually before the end of the year. Oh, how my heart rejoices to see the brethren moving about, watching, praying, working for Jesus! On Saturday, the 10th, I preached. Sunday I preached twice, and was compelled to quit the field with sore eyes. I was for thirteen days unable to preach. Hence I could not fill the last seven appointments in the west. My eyes are well now.

I was not as successful in the west as I was in the east, and in fact the state of religion is not more than half as good in the west. I did hope to raise \$100. west of Moulton for Missionary purposes, but only got about \$20, whereas the east end of the association paid me about \$75.

My field of labor is large. I am invited to all the churches, and will visit to-day down the great river valley.

I would write more, but I have already written more than I intended. I am working for the ALABAMA BAPTIST. It may seem strange that I do not get more subscribers. I assure you I am doing the best I can. We are very anxious for Bro. T. M. Bailey to come back to see us this summer. This is the wish of all.

J. I. STOCKTON.
Decatur, May 15th, 1880.

Scraps of Thought.

BY K. L. DRAUGHON, M. D.

I have seen small publications entitled so many "Reasons why I am a Baptist," and so on; and I have thought about it; but I can find but one single reason for my being one, and that is because the Bible makes me one. The Word of God—the New Testament, of our Lord and Savior Jesus Christ—it, and it alone, makes me a Baptist. I carry no bundle of reasons about with me; I have but one and that is enough. There is no use in mystifying a plain thing by an elaborate advocacy of it before the public mind. When the testimony is sufficient of itself, the prudent lawyer will "rest the case" there, and so will we brethren, we go before the jury of the

Alabama Baptist.

SELMA, ALABAMA, JUNE 3, 1880.

JOHN L. WEST, PUBLISHER.

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"A FIFTH WHEEL TO THE COACH."

We receive from time to time circular letters from New York, in the interest of the American and Foreign Bible Society. We decline to publish them. The Society has no claim, that we know of upon the attention of the denomination, much less upon its means. The necessity of establishing it in the beginning was questioned by such eminent men as Dr. Manly and Dr. Wayland. Its publications in our own language have fallen still-born from the press. Its home work was uncalled for,—the publication of the English Bible being more cheaply and better done by the American Bible Society. Its foreign work is uncalled for,—the Baptist Missionary Union having undertaken the publication of the translations made by the missionaries in foreign lands. Why the Society refuses to disband we cannot explain. Its proposal to tax the Baptists of the country for its future support is not to be entertained for a moment.

"Superfluous lags the veteran on the stage." E. T. W.

GOOD MORALS IN HIGH PLACES.

Rev. A. B. Campbell, of Columbus, Ga., has published a sermon of marked ability upon "The Private Morals of Public Men." Mr. Campbell protests against the induction of vicious men into public office. 1. Because the vices of public officials bring law and government into disrepute; 2. Because the private vices of public men have a pernicious influence on their official conduct; 3. Because the election of such officials is an imposition upon the self-respect of the better portion of the community, and 4. Because the vicious lives of public men have a most deleterious influence on public morals. Each of these points is well taken and is incontrovertibly sustained.

The subject is one of great and growing importance. Without popular virtue a republican form of government cannot endure; and the maintenance of popular virtue is impossible in a country where criminals make the public laws and wear the national dignities. Too little attention is paid to this obvious principle. To a large extent parties in the United States are controlled by crafty and unscrupulous managers who have most dexterity in "running the machine." It is reported that a well known politician grimly remarked that he had had no success in public life until he had lost his character. In a former age character was worth something. The patriot gloried in remaining poor in office and making his country rich; now he too often seeks opulence at the expense of his country. No official is too high to be above the suspicion of jobbery and corruption; and few among this class are damaged in the public estimation when charges of this sort are generally believed to be well founded. The prospect of a successful candidacy eclipses every other consideration.

The popular indifference to morality in high places is wrong and pernicious. And Christian men should correct the evil. To put a bad man, whatever his gifts, into a position of trust and influence is a crime against patriotism and religion. We are glad that others speak. Let it be understood that, among the best people of the community, no political associations will be recognized when a drunkard, a libertine or a cheat is presented for their suffrages. No political party is worth saving at the sacrifice of popular virtue.

E. T. W.

THE LONDON CONFESSION AS RELATED TO THE QUESTION OF COMMUNION.

The pamphlet of Dr. Whittitt upon the "History of Communion among the Baptists" has been taken as a text by the *N. Y. Ind.*, for a warning to Restricted Communionists. Prof. Whittitt regards the London Confession of 1677, which was afterwards adopted by the leading associations of America, as a "Bunyan Confession," which "provides for mixed membership;" and he warns the churches, organized under that Confession, of the legal difficulties and dangers in which they may be involved, if at any time the Open Communionists make an issue upon the subject. And the *Independent* enjoys "these recent discoveries," and proclaims that "it now seems likely that the Open Communionists, who have all this time been kept in an unjust subjection—will at last come to their own!"

Now all this cloud-castle disappears in the light of a single fact: The Confession of 1677 (the Second London Confession, as it is called) was not a Bunyan Confession at all. It was simply a presentation of those tenets in which the evangelic Baptists of England agreed, as opposed to the Pedobaptists, and as misrepresented and maligned by the controversialists of the day. Hence, the Confession did not take up the communion question, in regard to which there was disagreement, Bunyan and his adherents being on the one side, and Kiffin, with his brethren, being on the other. The precise design of the Confession required that the English Baptists should set forth those doctrines only, in which they all agreed. In the edition of 1688 "the ministers and messengers" expressly declared that the document was set forth "for the satisfaction of all other Christians, that differ from us in the point of baptism."

It would have been impossible to introduce an article upon the terms of communion in such a document; and it is absurd to insist that restricted communion was surrendered by those who signed it. The object of the London delegates was to correct current misunderstandings and misrepresentations in regard to the whole denomination, and hence, they, on this occasion, prepared a body of articles to which the whole Denomination could subscribe. In accepting such a document the Close Communionists surrendered nothing.

The Confession of 1677 was the "reply of the Baptists of England to the most cruel scandals and the most malignant scurrilities that were ever invented against the saints of God." They were denounced as "covering a little ransome with sugar;" as resembling "the fish and serpents in the Nile, not fully shaped;" as being "not inspired, but distracted; not seers, but dreamers; not expositors, but impostors;" as "escalations and jack-a-lanterns, incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into gitches and quagmires, and many times into rivers, and over head and ears." The Confession was a noble protest against frenzied abuse of this sort.

And it was couched, as far as practicable, in the very language of the Westminster Confession, the doctrinal standard of the Presbyterians, to show how close was the resemblance of the doctrines between the two denominations. Except where their own tenets required some additions or omissions, the Baptists followed the Westminster Confession "nearly word for word." The course was wise, for they needed the sympathy of all evangelic believers in England; in the life and death struggle in which they were engaged.

Thus it appears that the London Confession does not "provide for mixed membership." Such a provision could not have been made by Mr. Kiffin and those who sympathized with him. It simply leaves the communion question untouched. It is a mistake when Prof. Whittitt designates the adoption of the Confession by restricted communionists as "a total defeat and an inglorious surrender to the adversaries of long established Baptist usage." This appears, clearly enough, from the language of the "Orthodox Creed," published the next year (1678) by the general Baptists, in which they affirm that no unbaptized person should be admitted to the Lord's Supper. They accepted what the London Confession asserted,—and they accepted some other articles besides.

Under the circumstances the triumph of the *Independent* is premature. When Open Communionists "come to their own," they usually find themselves members of Pedobaptist churches. The tenet which they hold, and which is certainly not in Scripture or confirmed by any apostolic precedent, proves dearer to them than Believer's Baptism and all the vital doctrines with which the First Ordinance of Christianity is connected. For the privilege of communing with persons who are not Baptists they are ready, not only to deny their own kindred in the faith, but to swallow

low infant church-membership, regeneration by water, and we know not what vagary beside. Their system, like the creed of Unitarianism, is all negations, but, unlike that creed, the whole of it may be compressed into one single denial. They are ready to resign every other article of faith but this: That Baptists ought not to commune with Baptists. E. T. W.

JOTTINGS.

Some shrewd observers of the drift of political opinion in England are satisfied that the next important measure which the Gladstone government will undertake to carry through will be the disestablishment of the English Church. The whole body of the dissenters voted for him at the date election and they are a unit on this question. The attempt will lead to the most acrimonious discussions, and possibly will endanger the existence of the Liberal ministry. We question whether it will be made.

As in nature so in grace. At the utmost we plant a few scattered seeds; through God a blessing we gather the rich abundance of the harvest. "Thou hast been faithful over a few things; I will make thee ruler over many things." What encouragement for faithful work we have,—while there is no ground for boasting.

The religion of the Bible is positive. God is not satisfied with us if we simply do no evil. We must do good. The unproductive ground is valueless, as well as that which produces only thorns and brambles. The barren tree is cursed, as well as that which produces evil fruit. The idle servant is condemned by the household, as well as the servant who steals and wastes. When we examine our state before God, let us remind ourselves of the case of the man who buried his Lord's money in the earth and let us see that we fall not into his condemnation. Reader, are you bringing forth fruits of righteousness to the glory of God?

During the session of the Georgia Baptist Convention, at Savannah, the Lutheran pulpit, with others, was offered to the Baptists, and was occupied by one of the delegates. The Lutheran minister, however, concluded the service by christening an infant. In courtesy and good taste that little performance might have been deferred to the next Sunday.

The *N. Y. Times* advises Protestants to let the Pope alone until they have disposed of the Rationalists. The advice is as wise as that which recommends letting a spring alone until the stream has been disposed of. Rome by its superstitions and its intolerance breeds rationalists by thousands.

We regret to learn from the *Southern Presbyterian* of the death of Rev. W. H. Adams, an active and beloved minister of Charleston. He was the son of the Rev. Nahemiah Adams, whose works he edited. Mr. Adams was formerly pastor of the Presbyterian church of Eufaula. He was a minister of more than ordinary culture, intelligence and gentle piety. We knew him well and favorably during our late pastorate in Charleston. He leaves a wife and one child.

Press of matter constrains us to defer to another issue a notice of Prof. Toy's interpretation of the "Creative Week."

E. T. W.

MILTON.

ENGLISH MEN OF LETTERS. MILTON. By Mark Pattison, B. D., Rector of Lincoln College, Oxford. New York: Harper & Brother, Franklin Square, 1880. Price 75 cents.

The life of Milton is distributed into three periods. His beautiful and scholarly youth extended from 1608 to 1639; his public life of controversy and statesmanship, from 1640 to 1660; his poetic retirement and political exile, from 1660 to 1674. Milton's present biographer has little sympathy for his great subject, except as one of the glories of English literature. To an Oxford preacher whose political principles to those advocated by Milton sacrificed his eye-sight, and whose unsparing philippics with which he assailed the English Establishment, seem to have been forgotten in an impatient heat, and expressed with indecent scurrility. Mr. Pattison has little respect for Milton's learning. He honors him as a great man and a great poet, while acknowledging that "our appreciation of the poet is not to be measured by our choosing him for our favorite closet companion, or reading him often." We shall prefer to read the fashionable novel of each season as it passes,—but we shall choose to be represented at the international congress of world-famous Shakspeare and Milton; Shakspeare first, and next Milton.

The theological opinions of the Bard of Paradise are treated quite cavalierly by this biographer. Of Milton's Treatise of Christian Doctrine, he observes that "it was impossible for Milton to handle the dry bones of a divinity compendium without stirring them into life. And divinity which is made to live, necessarily becomes unorthodox!" He shows how adroitly Milton managed the learn-

ed Usher, debating the question of Episcopacy with him in such a way as to antiquarian research out of court. Milton argued thus: Either Episcopacy is of divine or human origin. If of human origin it may be either retained or abolished, as may be found expedient. If of divine appointment it must be proved to be so, out of Scripture. If this cannot be done, no accumulation of merely human assertion of the point can be of the least authority.

The present volume is interesting and instructive, but is hardly equal to the others in the series of English Men of Letters. The biographer of Milton needs a peculiar combination of qualities—two especially, in poetry a taste classic to fastidiousness, and in politics a soul of fire. E. T. W.

JOHN BUNYAN.

ENGLISH MEN OF LETTERS. BUNYAN. By James Antony Froude. New York, Harper & Brothers, Publishers, Franklin Square, 1880. Price, 75 cents.

Mr. Froude assigns to Bunyan a place among the order of thinkers of whom the Apostle Paul is the chief. While rejecting many of the tenets which were dear to Bunyan, the author recognizes the powerful influence they exerted upon his hero's character and upon the age in which the Bedford tinker performed a noble part. The fine career he pursued is sketched with a skillful and graphic hand from its beginning to its close. The library used by the "Poet-apostle" of the English middle classes consisted for the most part of two books, the Bible and Fox's Book of Martyrs. What other knowledge he had came from his conscience, his life, and his occupation. Mr. Froude thinks that a morbid conscientiousness made Bunyan represent his youth as more wicked than it actually was. He furnishes proof also to show that the long imprisonment in Bedford jail was not severe. The mental struggles, however, through which Bunyan passed in deciding to remain there, when a promise not to preach would have unlocked the prison doors, are charged with pathetic interest. His death was brought on by exposure in performing an act of charity.

Mr. Froude gives an appreciative description and analysis of Bunyan's works, and even awards him some praise as a poet. Of the denomination to which Bunyan belonged he speaks kindly, although less than we could desire. He describes the Baptists as "the most thorough going and consistent of all the protestant sects," and adds: "If the sacrament of baptism is not a magical form, but is a personal act, in which the baptized person dedicates himself to Christ's service, to baptize children at an age when they cannot understand what they are doing may well seem irrational and even impious." This testimony, from one who is not a Baptist, is as strong as it is candid. The peaceableness of the Baptists is also commended, in contrast to the spirit of the sects with which they are frequently confounded. Unlike the Independents the Baptists were "meek, using no weapons to oppose what they disapproved, but passive resistance."

We like this biography very much, and can promise our readers great pleasure in its perusal. E. T. W.

A WORD WITH THE SINNER.—THE SLAVE OF SIN.

There may, from one position or another, be something pleasant with some people in reflecting on the slavery of others; but it would not be easy for one to think complacently and cherish pleasantly the idea of his own slavery. And if one be a slave, the nature of his master and the conditions of his servitude, must go very far to define the nature of bondage to which he is subjected. Such are the mutual relations of superiority and dependence, existing in almost all forms of society on earth, that each of us is in some sense a slave; and every one is in some sense a master; and these relations sometimes afford pleasure and profit; sometimes loss and pain. But that condition of human existence called slavery, never was subjected to a stronger idea of degradation than when used by the Holy Spirit to illustrate man's bondage to Satan and his servility to sin. That state which can figure the moral and eternal ruin of the soul is anything but desirable. Nor is it a pleasant task to utter the sentence of bondage against those who may consider themselves quite free and happy. But the sentence is not ours. The mouth of the Lord hath spoken it. "To whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness." Think of it—the servant or slave of "sin unto death;" that is what it means, yea, that is what it *is*. Now reflect on your condition and investigate your "motions," your tendency, nay, your very life; are you not serving sin? Is not your life devoted to the lusts of the flesh, to the lusts of the eye, and the pride of life? Are not the imaginations and thoughts of your heart wicked, and that continually? God desireth truth in the "inward parts." He sees the heart; he knows your thoughts; if led captive by the devil at his will, it is all open before God. It matters not how secretly our service of Satan is rendered: "our secret sins are set in the light of God's countenance." Dear reader, when going on guilty or headlong into sin, remember how you are submitting to the will of the flesh;

A PLEASANT LETTER.

We have received a very pleasant letter from our venerable friend and brother, Daniel Nunnally, of Asheville; a true Christian man whom we have known for many years. Father Nunnally carries us back to our early ministry and reviews our life for us; and while we appreciate the many nice things that he says, our sense of propriety forbids their publication. May the Lord yet add years to his earthly sojourn, and finally give him a happy transit over the river to that bright shining shore.

"If you get there before I do, Tell them that I am coming too." R.

FAITH WITHOUT WORKS IS DEAD.

"We believe, therefore have we spoken;" and this is the principle that should rule in all our words and actions. An Apostle makes it the duty of Christians to show their faith by their works. "Show me thy faith without thy works, and I will show thee my faith by my works." It is, in fact, doubtful whether real faith exists at all where there are no corresponding works, for "faith works by love;" it "works!" Still, we concede that a state of mind which may be called faith does exist in many cases, where there are no works. It is possible for a man to be what is styled "sound in the faith;" who never does anything for the faith; or to be a bold defender of his particular creed, and yet never do anything for the happiness of man or for the glory of God. A partisan warfare for this palm or that doctrine is no striking evidence of the right state of heart. It is the duty of Christians to earnestly contend for the faith which was once delivered to the saints, but they should first of all be certain that they themselves have received that faith: "I

delivered unto you first of all that which I also received;" and in delivering it, and in earnestly contending for it, we should bear in mind the important practical truth that the manner of life is the best contention for the faith. Faith shows its first results in the heart of its subject: "Being justified by faith we have peace with God;" the sweet peace that flows like a fountain of life into the soul of him that receives Christ, is not a pent up influence which is to remain in a latent state continuously. It flows back and out on a world that lieth in sin and sorrow, with the anxious and prayerful desire that all men should come to a knowledge of that same blessed truth and joyous experience. If the world still has its charms and temptations, his faith leads him to conquer the world: "This is the victory that overcometh the world, even our faith." Though weighty and mysterious providences may hang darkly over him, and seem to close down the pathway ahead of him, yet he presses on, "walking by faith, not by sight." Believing that the tidings of salvation is for all men under heaven, and that the evangelization of the globe is a glorious possibility, and that under the providence and spirit of God this work is to be done by the churches of the Lord Jesus Christ, he works to show his faith; he gives that others may have the same blessed faith. And as the Lord Jesus is specially represented in the person of the poor and distressed, he delights to feed, and clothe, and comfort them with "the work of faith, because he believes that therein he is ministering to his sorrowing Lord; for, saith Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And so of the workings of genuine faith in all the regime of Christian life. He believes and works. Now what shall be said of the large per cent of church members who talk so eloquently about what they believe, but whose faith, if seen at all, must be seen without their works? They believe this doctrine and that, with a faith that carries vengeance in it against all who may not exactly agree with them, but their life is spent in prosecuting their own affairs, and their money is hoarded, or wasted, or spent in worldly gratifications, while next to nothing is done for humanity, or for the church, or for the support of the ministry. "Faith without works is dead, being alone."

There is still another numerous class of professing Christians, who "care for none of these things." They know nothing about it, do nothing about it, care nothing about it. They are still others who are all works and no faith; they would do some good thing that they might enter the kingdom of heaven. The real state with all these is, that spiritually they are dead. Let us have faith, and let us show it by our works. R.

3. Is it not a most unreasonable assumption to take the position that the word enjoining this rite is a word of doubtful import, or of a dozen meanings, or of no meaning at all? Where can it be found that God commanded man to do a thing in language which cannot be defined? And if he commanded a thing to be done and done but once in one's life, and in a large volume given by him to our race that *one thing* is frequently mentioned by the use of that *one word*, would it not be to impeach the divine goodness and wisdom to insist that a variety of meanings attaches to that word,—so that no one can know when he has obeyed the command? Does any reasonable law-making power put its laws in that sort of generic and uncertain manner? And especially if a wise and good monarch, or good government of any form, should establish an institution on all its citizens or subjects, would it put that institution in words of general and inexplicable significance? Yet, this, as it seems to us, is just what is assumed for our Lord by any who deny the definite and specific meaning of the word *baptize*. It is tantamount to saying that the Lord has commanded us to do something which he calls baptism, but just what that is we know not and cannot know.

4. But if we take the usual mode of learning the meaning of words, we are left in no doubt or uncertainty about what baptism is. It is a fact made out by the best scholars, that the classic use of the word is never inconsistent with dipping—immersion—submerging, while in most cases the circumstances require that idea of completeness. Of course, its classic use is often figurative, and often in the form of a consequence, a style of speech where latitude is always allowed; but the primary idea is maintained distinctly and remotely. And the lexicographical definitions of the word present a uniformity that can hardly be claimed for any other Greek word of as many letters. It is not necessary to say to an intelligent reader that those Lexicons (Greek Dictionaries) which are recognized by the world of learning as standards—and they are not few—do, uniformly define the word *baptize* by the use of immerse, or dip, or submerge, or some other word which is the equivalent of these. They never fail to give it the idea of immerse as the primary and first sense; and any second-

how you are in bonds to Satan, and how certainly he will lead you to eternal ruin, unless you pause, reflect, repent. See how sweetly the Apostle speaks to the child of grace: "Ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." May this be the reader's happy lot. R.

THE CHIEF ARGUMENT.

A valued friend writes us, requesting a statement of what we regard as "the chief argument in support of immersion as the only baptism; that single argument which may be relied upon as the most important and the most convincing?"

We answer that the meaning of the word used by the Holy Spirit when speaking of this ordinance is the chief argument. This is the most important factor in the whole discussion. Any Baptist who is read and posted on the subject would be willing to stake the relation of immersion on this single argument. He would only have to secure from his opposers the admission, that the meaning of this word is to be ascertained just as you would learn the meaning of any other word used by the holy writers, namely: by the classic use of the word; by the lexical definition of the word; by the statements and admissions of the best scholars in all centuries, and by the circumstances connected with its use in the inspired writings; this admitted, and the argument for immersion based on the signification of the term is absolutely complete and unanswerable. Let us for a moment look at the importance attaching to the question, What is the meaning of this word?

1. What word is it? It is the word *baptize*, which in our version of the New Testament is *baptize*—the same Greek word with an English form and termination. This word in its form as substantive, verb, or participle, is the only word used in the holy Bible as the sign or representative of the ordinance of baptism; not in one single instance is any other word used.

2. Now let it be remembered that baptism is an institution of the New Testament—an ordinance of the Gospel and of the Gospel church, instituted by the Head of the Church and enjoined on his followers, to be submitted to by believers "always, even unto the end of the world." They are commanded to be baptized, and his church and ministry are commanded to baptize them. And this is to be done but once in the life time of a believer—at the time of taking on himself the public profession of faith in Christ.

3. Is it not a most unreasonable assumption to take the position that the word enjoining this rite is a word of doubtful import, or of a dozen meanings, or of no meaning at all? Where can it be found that God commanded man to do a thing in language which cannot be defined? And if he commanded a thing to be done and done but once in one's life, and in a large volume given by him to our race that *one thing* is frequently mentioned by the use of that *one word*, would it not be to impeach the divine goodness and wisdom to insist that a variety of meanings attaches to that word,—so that no one can know when he has obeyed the command? Does any reasonable law-making power put its laws in that sort of generic and uncertain manner? And especially if a wise and good monarch, or good government of any form, should establish an institution on all its citizens or subjects, would it put that institution in words of general and inexplicable significance? Yet, this, as it seems to us, is just what is assumed for our Lord by any who deny the definite and specific meaning of the word *baptize*. It is tantamount to saying that the Lord has commanded us to do something which he calls baptism, but just what that is we know not and cannot know.

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any meaning which they attach to it, is the consequence of that idea. We will not make quotations. Let the reader consult any Lexicon that he can lay his hands on.

The verdict of learned Christian scholars, without regard to sex or name, is the same. It is doubtful whether a single exception can be found among those who have risen to very great distinction in classic and Biblical learning. We do not assume to be able to grapple with all phases of this subject as relates to the scholarship involved, but we do claim to have gone far enough into it to have learned that the testimony of real scholars is uniform in regard to it. And the accumulated testimony of those whose practice differs from their learning, has become so common and so massive, that it has almost ceased to create a sensation for any man to declare in favor of immersion as the meaning of this word.

And equally true is it that the circumstances connected with the many mentions of baptism in the New Testament, are all in harmony with the meaning of the word, while a number of them bear no other intelligible exposition: as for instance, its intimate connection with "the Jordan," with "places of water," with "much water," with "going into and coming out of the water," with the repeated mention by Paul of baptism as a burial, and with its frequent connection with the doctrine of the resurrection. And every symbolic lesson connected with it in the New Testament conveys this idea of immersion, or its equivalent. Therefore we maintain that the meaning of the word is the chief argument. Baptists have nothing to fear in risking the whole controversy about the action of baptism on the settlement of the question, What does the word mean? R.

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1. What word is it? It is the word *baptize*, which in our version of the New Testament is *baptize*—the same Greek word with an English form and termination. This word in its form as substantive, verb, or participle, is the only word used in the holy Bible as the sign or representative of the ordinance of baptism; not in one single instance is any other word used.

2. Now let it be remembered that baptism is an institution of the New Testament—an ordinance of the Gospel and of the Gospel church, instituted by the Head of the Church and enjoined on his followers, to be submitted to by believers "always, even unto the end of the world." They are commanded to be baptized, and his church and ministry are commanded to baptize them. And this is to be done but once in the life time of a believer—at the time of taking on himself the public profession of faith in Christ.

3. Is it not a most unreasonable assumption to take the position that the word enjoining this rite is a word of doubtful import, or of a dozen meanings, or of no meaning at all? Where can it be found that God commanded man to do a thing in language which cannot be defined? And if he commanded a thing to be done and done but once in one's life, and in a large volume given by him to our race that *one thing* is frequently mentioned by the use of that *one word*, would it not be to impeach the divine goodness and wisdom to insist that a variety of meanings attaches to that word,—so that no one can know when he has obeyed the command? Does any reasonable law-making power put its laws in that sort of generic and uncertain manner? And especially if a wise and good monarch, or good government of any form, should establish an institution on all its citizens or subjects, would it put that institution in words of general and inexplicable significance? Yet, this, as it seems to us, is just what is assumed for our Lord by any who deny the definite and specific meaning of the word *baptize*. It is tantamount to saying that the Lord has commanded us to do something which he calls baptism, but just what that is we know not and cannot know.

4. But if we take the usual mode of learning the meaning of words, we are left in no doubt or uncertainty about what baptism is. It is a fact made out by the best scholars, that the classic use of the word is never inconsistent with dipping—immersion—submerging, while in most cases the circumstances require that idea of completeness. Of course, its classic use is often figurative, and often in the form of a consequence, a style of speech where latitude is always allowed; but the primary idea is maintained distinctly and remotely. And the lexicographical definitions of the word present a uniformity that can hardly be claimed for any other Greek word of as many letters. It is not necessary to say to an intelligent reader that those Lexicons (Greek Dictionaries) which are recognized by the world of learning as standards—and they are not few—do, uniformly define the word *baptize* by the use of immerse, or dip, or submerge, or some other word which is the equivalent of these. They never fail to give it the idea of immerse as the primary and first sense; and any second-

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LITERARY NOTICES.

BAPTIST FAMILY MAGAZINE for June, J. Eugene Reed, Publisher, 434 Chestnut Street, Philadelphia, Pa. Single number, 10 cts; yearly subscription, \$1.00.

Contents of this number: "Within Sea Walls," "Wedded Love," poetry; "Sights in Far Countries," "Aspiration," poetry; "Robert Raikes and Sunday-schools," "Confessions of a Minister," "Joan of Arc," "Ocean Groves," "Noah's Ark," and the "Great Eastern," "Diary of S. J." The editorial and other departments are filled with interesting and useful matter.

THE LEONARD SCOTT PUBLISHING Co., 41 Barclay Street, N. Y., have lately issued the *Edinburgh and Westminster Review* for April. In the *Edinburgh* the article on "Ritualistic Literature," shows that the doctrines and practices of the Ritualists are alien from the spirit of Protestantism. Bigelow's Life of Benjamin Franklin is favorably reviewed. An interesting article on "Mohammedanism in China," indicates the possibility of the conversion of the people of China to the creed of Mohammed. Other notable articles are "Catholic Rule in Ireland, 1641-48," "Modern Horse Racing," "The late Professor Clifford's Essays," and "Burton's Reign of Queen Anne."

Among the articles in the *Westminster* "Artistic Copyright," is devoted to the meaning of copyright and the purpose for which it was established; "The Greek Humanism—Nature and Law," shows how the moral, religious, and political creeds of Hellas were transformed by philosophical speculation. "Animal Intelligence," discusses the problem whether the lower animals, in sharing with man vitality and all its accompaniments of pain, disease, and death, do not also share with him mind. The usual summary of "Contemporary Literature" is very full.

The periodicals reprinted by The Leonard Scott Publishing Co. (41 Barclay Street, N. Y.), are as follows: *The London Quarterly*, *Edinburgh Westminster*, and *British Quarterly Review*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or only \$15 for all, and the postage is prepaid by the Publishers.

Kentucky Baptist State General Association.

This body is now in session at Owensboro, a quiet little city situated on the banks of the Ohio River.

On the 18th inst., the day before the convening of the Association, a Ministers' Meeting was held. One of the subjects discussed was, "The punishment of the finally impenitent, is it everlasting?" Dr. John A. Broadus, of the Seminary. The speaker said that this subject should be treated with tenderness, and if any one could not so treat it he had best let it alone. One of the reasons stated why men reject this doctrine, was the existence of a morbid, sentimental humanitarianism, which causes many to condemn capital punishment. Matters not how necessary a crime may be committed, unless we can at once inflict the penalty, men forget the wrong and the wronged, and suffer their weakness to thwart justice. The entire address was grand.

Dr. W. H. McIntosh preached the annual sermon, the appointee not having arrived.

May 19th.—The Association organized by re-electing Rev. Dr. Green Clay Smith, an ex-Us. Senator and Territorial Governor, as Moderator. Andrew Johnson carried the nomination for Vice-President over Dr. Smith by a single vote. You see our Moderator came within one vote of being President of the United States.

To my astonishment ladies were admitted to seats in the body, on the same terms as men. Happily, however, none of them claimed the privileges of the floor. I made inquiry of the leading men on this subject and they only laughed, taking the matter as a good joke. This did not look right to an Alabamian. I was struck with another thing—nearly everybody was a D. D.

Dr. Boyce read a report on the Seminary, showing that Kentucky lacked \$66,911.42 of completing the \$300,000 subscription. He made an appeal for current expenses, raising six or eight hundred dollars, with promises from pastors to take up, at once, a collection. His designation as agent for the General Association, in raising the endowment, being rejected, and an expression of earnest desire for its withdrawal being voted, he yielded, asking for their aid in completing the subscription at once.

The State Mission report showed something over four thousand dollars raised and expended in assisting weak churches and in supporting pastors, and furnishing preaching to a few stations. The Association adopted the report and recommended the appointment of "an able man at a liberal salary" to fill the present vacancy. All parties expressed themselves as determined to rally around the work and make it a success.

On Friday the Association gave way to the Sunday-school Convention, Dr. A. C. Caperton, of the *Western Recorder*, President. The reports showed but little accomplished, this being its first annual session. Aggressive work was planned, increased labors and a semi-annual session to be held Oct. 14th, were agreed upon. Dr. Marston was cordially received and requested to come and labor in our State, promising him all possible assistance.

A motion to strike from the list of objects fostered by the General Association all except State Missions was vigorously voted down. It was decided to make a programme for next annual session. Adjourned to meet with the Baptist church at Shelbyville, Ky., T. B. Thames, Pastor.

J. N. PRESTRIDGE.
Owensboro, Ky., May 23, 1880.

"If any Church puts the work of missions in a corner the Lord will put that Church in a corner."—Dr. Guthrie.

Missionary Jottings.

Dear Baptist: It has been suggested by a good brother, that it would be well for me to give occasionally, some "Missionary Jottings" to the ALA. BAPTIST.

I never was much given to publishing in newspapers glowing accounts of my work. I am doing all I can for the cause of Christ in our association (Bigbee). I have thus far traveled, monthly, about 300 miles, and preached, on an average, 15 sermons.

I would be glad, indeed, if I could report that Christian love and earnest work prevailed among all our churches here. While some are alive for good, others seem to be unconcerned. Politically and religiously, we have not much to recommend us.

The infant church at York Station is being supplied with preaching four times a month. Brethren Vaughn, Williams and Bloodworth, have kindly consented to aid us in the cause at York. But a few years ago York was almost destitute of preaching. A good old brother, a Methodist, preached occasionally. Now there are three denominations represented each month.

The place now has a neat new house of worship, belonging to the Methodist brethren, almost completed. A Sunday school of 50 pupils, a weekly prayer meeting, and preaching every Sunday.

I have just returned from a trip to Leesburg, a station on the A. C. Railroad, west of Demopolis. Bro. Jas. M. Lee, a large land holder, owns this place. Here, on Monday last, I organized a Baptist church with 10 members. A house will soon be built, costing \$1,000, on the bank of a small river where there is much water. After feasting upon the best of barbecue, etc., I preached to the people and the church. Subject: "Put on the whole armor of God." After the sermon, a Sunday school, numbering 26 members, was organized. Closing these services, I rode a short distance to a house, and joined in holy wedlock a young and happy woman and a well pleased man. Not so with the bride's mother, for she was opposed to the match. I advised her to be reconciled to the affair; it could not be undone, and her daughter being of age, she could not control her. It is not best for us, under such circumstances, to make life happier than otherwise? I think so. A sermon at night closed this day's work. Bro. Crumpton may "beat me preaching," but I doubt whether he has done more, and eaten more, in one day, since he has been harnessed as an evangelist.

The Semenville church will soon have a new house of worship. Bro. Williams is much loved by the members of the church. We predict for him a brilliant success. I pray that his labors at Gainesville church will result in reviving the Lord's work. There has been a partial revival. Some of the members have been excluded.

Mr. Sterling church is anticipating a profitable meeting next fifth Sunday. The district meeting will be held there. The district meeting will be held there.

Politically, we have quite a "stir" in Sumter county now. Every office is to be supplied with "renewals" and so many candidates. Sumter county, it has been said by one, has become historic. Another chapter has just been added to its history. The sheriff of the county after being confined in the jail for some weeks, accused of theft, is now out on bail and again at his post, ready to incarcerate others. When will the people "cease to do evil and learn to do well." Our hope is in God. When the offices are filled by men who love, honor and obey the Lord, we may expect to see better times.

I do hope that "Erasmus," who so earnestly pleads for the "liquor traffic," will "think on his ways" and turn his pen to the testimonies of the Lord. Dear BAPTIST, keep it before our people, that the longest lever now used for the destruction of the present and future happiness of man is the sale and use of intoxicating liquors as a beverage.

B. F. HENDON.
Sumterville, May 17.

Pensacola.

Dear Bro. West: It will be interesting news, to many brethren, to be informed that a meeting of growing interest is now in progress at this place. The meeting began last Sabbath and has been continuing day and night since that time. The church is widening and the congregations growing. Up to this writing but one person has joined the church—a young lady—who joined last night upon a profession of faith in Christ.

Many tears were shed by the congregation while Bro. W. S. Brown touching related her experience to the church. Elder J. E. Bell, of Georgia, has been here from the first of the meeting till this morning, when he was compelled to leave for home. We all regretted very much to part with him. Bro. B., by his winning manners and good preaching, has made for himself many warm friends.

Pensacola is a growing town. It now has some ten thousand inhabitants. Improvements are going on in all directions, except in morals. There are many good people here and more bad ones. There is such a strong foreign and Catholic element here that it makes the place, to a great extent, a hard one. You may stand on a corner on the wharf end of Palafox Street and in a short time see representatives from nearly all countries. And, oh! the houses of vice and degradation! Though in their very midst Rev. W. Wormdahl, a Scandinavian minister, has succeeded in building a nice church edifice and connected with it a public reading room for the benefit of seamen.

Bro. I. L. Taylor, Baptist pastor at this place, is doing a noble work. He has the hearty support and co-operation of some devoted brethren and sisters. The church is growing. They have a very neat house.

bay one hundred and ten timber vessels; now there are only about fifty. Sometimes, it is said, nearly two hundred are at anchor here. Pensacola has a very fine harbor, large, with water sufficiently deep to allow the largest vessels to approach the wharves.

Thousands of fish are caught here and many barrels of them shipped to different points—sometimes to Chicago—every day. A. T. SIMS.
Pensacola, May 21st.

Meeting at Snow Hill.

The Pine Barren Association District meeting assembled in Bethsaida Baptist church, Snow Hill, at 10 a. m. on Friday, May 28th. The introductory sermon was preached by Dr. D. W. Ramsey, of Pine Apple.

On the re-assembling of the congregation at 3 1/2 o'clock p. m. the District meeting was organized by the election of Bro. J. R. Hawthorne, of Friendship Baptist church, as Chairman, and Bro. J. W. Purifoy, of Bethsaida Baptist church, as Secretary.

The Chairman then announced that the Pine Barren Association District meeting was organized and ready to proceed with the regular order of business, which is as follows: Duty of church members to each other. Bro. Geo. W. Albright led in the discussion, followed by Bro. D. W. Ramsey, W. G. Curry, D. W. Ramsey, Nathan Wright, and the Chairman. The meeting then adjourned to meet again at 9 o'clock a. m. Saturday.

The meeting assembled, pursuant to adjournment, at 9 o'clock a. m. Saturday, Bro. J. R. Hawthorne in the chair. Bro. J. L. West, of Selma, was requested to lead in prayer, which request he promptly responded to, after reading the 34th Psalm.

The next subject for discussion was stated by the Chairman, as follows: The means by which the standard of piety may be elevated in our churches. Bro. Nathan Wright made the first speech, and was followed by Bro. J. R. Hawthorne, George W. Albright, Dr. C. C. Jones, W. G. Curry, S. W. A. Albright and J. L. West. Adjourned to meet again at 3 o'clock p. m.

At 3 o'clock p. m. the congregation re-assembled. The Chairman stated the subject for discussion, which is as follows: Duty of the churches with regard to our Missionary work. Bro. D. W. Ramsey opened the debate, and was followed by Bro. W. W. McConico, from Allenton, Geo. W. Albright, Dabny Palmer and Nathan Wright.

The next District meeting will be held at Ebenezer Baptist church, Butler county. The pastor and deacons of Ebenezer church were constituted a committee to prepare a programme and subjects for discussion, and to name the persons to lead in the discussions, and to notify them of their appointment. Each church is requested to send delegates to said District meeting. The Secretary was requested to furnish Bro. West a copy of the proceedings of this meeting for publication in the ALABAMA BAPTIST. The meeting then adjourned to meet at Ebenezer church, in Butler county, on Friday next, the 5th Sunday in August next.

J. R. HAWTHORNE, Chairman.
J. W. PURIFOY, Sec'y.
Snow Hill, Ala., May 28th, 1880.

God may cast down, but he will never cast off true believers.—Case.

The young man who wants to get up with the sun must sit up too late with the daughter.—Middleton Transcript.

ALABAMA NEWS.

The Bigbee river is getting too low for large steamers.

The Vernoh calaboose was burned on Saturday night last.

Scottsboro Citizen: A Clement attachment building is going up at Tusculum.

Tuskegee Mail: Bottom lands were submerged and crops severely damaged by the freshet on Friday.

Moulton Advertiser: There will be no nominations for county offices, in Lawrence, this year. The people are opposed to it.

Birmingham Independent: A dangerous greenback counterfeit \$20 bill has just been discovered to be in extensive circulation.

Cullman Tribune: Since the reduction of the price of railroad land, a month ago, fifty-two sales have been effected in our county.

Montgomery Advertiser: At Thompson's on the Montgomery & Euflata Railroad, a regular station has just been established.

Hayneville Examiner: The Baptists of Hayneville gave a supper last week for the benefit of their church, which netted \$95.

Clayton Courier: The Confederate soldiers re-union of Southeast Alabama will take place at Blue Springs on the 18th and 19th of August next.

The jail of Bibb county was burned a few nights ago. It is believed that some of the negro prisoners fired the building. No persons were injured.

Montgomery Advertiser: The American Union Telegraph Company is coming towards this city with their work as rapidly as the poles can be put up.

Mr. W. T. Hill, on the edge of Tallapoosa county, captured a white horse thief a few nights ago, while in the act of leading two of his horses out of his lot.

The editor of the Alabama Farm Journal offers a hundred dollar premium to the person who in this State shall this year raise 100 bushels of corn per acre.

Birmingham Iron Age: We are glad to know that the contract for the foundation of the new Methodist church has at last been let, and work will be commenced in a few days.

Union Springs Herald: The heavy rain of last Friday night washed out about 300 feet of the west approach to Uchee creek bridge, on the M. & G. R. R., and carried away two vents on the east end of the bridge.

Uniontown Press: General Roberson has the foundations laid for five new stores that will indeed be an ornament to the town. Mr. Fowler, we understand, will build an elegant town hall, with all the modern improvements.

Birmingham Independent: Hon. Powhattan Lockett, with a corps of artists, is now engaged in sketching and writing up the towns and country along the line of the South & North Alabama Railroad for the New York Graphic.

Troy Enquirer: The oat crop in this section was not as much damaged by rust as is generally supposed. Several farmers report that the yield of the crop is generally twenty-five per cent. in excess of their most sanguine expectations.

Selma Argus: Capt. Burns Meagher, with a Government snag boat, Col. Slaughter engineer in charge, passed up the river Tuesday, on his way to Gardner's Island, where he will clean out the channel so as to make it safe for boats.

Evergreen News: Daniel Dimond, living in the neighborhood of Mudge's mill, above Gravelly, left home Monday morning and went over to the river where he had timber to raft. A dinner bucket and broad-axe were found on the bank near the timber, and he is supposed to be drowned.

Montgomery Advertiser: It is evident that the cotton crop this year may be heavily damaged by the dreaded and destructive worm. In several counties this pest is already reported, and it is only a question of time, doubtless, as to their appearance generally in the cotton fields of the State.

Montgomery Advertiser: It is reported that all the saw mills along the South & North Alabama Railroad are kept busy supplying orders for lumber. Large quantities of this lumber are shipped to Northern markets, and it is said that Alabama is making an enviable reputation for the fine quality of its lumber.

Commencement Week at Marion.

Commencement Exercises at Howard College, June 1-10th.

Examinations, 7-12th.

Address before Literary Society, 8 p. m., on 10th.

By Col. W. H. Barnes, of Opelika, Ala.

Examination, 8 p. m., on 11th.

By Rev. A. B. Woodfin, D. D., of Montgomery, Ala.

Sophomore Prize Declarations, 10 a. m., on 14th.

Meeting of Trustees, 8 a. m., on 15th.

Review of Codes Corp., 5 1/2 p. m., on 15th.

Commencement Exercises, 10 a. m., on 16th.

Baccalaureate Address, by C. H. H. Watts, Alumni Address, 8 p. m., by Rev. A. J. Chambliss, D. D., of Charleston, S. C.

Alumni Banquet, 9 p. m.

Commencement Exercises at Judson Female Institute, June 17-17th.

Examinations, 7-12th.

Preparatory and Kindergarten Exhibitions, 9 a. m., on 10th.

Law Series, 2 p. m., on 10th.

Art Series, 9-12 a. m., on 12th.

Commencement Sermon, 11 a. m., on 13th.

By Rev. A. B. Woodfin, D. D., of Montgomery, Ala.

Meeting of Trustees, 8 a. m., on 14th.

Grand Classical Piano Recital by Metal Pupils, 8 p. m., on 14th.

Address before Alumni Society, 10 a. m., on 15th.

By Rev. W. C. Cleveland, D. D., of Selma, Ala.

Essay, by Mrs. H. A. Herbert, of Montgomery, Ala., Organ Recital.

Grand Concert, 8 p. m., on 15th.

Commencement Exercises, 10 a. m., on 17th.

Reception of Exercises and Senior Classes, 8 p. m.

REDUCED RAILROAD FARE. JUNE 10-20.

The Selma and Greensboro, the Alabama Central, and the Montgomery and Selma Railroads will sell round trip tickets for five cents per mile to visitors who wish to attend the Commencement Exercises. The Selma, Rome and Dalton Railroad will sell round trip tickets for six cents per mile.

OBITUARY.

ELDER HENRY W. INZER.

The subject of this notice, the late Rev. Henry W. Inzer, of St. Clair county, Ala., was born in Moore county, N. C., the 22nd of June, 1799. His father, John Inzer, was born in England, came to America before the Revolutionary war, and served five years in the American army in the struggle for the independence of this country; and removed with his family in 1804 to Jackson county, Ga., where Henry W. was reared, and where he resided until 1822, when he settled in St. Clair county, Ala., where he remained until his death the 25th of April, 1880; and where, on his quiet and pleasant country home, his widow—the wife of his youth, the companion of his manhood and old age, and the mother of his children, still resides. He had four children, the youngest of whom had reached the meridian of life, namely: Mary C., wife of D. B. Moore, who lives near her mother; Jane C., late wife of S. S. Kelley, of Gwinnett county, Ga., who died 20th August, 1877; Lou W., wife of Hon. John Henderson, of Tallapoosa, and Hon. John W. Inzer, who resides in his native land in Ashville, Ala.

Henry W. Inzer united with Redland Baptist church, near Lawrenceville, Ga., in the year 1825, and was baptized by the Rev. Daniel Bennett; he commenced preaching in 1828, and was ordained to the ministry in 1835, and a limited education caused middle life to enter on this work until past

While in Georgia he held several positions of important trust in civil life; and was captain of a company during the Florida Indian war. His religious labors, which were commended by Col. Ira R. Foster, who now resides in Marshall county, Ala. After Mr. Inzer came to Alabama he never sought or accepted any civil position other than that of a farmer, devoting himself earnestly and successfully to the work of the ministry. Eld. Inzer had five brothers and one sister, who died three years ago, at the age of seventy-six years. He has one living brother who is older than himself, the youngest member of the family being now sixty-eight years of age. They have all been members of the Baptist church from early youth; one brother having been a member for more than seventy years. The whole family have been remarkably temperate through life and regular in their habits. His father died at four score and his mother lived four years beyond that score. This is an honorable record of a long lived family, and surely it presents a powerful argument for temperance, prudence and regularity of habits, something noble in such a race. "With long life will I satisfy him, and show him my salvation."

Eld. Inzer leaves to his offspring, to his church and to his country, an unblemished name. May the same be true of his descendants down to the remotest generation. And the Lord deal tenderly with the aged widow.

R.

IN MEMORIAM.

Died, in Perry county, Ala., March 12th, 1880, Sister Rachel Fowler, at the residence of her grandson, Thomas Foster, in the 55th year of her age.

She was a native of South Carolina, born in Spartanburg district. She joined the Baptist church in early life, at Boiling Springs, in that State. She moved to Alabama in 1845, and joined the Baptist church at Medicine Hill, and remained there until the day of her death. Sister Fowler has been a consistent member of the Baptist church for 50 years, and in every relation of life, fully sustained her Christian character, thereby demonstrating to the world the reality of the religion of that Savior whom she embraced in early life. As a wife, she was ever a devoted and faithful helpmate. As a mother, she combined firmness with affection, endeavoring to bring up her children in the ways and admonitions of the Lord, knowing that when they were old they would not depart from her early training; and well has she been paid for her labor of love. She lived to see most of her children married, and to receive her dear reward in that celestial city, to meet husband and children, where parting will be no more. Her daily walk and conversation were those of a Christian life. All who knew her loved her. There was a vacancy in the church that cannot be filled. But the greatest vacancy is in the family circle, where the mother was ever ready to give aid and consolation in distress, and rejoice in the prosperity of her loved ones. A mother in Israel has fallen. While her body rests in the tomb, the spirit has gone to the God who gave it. O sister, early loss is her eternal gain. In her dying moments she praised God and blessed his holy name, while she requested of her friends a song: "How happy are they who their Savior obey."

A. M. PERRY, Pastor.

SONGS, ONE CENT EACH!

- 1 Baby Mine.
- 2 Ellis Rock.
- 3 The Old Cabin Home.
- 4 The Highway Home to Home.
- 5 Old Black Joe.
- 6 See That My Grave's Kept Green.
- 7 Grandfather's Clock.
- 8 Where was Moses When the Light Went Out?
- 9 Old Folks at Home—Swanee Ribber.
- 10 Sweet By and By.
- 11 Whoa, Emma.
- 12 You'll Remember Me.
- 13 I Dreamt I Dwell in Marble Halls.
- 14 When You're Young, I was Young, Maggie.
- 15 Cottage by the Sea.
- 16 We Parted by the River Side.
- 17 When I Was a Sweet Little Home.
- 18 I Cannot Call Her Mother.
- 19 A Model Love Letter—Comic.
- 20 Female Strangers—Comic.
- 21 How to Keep a Wife.
- 22 Wife's Commandments—Comic.
- 23 Husband's Commandments—Comic.
- 24 Little Old Cabin in the Land of the Living.
- 25 Marching Through Georgia.
- 26 Widow in the Cottage by the Sea.
- 27 The Minstrel Boy.
- 28 Take Back the Heart.
- 29 The Paved Court of Hiss.
- 30 Slavery Days.
- 31 Der Mädel Schien on the Sittenboot Deck.
- 32 Recitation.
- 33 My Old Kentucky Home, Good Night.
- 34 Times Art to Love and Love to Love.
- 35 The Goodnight Hymn.
- 36 The Old Cabin Home.
- 37 I'll be all Smiles to Night, Love.
- 38 Little Old Cabin in the Land of the Living.
- 39 Her Bright Smile Shone Still.
- 40 Sunday Night, When the Parlor's Full.
- 41 The Parlor's Full.
- 42 Swinging in the Land.
- 43 The Girl I Left Behind Me.
- 44 Little Buttercup.
- 45 Carry Me Back to Old Virginia.
- 46 Little Wells.
- 47 Slieve Donard.
- 48 The Old Man's Drink Again.
- 49 I Am Waiting, Dear, Dear.
- 50 Slieve Donard.
- 51 Take Me Back to Home and Mother.
- 52 Little Wells.
- 53 Kiss Me, Mother, Kiss Your Darling.
- 54 A Flower from Mother's Grave.
- 55 The Old Cabin in the Land of the Living.
- 56 The Skids are Out to Day.
- 57 Comin' Thro' the Rye.
- 58 Sadie Fay.
- 59 The Babbles on Our Block.
- 60 The Skirmish Fancy Ball.
- 61 The Highway Home to Home.
- 62 Darling Breeze of the Sea.
- 63 The Kiss Behind the Ear.
- 64 I'll Remember You, Love, in My Prayers.
- 65 The Old Wooden Cocker.
- 66 Speak, Only Speak!
- 67 Dancing Around with Charlie.
- 68 You May Look, but You Mustn't Touch.
- 69 My Daughter Julia.
- 70 There's Always a Seat in the Parlor for You.
- 71 I've no Mother Now, I'm Weeping for You.
- 72 A Neighbor, My God, to Thee.
- 73 Massie in the Cold Cold World.
- 74 I Say a Kind Word When You Can.
- 75 Cure for Scandal—Comic.
- 76 Stranger Yet.
- 77 I Cannot Sing the Old Song.
- 78 Waiting, My Darling, Thee.
- 79 I'm Lonely Since My Mother Died.
- 80 Tending on the Old Camp Ground.
- 81 Flirtation of the White-Comic.
- 82 The Slave's Dream.
- 83 Don't You Go, Tummy, Don't Go.
- 84 Willie, We Have Missed You.
- 85 Over the Hills to the Poor House.
- 86 Don't Be Angry with Me, Darling.
- 87 The Old Village School on the Green.
- 88 Firtation of the White-Comic.
- 89 Why Did She Leave Him?
- 90 Thou Hast Learned to Love Another.
- 91 There's No Like a Mother, I'm Weeping for You.
- 92 You Were False, but I'll Forget You.
- 93 Old Cabin Home.
- 94 Whisper Softly, Mother's Dying.
- 95 Will You Love Me When I'm Old?
- 96 Come Into the Garden, Maud.
- 97 Where there's a Will There's a Way.
- 98 Annie Laurie.
- 99 Thou Hast Learned to Love Another.
- 100 You Were False, but I'll Forget You.
- 101 Old Cabin Home.
- 102 Whistling in the Lane.
- 103 Come, Brodie, Come.
- 104 Now I Lay Me Down to Sleep.
- 105 Love Among the Roses.
- 106 Der Dettcher Gal.
- 107 Old Arm Chair (as sung by Ned Barry).
- 108 The Sailor's Grave.
- 109 Farmer's Daughters (as sung by Ned Barry).
- 110 Oh! Don't Golden Slippers.
- 111 Poor, but a Gentleman Still.
- 112 Nobody's Darling but Mine.
- 113 Pat My Little Shoes Away.
- 114 Darling Nellie Gray.
- 115 Little Brown Jug.
- 116 Ben Bol.
- 117 Good-Love, Sweetheart.
- 118 Sadie Fay.

We will send ten of these Songs, your own selection, for 10 cents, fifty for 50 cents, and 100 for 50 cents, all post paid by mail. Remittance, we will not 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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PHATONS, ROCKAWAYS, CHILDREN'S BUGGIES.

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As good as any in the market; every one warranted.

Obituary.

Annie Lee Fortune.

Died, of congestion, after an illness of four days, at 10 1/2 a. m., May 28, 1880, Annie Lee, daughter of Rev. J. M. Fortune, of Fort Deposit, Ala., aged 1 year, 5 months and 8 days.

She was a bright, sweet child, far above the average intelligence. She was just beginning to talk so that she could be understood. Just before she died she said to the last moments later, "Mamma," then, a few moments later, "Papa," then, "Babe." Then the Lord took her to himself. Oh! how her parents will miss her innocent, sweet smile! But God does all things well.

Little Terrors.

Little hands can scatter seed—
Telling of a Saviour's grace—
In the furrows of the field,
God will give it resting place.
Little hands can till the plants,
Plants of Faith, and Hope, and Love;
Savior, make each plant to grow
Fair as in Thy fields above.

Little hands can pluck the weeds—
Sins of heart, and hand, and tongue—
Choking down the pleasant plants,
That they grow so rank among.
Little hands can gather in
When the harvest time is come;
God will garner all the sheaves,
Till we sing the Harvest Home.

—S. S. Tynes.

At the Last.

Will the day ever come, I wonder,
When I shall be glad to know
My hands will be folded under
The next white fall of the snow?
To know that when the next clover
Woods the southern day,
Its crimson tide will drift over
All that is left of me?

Shall I ever be tired of living,
And be glad to go to my rest,
With a cool and fragrant lily,
Asleep on my silent breast?
Will my eyes grow weary of seeing,
As the hours pass, one by one,
Till I long for the hush in the darkness,
As I never longed for the sun?

God knoweth! Sometime, it may be,
I shall smile to hear you say,
"Dear heart! she will not wake
At the dawn of another day."
And, sometime, dear, it may be,
I shall whisper under my breath:
"The happiest hour of my life, dear,
Is this—the hour of my death!"

—Julia C. R. Dorr, in the Independent.

A Noble Boy's Reward.

BY ROSE HARTWICK THORPE.

"I wonder if any one in the world
ever had as much trouble as we have,
mother? It seemed as though we
couldn't bear another drop of trouble
when father lost the beautiful home
where Judge Walton lived. But that
was just nothing to what came after-
ward. When father fixed up this cot-
tage and brought us here, it seemed
so bright and cozy, such a dear, lit-
tle home in a nest of flowers—that we
didn't miss the grand home, so very
much. But then, father was sick, so
long, we had to mortgage it to live,
and now he is dead, and we must lose
even this home, and there's no place
for us to go in all the world."

The brave boy, who had been such
a tower of strength to his feeble moth-
er, who had comforted, and planned,
and worked with such untiring cheer-
fulness, broke down, and great sobs
shook his slender form, as he laid his
brown head in his mother's lap.

"Just to think," he sobbed, "that
the judge, who has so much, must
take this pretty home, too! I don't
believe God cares for any more, or
He would help us now."

"Frank!"

There was a reproachful tone in
the mother's voice, seldom used when
speaking to her boy.

"Well, mother, I suppose God really
does care, only we can't under-
stand why He should make us suffer
so much. Only think, when I went to
Judge Walton's to-day, and begged
so earnestly that he would let us stay
here, when I told him that father had
died here, and that the little home
was very dear to my sick mother, and
that I would pay him every cent of
rent, if he would only give me time,
he actually laughed in my face."

A crimson flush spread over the
boy's white brow, and a flash of anger
deepened in his brown eyes.

"Yes, mother, he laughed—such a
scornful, contemptuous laugh—and
leaned back in his chair, eying me
coolly from head to foot, as though
measuring my height, then he said,
sarcastically:

"Want to speculate with any of
your spare money, after supporting
the family and paying rent?"

"I didn't dare answer him, mother—
I should have said something dread-
fully disrespectful if I had; so I just
snatched up my hat and ran out, and
saw his little Elsie standing there,
with two big tears in her round, blue
eyes. She slipped a soft, little hand
into mine, and whispered:

"Elsie loves you, Elsie so sorry—
naughty papa! Elsie did so her pen-
ny."

"Oh, mother! how can such a man
as Judge Walton have such a sweet
little girl as Elsie?"

"It may be," replied his mother,
thoughtfully, "that God will reach his
heart through her."

"I believe it is the only way possi-
ble," exclaimed Frank, "chemically."
"Nothing short of an angel could ever
reach his stony heart. At any rate,
he might have let us stay; it wouldn't
have hurt him any. Now, I've got to
place in Mr. Barlow's store, with my
good wages, and the promise of
better if I prove faithful. Why, mother,
I would work my fingers to the bone,
if I need be, just to keep you in the
dear home where father died."

"No, my dear boy; it would be self-
ish and wrong for me to stay here if
it made it harder for you. But I had
thought, perhaps, the judge—well,
never mind; we will not talk about it.
The darkest page in the future is not
leaving the old home, Frank."

"What is it, mother?"

"It is that all thoughts of your edu-
cation must now be given up."

"Frank did not answer, but a wist-
ful, far-away look crept into his eyes,
as the dusky shadows of twilight set-
tled over mother and son, sitting to-
gether on the little porch. The sweet
June air was fragrant with the breath
of the blossoms that filled the yard."

Long they sat there in silence, each
thinking of the dreadful morrow, when
they must forever leave the home
made dear to them in so many ways.
Mrs. Rea was just recovering from
a long illness, brought on by fatigue
and mental suffering, at the time of
her husband's death, and she was in
no condition to meet bravely the new
trouble that awaited her.

"At last, pressing a loving kiss on
Frank's brow, she said, in a low tone:
"Let us leave the future in God's
hands, my son, feeling sure that He
knows best. And now it is getting
late, and as there will be much to do
to-morrow, we had better go to bed
and get what rest we can."

After kissing his mother good-
night, Frank went up to his room.
As he stood in the door, a faint gleam
of moonlight shone in through the
bright, south window. The music
certainly was drawn back to let in
the summer air, and as Frank's eyes
rested first on one object, then another,
in the little room, his heart gave a
great throb of pain, for to-morrow he
must leave it all.

Instead of going directly to bed, he
threw himself on a couch, that stood
across one corner of the room, and
watched the moonlight with tearful
eyes.

He never knew how long he lay
there, but he was aroused by the cry
of "fire," and, springing to his feet,
he rushed down the stairs, and out in-
to the sultry, summer night.

A lurid gleam shot into the sky in
the direction of Judge Walton's home.
A few moments later, and the boy
was standing in the midst of an exci-
ted crowd. The fire had made such
rapid progress that there was no hope
of saving the house.

The servants were huddled togeth-
er in a frightened group, and some
one had just dragged the judge out of
a side door, nearly suffocated, and so
terribly bruised that he was un-
able to stand.

Below that window was a sheet of
lurid flame, over which no ladder
could be placed, and to reach the
place in time to save the child by any
one unacquainted with the interior of
the building was impossible.

The servants would not return, and
the master could not. What was to
be done?

Suddenly, from out the crowd,
sprang a slender, boyish form.

Judge Walton beheld the move-
ment, and knew the boy. "Alas! he
could save her if he would, but would
he? A great fear smote his heart as
he remembered the cruel words he
had that day spoken to this same boy.

Every nook and corner in the house
was familiar to Frank. One glance up
at Elsie, and his resolution was form-
ed. Springing quickly around the cor-
ner of the house, he entered a side
door.

An deafening shout went up from
the lips of the people, then a solemn
silence fell on the waiting, breathless
crowd.

At last, the judge beheld the boy's
form darkly outlined beside his dar-
ling's at the window. He saw him
catch her up in his arms, and saw Elsie
clasp her chubby hands around his
neck, and then the proud, stern judge
was praying—praying to the God he
had spurned all his life—casting away
the mantle of self-esteem and bowing
in deep repentance and supplication
in that moment of awful suspense.

After reaching Elsie, Frank started
to return the way he came, but the
flames had cut off retreat in that di-
rection, and turning, he sped up an-
other flight of stairs, opened a little
window, and sprang out on the roof
of the west wing.

Many a time in the old days he had
reached the ground in this way, but
now he was tired out, his hands were
blistered, and his eyes blinded with
smoke, while a heavy weight was
clinging to his neck.

Slowly and carefully he climbed
over the roof until he reached the cov-
ering of a porch.

A hundred hands were lifted
through smoke and flame to him. He
handed down the sobbing child, and
then the weak hands relaxed their
grasp, the dizzy brain reeled, the feet
grew uncertain, a misty, sudden
crash, and they drew the brave, un-
conscious boy away from the burning
building, not a moment too soon, for
Judge Walton's beautiful home lay
there a lurid wreck before them.

The next morning, as Frank lay in
bed, weak and pale, all his bright
brown hair gone, and his mother bath-
ing his poor, burned hands with her
tears, there came a rap at the door.

When she had opened it, a gentle-
man entered, saying that Judge Wal-
ton had requested him to call and
make inquiries respecting Frank's in-
juries.

After he had done his errand, he
rose to go, handing Mrs. Rea a letter,
at the same time laying a package on
Frank's pillow.

After he had gone, she opened the
letter and read, in the judge's trem-
bling hand:

"DEAR MADAM:

"The noble conduct of your son
last night in risking his life to save
one so dear to me, was such that I can
find no words with which to express
my feelings. The debt of gratitude I
owe him can never be canceled, but I
humbly beg the privilege of bearing
the expense of his education, which
I favor I hope and trust you will grant."

"Respectfully yours,"

"JUDGE WALTON."

On opening the package, she found
the mortgage which had cost them so
many heartaches.

Tearing away his head to hide the
falling tears, Frank murmured:
"God does care, mother, and His
ways are the best, after all."—Golden
Days.

The Baptists have been "recogniz-
ed" in Russia. The minister of each
congregation has to be duly enrolled
as such, and to take a prescribed oath
of allegiance. Among other things,
each Baptist pastor is sworn, before
the time of the Baptists, and that alone,
to be on the watch against all errors
and deviations from it; and if any
from Baptist doctrine, the pastor is
to notify the Government. There is
no longer a "censor" or all Baptist
literature" as before. The late censor
even struck out from the hymn books
all that related to baptism and ordi-
nation.

THE ALABAMA BAPTIST, JUNE 3, 1880.

Affecting Incident of Railroad Life.

An old railroad-conductor relates the following touching incident of his own life and the lives of the passengers saved—the return for little acts of kindness bestowed on the widow and fatherless:

"The western division of our road runs through a very mountainous part of Virginia, and the stations were few and far between. About three miles from one of these stations the road runs through a deep gorge of the Blue Ridge, and near the center is a small valley, and there, hemmed in by the everlasting hills, stood a small one-and-a-half-story log cabin. The few acres that surrounded it were well cultivated as a garden, and upon the fruits thereof lived a widow and her three children, by the name of Graff. They were, indeed, untutored in the cold charities of an outside world—I doubt much if they ever saw the sun shine beyond their own native hills. In the summer time the children brought berries to the nearest station to sell, and with the money they earned they bought a few of the necessities of the outside refinement."

"The oldest of these children I should judge to be about twelve years and the youngest about seven. They were all girls, and looked nice and clean, and their healthful appearance and natural delicacy gave them a ready welcome."

"They appeared as if they had been brought up to fear God, and love their humble home and mother."

"I had often stopped my train to have them set off at their home, having found them at the station some three miles from their home, after disposing of their berries."

"I had children at home, and knew their little feet would be tired in walking three miles, and therefore felt that it would be the same with those fatherless little ones. They seemed so pleased to ride, and thanked me with such lovely thanks after letting them off near home. They frequently offered me nice, tempting baskets of fruit for my kindness, yet I never accepted anything without paying their full value."

"Now, if you remember, the winter of 1854 was very cold in that part of the State, and the snow was nearly three feet deep on the mountains. On the night of the 26th of December, it turned around warm, and the rain fell in torrents. A terrible rain swept the mountain tops, and almost filled the valleys with water. Upon that night my train was winding its way, at its usual speed, around the hills and through the valleys, and as the road bed was all solid rock, I had no fear of the banks giving out. The night was intensely dark, and the wind moaned pitiously through the deep gorge of the mountains. Some of my passengers were trying to sleep; others were talking in a low voice, to relieve the monotony of the scene. Mothers had their children upon their knees, as if to shield them from some unknown danger without."

"It was near midnight, when a sharp whistle from the engine brought me to my feet. I knew there was danger by that whistle, and sprang to the brakes at once, but the brakemen were all at their posts, and soon brought the train to a stop. I seized my lantern, and found my way forward as soon as possible, when what a sight met my gaze! A bright fire of pine logs illuminated my track for some distance, and not over forty rods ahead of our train a horrible fog had opened itself to receive us."

"The snow, together with the rain, had torn the whole side of the mountain out, and eternity itself seemed spread out before us. The widow and her children had found it out, and had brought light brush from her home below, and built a large fire to warn us of our danger. They had been there more than two hours watching beside that beacon of safety. As I went up where the old lady and children stood drenched through by the rain and sleet, she grasped me by the arm, and cried—

"Thank God! Mr. Sherbourn, we stopped you in time. I would have lost my life before this. Oh! I prayed to heaven that you might stop the train, and my God, I thank thee!"

"The children were all crying for joy. I confess I don't very often cry, but I did then and there. I knelt down by the side of that old woman, and offered up thanks to an All-Wise Being for our safe deliverance from a most terrible death, and called down blessings without number on that good old woman and her children. Near by stood the engineer, fireman, and brakemen, the tears streaming down their bronzed cheeks."

"I immediately prevailed upon Mrs. Graff and the children to go back in the cars out of the storm and cold. After reaching the cars, I related our hair-breadth escape, and to whom we were indebted for our lives, and begged the men passengers to go forward and see for themselves. They needed no further urging, and a great many ladies went also, regardless of the storm. They soon returned, and their pale faces gave full evidence of the frightful death we had escaped. The ladies and gentlemen vied with each other in their thanks and hearty children towards Mrs. Graff and her children, and assured her that they would never forget her; and before the woman left the train, she was presented with a purse of four hundred and sixty dollars, the voluntary offering of a whole train of grateful passengers."

"She refused the proffered gift for some time, and said she had not done her duty, and the knowledge of having done so was all the reward she asked. However, she finally accepted the money, and said it should go to educate her children."

"The railroad company built her a neat house, gave her and her children a free pass over the road, and off at her home whenever she wished. But the employees needed no such kindness—more so than the directors themselves."

"The old lady frequently visits my home at H—, and she is at all times a welcome visitor at my fire-side. Two of the children are attending school at the same place."—Civ.

FARM AND HOUSEHOLD.

The Analysis of Commercial Fertilizers.

The use of commercial fertilizers has been much greater this year than ever before. In the neighboring State of Georgia where inspection laws are enforced, and where, therefore, the quality sold may be ascertained, it is stated that 80,000 tons have already been inspected, and that this amount will be increased to 120,000 tons before the close of the season. A fee of fifty cents per ton is charged for all fertilizers inspected in that State, and therefore amount to some \$60,000 this year. The expenses of the Agricultural Department, including all the expense of analysis and inspection amount to \$10,000, leaving a net income to the State of upwards of \$50,000.

Leaving out of the estimate every other consideration, the addition to the State, is sufficient to commend it to public favor. The quantity of commercial fertilizers used in Alabama, is nothing like so much as in Georgia, probably not more than one-third as much; but supposing that our consumption was as great as theirs, and that the cost of analysis and inspection should amount to \$10,000, there would still be left to the State a net income of \$10,000, item.

But this is only one, and the least of the benefits which should accrue from the system. There is no branch of trade in which there is greater opportunity for fraud, and probably none in which the opportunity is better known than in the sale of fertilizers. It is perfectly well known that unscrupulous dealers have imposed spurious brands of so-called fertilizers upon the public, which were not worth the cost of carting into the field. Against such frauds, the consumer has no means of protecting himself. To the eye, the spurious article looks as well as the genuine, and a trifling addition of fish scrap will accredit to the nose as nearly as the elements of a first class fertilizer. The soil will, of course, disclose the cheat at the end of the year, but the shrewd vendor is ready with the explanation of unfavorable seasons, bad cultivation or the like. The farmer is not always proof of its worthlessness; for the very best manures, sometimes fail to pay for their use."

The true test of the manure is its value as a fertilizer; by analysis; and by discovering the valuable ingredients of a manure, its money value and its agricultural value. An expert analyst can determine the amount of ammonia, phosphoric acid and potash in a specimen of fertilizer as certainly as the farmer may measure the corn in his barn with a half bushel; and by this determination he may ascertain the commercial value and the agricultural worth of the fertilizer. It is this fact which makes the analysis of fertilizers a public benefit; and it is this view of the subject which chiefly commends a system of inspection to our favor."

But it is said that such a system would impose a tax upon the farmer. Suppose it does, couldn't the farmer very well afford to pay fifty cents a ton for the purpose of being secured against fraud in his purchases? Hadn't he better pay \$30.50 for a ton of genuine fertilizer than to buy a worthless article for \$30? The farmer who uses tons would only pay \$5 additional for the guaranty of getting the worth of his money, which is better than to expend \$30 for worthless trash. But is it a tax on the farmer? The man who uses commercial fertilizers in Georgia, pays no more for them, than the man who uses them in Alabama, where we have no inspection laws. If we had such a system of inspection in Alabama, we should pay no more for guano than we do now. In this question then presents itself to the way: If the State can devise a system by which it will put several thousand dollars into the treasury, and in doing so protect the agricultural community against fraud, without additional burden upon the farmer, what is the objection to trying it?—Ala. Farm Journal.

Lord Brougham, once when he was in a facetious mood, on being asked to define a lawyer, said: "A lawyer is a learned gentleman who rescues your estate from your enemies and keeps it himself."

Young Vicar (facetiously): "Well, John, how smart you are this morning; you gave me the new clothes?" John (laughing): "Ees, sir, the same as give you yours—the parish, sir."

It is, perhaps, a curious fact that none of the great masters of ancient art ever depicted the expression of the female father's face as she strikes out for shore with a crab in tow.

I asked a good woman if she had opportunities of hearing a good sermon. "No," she replied. "Our only religious privileges consist of occasional funerals."—Cor. of Hour.

Has any paragrapher ever called a young lady speaker at a woman's right meeting a wind lass? He's a "real mean thing," if he has."—Norristown Herald.

When a girl is twenty, she feels very easy on that score. It is only when she scores another she begins to wonder what wrinkles were invented for.

A young lady never wastes the second look on a man with a lumpy collar and a spoiled shirt front. She knows he is married.

An Irish paper says that among those mortally wounded at Waterloo, was Major O'Brien, afterwards mayor of Dublin.

where numbers of cattle are kept; they will hook each other through it."

L. B. Goodwin, of Rock Island County, Ill., writes: "My own fence has only one barbed wire above two boards, and has turned stock thoroughly for two years. When I had a board in place of this wire, we often had the fence broken (mostly by colts rubbing against it), which never has happened since the wire was put on. There is a great deal of barbed wire fence in this neighborhood, and the quantity is increasing. Cattle are 'free commoners' here, and there is a large area of open prairie, where 300 or 400 head of cattle and horses run through the summer, and I have yet to hear of any break in any barbed fence, unless the cattle were stampeded. I know of several instances where horses have been seriously hurt by running against the bars. One of my neighbors had set up his colts on a valuable mare of his which frightened, and dashed from side to side of the narrow lane which led to pasture, some cuts reaching the bone. Another case was where a horse in rolling got entangled in the wire, and was so badly hurt that its owner shot it. I had a pair of colts which were cut slightly, and they now keep at a respectful distance from any kind of wire. I consider barbed wire as dangerous to stock unaccustomed to it, but as cattle and horses need but one introduction to the stranger, and shun it ever after, we can not afford to dispense with it."

Warren Stone, of Lyon Co., Kansas, writes us: "Here on these treeless prairies barbed wire is almost a necessity, and without doubt is a great blessing. The land has lain vacant around Emporia for years, because it was impossible to open a new farm and fence it with boards at the price demanded for lumber here. But now everything is changed; new farms spring up as if by magic. It is only a question of two days to fence a quarter section. We have a post driver here run by horse-power, that has a mallet weighing 50 lbs. A 50-lb. one would make no impression on this prairie-soil. I find that it is impracticable to make a good fence unless the posts are driven and the wire stretched tight. Almost every kind of barbed wire is in use here, and none are too severe; the town cattle will stop for nothing else. We make a very good fence with two wires, that is proof against cattle. The best fences here are two wires with a board between them. I put the board on top so that horses can see it better. But for all purposes I would want no board fence than two wires and a board between. I write this to encourage you in the work of commanding wire fences. It is so quickly done; there are no loads to blow off, decay, etc. No other kind of fence is made here since the introduction of barbed wire. I think it only a question of time when it will be so everywhere."—American Agriculturist.

It was out West, in one of those local courts where a friendly talkative way marks the intercourse between judges, juries, counsel, and clients. A man of the law, after developing considerable eloquence and perspiration in behalf of a prisoner, perorated by saying: "Gentlemen, after what I have stated to you, is this man guilty? Can he be guilty? Is he guilty?" Greatly to his disgust, the foreman of the jury, after a copious expectoration, replied: "You just wait a little, old hoss, and we'll tell you."—Harrisburg Patriot.

The editor of the Friend of Temperance, North Carolina, \$1 per year, tells of a "powerful temperance man," who declined to subscribe for the paper upon the plea that he "could not spare the money," yet who, a few moments later, invested a dollar in prize candy boxes, and "got a stick of candy and a brass ring."

"I wonder where dear Ichabod can be this evening; it is after nine o'clock now," said Mrs. Sniley, as she shaded her eyes with her hand against the window pane. "Gone on some mercenary errand or other I believe. He's a real good, charitable soul, and it's just like him."—Harrisburg Patriot.

Cool and Practical.—In her story, "Fated to be Free," Jean Ingelow has a character concerning whom another says: "No, if he was to meet a man with three heads, he wouldn't own it; he was surprised; he'd merely say, 'You must find this here dispensation very expensive in hats.'"

Lord Brougham, once when he was in a facetious mood, on being asked to define a lawyer, said: "A lawyer is a learned gentleman who rescues your estate from your enemies and keeps it himself."

Young Vicar (facetiously): "Well, John, how smart you are this morning; you gave me the new clothes?" John (laughing): "Ees, sir, the same as give you yours—the parish, sir."

It is, perhaps, a curious fact that none of the great masters of ancient art ever depicted the expression of the female father's face as she strikes out for shore with a crab in tow.

I asked a good woman if she had opportunities of hearing a good sermon. "No," she replied. "Our only religious privileges consist of occasional funerals."—Cor. of Hour.

Has any paragrapher ever called a young lady speaker at a woman's right meeting a wind lass? He's a "real mean thing," if he has."—Norristown Herald.

When a girl is twenty, she feels very easy on that score. It is only when she scores another she begins to wonder what wrinkles were invented for.

A young lady never wastes the second look on a man with a lumpy collar and a spoiled shirt front. She knows he is married.

An Irish paper says that among those mortally wounded at Waterloo, was Major O'Brien, afterwards mayor of Dublin.

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