

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

EDITORS.

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SPECIAL OFFER.

We will send the ALABAMA BAPTIST to any one who is not receiving it, until Jan. 1st, 1881, for \$1.00. We will send six copies until Jan. 1st for \$5.00. Will our readers do us the kindness to inform any Baptists of their acquaintance who are not taking the paper of this offer?

BIBLE PROOF OF INFANT BAPTISM.

A correspondent of the Church Union, having asked Rev. Thos. J. Melish to give Bible proof of his assertion that "there are intimations in the New Testament that infants are admitted to the church by holy baptism," Mr. Melish gives the following as the Bible proof:

1. The declaration of our Lord concerning infants: "Of such is the kingdom of God."

2. The command to baptize "the nations."

3. The declaration of St. Peter that the promise of the Holy Spirit is "to you and to your children," addressed to Jews whose children had been included in the old covenant.

4. The declaration of St. Paul that the children of Christians are not "unclean," but "holy," defined as such terms are in the law, "unclean" being that which was put out of the camp; "holy," that which is devoted to God and accepted by him.

5. The repeated examples of household baptism, taken in connection with the fact that proselytes to Judaism were received into Israel with their families—the males all being circumcised and baptized, the females all baptized.

6. The fact that Jews who were always accustomed to regard their children as in covenant relations were never taught otherwise by the apostles.

The observant reader will notice the inconsequential character of all these references. The texts which relate to infants say nothing of baptism; those which relate to baptism say nothing of infants. Not a single command for infant baptism is quoted; not a single case of infant baptism is adduced. Yet he regards infant baptism, for which he can adduce no authority, either of express law or apostolic sanction or Christianity! Let us look at his pleas:

1. Here indeed are infants—but no baptisms. Our Lord regards infants in their helpless dependence, their innocence, their trustfulness, as the types of what God's children must be. For like reasons he compares his people to sheep. If then, the one type of Heaven's citizens must be baptized, Mr. Melish, to be consistent, must claim baptism for the other; he must baptize the lambs of the fold, as well as the lambs of the households! He refuses, then argument No. 2: proves worthless in his hands.

2. The command to baptize "the nations" embraces only those persons of whatever race, who are Scripturally qualified for baptism, by "repentance toward God and faith in our Lord Jesus Christ." Have infants any such qualifications? Or will Mr. Melish claim that "nation" means everybody? And will he venture to invite unregenerate and even scoffing people, as belonging to the "nations," to holy baptism? If not, then he surrenders argument No. 2.

3. The offer of salvation to "the Jews and their children" was expressly conditioned by Peter upon their repentance—but infants cannot repent. And so argument No. 3 falls to the ground.

4. The declaration of Paul that the children of a Christian, who had an unbelieving partner, were "holy," is connected with the statement that the unbelieving partner was also "sanctified" or "made holy" in the same sense. The difficulty which Paul met was the doubt among the early believers whether such family relations were legitimate. But if Mr. Melish's wild interpretation were accepted, it would justify the baptism of the "unbelieving partner," as well as of the children. When, however, he shrinks from this conclusion, and refuses to baptize an ungodly adult simply because he is married to a Christian woman, then he sacrifices argument No. 4.

5. The household baptisms had no relation with Jewish proselyte baptisms, which were unknown until long after the apostolic age. And the same objection lies against them as against the national baptisms of No. 2. Besides, in the household account of the household baptism there are intimations that these were

instance is it intimated that there were infants among them. And so argument No. 5 disappears. The writer of this has just received a whole household into his church, but no infant among them.

6. The Jews were in covenant with God as the descendants of Abraham. This covenant is abrogated. "Say not within yourselves," said Jesus, "we have Abraham for our father; for God is able of these stones to raise up children unto Abraham." The New Covenant is Spiritual: "We are all Children of God by faith in Jesus Christ." The entire New Testament indicates that our relation to God must be personal and not hereditary. And therefore argument No. 6 will not do.

The question still remains unanswered: Where is the Bible proof of infant baptism? E. T. W.

ANOTHER EXODUS.

One hundred and eighty-one negro men, women and children from Helena, Arkansas, are now at the North, awaiting deportation to Liberia. Twenty of these "refugees," who are encamped in Philadelphia, are to be sent by the Pennsylvania Colonization Society. The remaining one hundred and sixty-one are now in a state of beggary in the city of New York; and will need some \$25,000 to pay for their passage to Liberia, and to meet the cost of shelter and living during the first six months after their arrival. In their behalf, Mr. Coppinger, Secretary and Treasurer of the American Colonization Society, appeals to the benevolence of the public.

"The Arkansas Colony" declare that their object is to give the Gospel and Civilization to their Fatherland; and they protest, "The movement comes from our heart—God put it there." Their leader, a colored physician and divine, Rev. A. L. Stanford, M. D., has already repaired to Liberia with an advanced guard of emigrants, who send back highly favorable accounts of the condition of the country, and urge their relatives and friends to join them in the Continent of their Fathers.

We have received Secretary Coppinger's circular. The first thought it excited was a doubt. What good can these shiftless wanderers accomplish in Africa? What contribution can a colony of improvident paupers make, to the civilization and Christianization of the barbarous tribes of their native continent? Liberia is well supplied with representatives of this same class already. Two years ago, the Republic contained 19,000 American negroes, the proteges of American philanthropists who sent and sustained them at great expense, for the duty of the negro race for self-government. But as the English Statesman's Peer Bess observes of the experiment: "It is admitted to be a failure. Prevailing disorder, with absence of all progress and civilization, mark the character of the negro-republic in its more recent history." The project was Utopian from the beginning: a Christian republic is not built with that kind of material; nor can the quantity of the material, whether contributed by the hundred or by the thousand, make any difference in the result.

It is easy to write flattering reports; it is wise to test the matter by financial estimates. These tell a different story. The public revenue of Liberia, in the years 1875-77, amounted annually to \$85,000, in paper currency; the public expenditure to \$120,000;—the budget showing a deficiency of \$35,000 annually. In August 1877, Liberia laid the foundation of a public debt by contracting a loan in England of \$500,000, at 7 per cent. interest, to be redeemed in fifteen years. No interest has ever been paid on it or ever will be: the Government is bankrupt.

In the presence of these facts, we repeat the question: What good can be accomplished by sending 161 paupered negroes to Liberia? The Colonists, whom Africa needs, are not the casual drift from this or that settlement;—families of blacks who are willing to go across the water and to risk the climate, if some kind souls will pay the passage money, and will support them in a new home beyond the sea. The missionaries called for must be not merely "people of African descent," but the select men of their race, men who have intelligence and principle enough to lead their people out of the wilderness of incapacity, ignorance, wastefulness and disorder, in which the poor Liberian colonists have been aimlessly wandering for well nigh sixty years.

And while we are discussing the matter, we may as well have our say out. The Liberian constitution and government are as much out of place as that which the celebrated John Locke projected for the colony of North Carolina. The real Liberia consists of the 19,000 American Liberians fringed around by 700,000 Aborigines;—and yet for the government of this mere handful of people there must be a President and a Vice President, a Cabinet of four ministers, a Secretary of State, a Secretary of the

Treasury, an Attorney-General, and a Postmaster-General, with Judges Supreme and other, and many other officers civil and military. These used to be also a Secretary of War and a Secretary of the Navy! Then there is a national Parliament, consisting of two houses, the Senate (with eight Senators) and the House of Representatives (with thirteen Representatives). And they have a minister to Great Britain! Until all this absurd aping of the Great Republic shall cease and most of these unnecessary offices shall be abolished, the Republic of Liberia cannot prosper.

In the mean time the immigration of shoal after shoal of an unlettered, credulous, shiftless and even pauper population, such as that whose case Secretary Coppinger now pleads, serves only to aggravate the evils prevalent in Liberia. And we cannot but regard it as an outrage upon Providence and a wrong to humanity, to transform the simple, useful field hand of the South into a Northern beggar and a Liberian emigrant. The American Colonization Society ought, in our judgment, to disband—the grounds which led to its organization having been removed by the emancipation of the African race.

E. T. W.

A WORD WITH THE SINNER.—THE END.

"What shall the end be upon them that obey not the Gospel of God?" Is not this a pertinent question? If God has given us his Gospel—if he has sent to us in our last estate the tidings of salvation, and we reject these tidings and refuse to obey his injunctions, what can our end be but one of misery and woe? All law has its end in rewards and punishments. A law in morals without a reward and without a penalty is a dead letter. It can have no effect; it can do no good;—it can neither warn nor encourage. God has given us laws; he has given us promises. We have not only the ten commandments of the moral law, with the additional command of Christian love, but we are commanded to repent, to believe, and to be baptized; and all this is absolutely demanded by the Gospel. We are commanded to repent, with the fearful announcement that except we repent we shall perish. We are commanded to believe, with the accompanying sentence, "He that believeth not shall be damned." We are commanded, as believers and none others, to be baptized, with the assurance that "baptism is the answer of a good conscience toward God." Now if we live in habitual disobedience to these commandments, what may we expect the end to be?

The man who remains impenitent, who believes not on the Lord Jesus Christ shall not see life, but the wrath of God abideth on him." And the believer who declines to be baptized is deprived of this "answer of a good conscience." Baptism does not procure the good conscience, but it is the response which that conscience makes to its God and Savior. Under conviction for sin it is an "evil conscience;" under the quickening spirit and cleansing blood of atonement it becomes "a good conscience;" and in bowing to the ordinance of baptism it puts on Christ in a most significant symbol, takes the Christian profession, returns to God the answer of a good conscience in the declaration that it has "gladly received the word," that it has been washed from sin which it now sets forth in this beautiful emblem, and that henceforth it bears the cross as his child and as the disciple of his Son.

This brings joy. It has the witness of the spirit and the witness of a good conscience. If the believer refuse this baptism, can he hope for all the peace and joy which are assured to the one who, in God's own way, answers the good conscience? What shall the end be?

R.

SOMETHING MORE ABOUT THE MEANING OF THE WORD BAPTIZO.

We are grateful that several persons have expressed more than ordinary appreciation of our late editorial on "the chief argument" for immersion, in which we assumed that the meaning of the word *baptizo* is the chief argument. We have information, however, that there are others who are not so well pleased with it. This was to be expected. One of our friends asks us to "say something more on this subject." In complying with this request, allow us to remind the reader that this subject—the meaning of *baptizo*—is an exhausted subject. No man now can say anything new on it, unless he wishes to act the part of the "learned fool" and create a word of his own and put that down as the meaning of *baptizo*. Again, we beg to say that, as has ever been true of us, so now, we write not for scholars, but for the common readers of our paper; yet if scholars can make anything out of what we say let them do it;—we do not dread the test.

We insist that the word *baptizo* is

a specific word, with a specific meaning conveying a specific idea. All that men have been trying to make out an important difference between the essential meaning of such English words as immerse, dip, bury, plunge, submerge, overwhelm, sink, soak, dye, in the merest quibble. These are the words used by the lexicographers when attempting to define this Greek word *baptizo*. It is true that every one of these English words requires the idea of being completely under, completely covered, completely immersed. If the word *baptizo* is sometimes used by them, it is because soaking is done by putting the article within and under the liquid. If the word *baptizo* is sometimes used in defining this word, it is because soaking is done by putting the article into the fluid—dye, as one would dye a piece of cloth or a bank of cotton. If the word *baptizo* is used to define baptism, it is intended to express a result as complete as that of immersion; and so of wash, and so of dye, when used as definitions of this word. In these secondary and remote meanings it is not the act but the result which is intended. The end which object is placed under water once, is a state equal to the state of immersion; therefore in every secondary meaning given by the lexicons the original and primary idea is maintained. They never give it a definition which deprives it of its specific character.

Again, if our Lord and the New Testament writers used *one word* and but *one* in representing baptism to the mind, can we reasonably suppose that they used it in some remote sense? If it could be proven that the word has some remote meaning not entirely consistent with immersion, (and this we deny,) is it not absurd to suppose, that the Holy Spirit left the primary sense and took this remote meaning to convey to man's mind what he meant by baptism? If he had intended us to understand the word, not in its common use, but in some secondary sense, would he not have told us so? Otherwise how could we understand him at all? Do we not take the words of the sacred writers on all other subjects in their first and most common sense? Why should this word *baptizo* be an exception? And especially why should we take pour or sprinkle which are never given by standard lexicons as meanings of this word—why should we take these as the thing which the Holy Spirit intends?

Let us suppose the case of a man who now for the first time takes up the New Testament to learn his duty. He has no opinion about it, yet he is capable of studying it for himself. He gets to the 3rd chapter of the book and finds baptism repeatedly mentioned. Besides, generally they are in association with other things that are not so harmless. In our own church some years ago, we found it necessary to make the line somewhere, and the church established the rule of letting the house for nothing except for strictly religious meetings; since that we have not been troubled on the subject; before we had great trouble—every sort of thing would ask for our house. Still if we had no other place for a concert we should not object to an orderly, well managed one in our church house.

Since writing the above we have been asked to write an article on, allowing "theatrical performances in the church." We do not hesitate to say that we would earnestly oppose any such "performance" in the house of God. We would oppose it for many reasons. 1st. It is a desecration of the Lord's house, 2nd. It is calculated to destroy in the mind of youth respect for the Lord's house, and to educate the heart to give up sacred and solemn feelings when thinking of the sanctuary, 3rd. We should be opposed to such performances anywhere on account of their own moral demerits, and therefore of course we would object to them in the church. Perhaps this is as much as we ought to say.

He concludes, however, as it is convenient for him to do so, that he will consult another Lexicon of two. He next takes the large and popular work of Liddell and Scott, and finds, *Baptizo*, "to dip repeatedly, to sink, to bathe, soaked in wine, over head and ears in debt, a boy drowned with questions, to draw water, to baptize." Here he finds as in Greenfield's, immerse is the meaning of the word, and that every shade of it given is in perfect harmony with this primary signification. Just here he is reminded that Liddell and Scott in the first edition of their lexicon put, "to pour upon," as one of the meanings of *baptizo*; but that in the next edition they withdrew it, thus confessing in the most practical way that it is not one of its meanings even in the remotest sense.

Now what would be the conclusion of our man who is seeking to learn his duty? As he reads on in the New Testament he finds baptism administered in rivers, in "a place of water," where "there was much water," and sees it mentioned in connection with "going down into the water," and "coming up out of the water," and finds an Apostle speaking of Christians "buried by baptism;" and he discovers that all this is in the most perfect harmony with the meaning of the word. Now imagine his amazement when some one of pretensions learning tells him that he is entirely mistaken; that he does not understand the subject at all; and sneeringly tells him that the first he knows he will be a close communion Baptist if he goes on that way.

After this he walks over to spend an evening with one of his neighbors—a Presbyterian neighbor, who has a fine library, and the subject is mentioned and they decide to look into

the books at home. They take down the great Dictionnaire of Campbell and Rice, where there is a copy of ancient and modern lexicons are introduced, and they find that every one of these lexicons is in perfect agreement with the ones already examined.

Then some of the great Presbyterian authors are consulted, beginning with the founder of that denomination, John Calvin. Here our man's work, "Institutes of the Christian Religion," published by authority of their church, Vol. 4, p. 491, he says, "The very word *baptizo* signifies to immerse; and it is certain that immersion is the practice of the ancient church." They next consult Dr. George Campbell, for twenty years President of the General Assembly of Scotland. In his "poles" on Matt. 3:17, he says, "The word *baptizo*, both in sacred authors, and in classical, signifies, to dip, to plunge, to immerse."

Next looking into the learned work of Prof. Moses Stuart, on the "mode of baptism," they find him not only rendering the word to mean "to dip, plunge, immerse into anything liquid," but also declaring that "all the lexicographers and critics of any note are agreed in this."

And mark you, Dr. Stuart was not a Baptist, but for many years an ornament to Andover Seminary, Mass., and a Pedo-Baptist, as was true of all the names from whom we have quoted. And every intelligent reader knows that the number of quotations from such authors could be extended to any length. But when our search after duty finds these testimonies on the meaning of the word *baptizo*, will he have a remaining doubt? How can he? In all candor will he not believe that in every place in God's word where this term is used; it means immerse or its equivalent? R.

CONCERTS IN CHURCHES.

Ed. Ala. Baptist. Some of your Baptist friends think it is right to have concerts in churches. What do you say. I am a non-professor, but claim the church is no place for levity or anything like concert?

J. M. BOOTH, P. M.
Randolph, Ala., June 17th, 1880.
ANSWER.

We can scarcely conceive of a thing more innocent than a well directed concert of music. It is entertaining, instructive, improving, and enjoyable, and furnishes an innocent pastime.

Yet we prefer not to see or hear them in houses erected for the worship of God; not because the singing is necessarily at variance with his worship, for it is a part of his worship, but because such a use of the church is in association with other things that are not so harmless. In our own church some years ago, we found it necessary to make the line somewhere, and the church established the rule of letting the house for nothing except for strictly religious meetings; since that we have not been troubled on the subject; before we had great trouble—every sort of thing would ask for our house. Still if we had no other place for a concert we should not object to an orderly, well managed one in our church house.

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FIELD NOTES.

—All are pleased with the paper.
—F. I. Stocken, Decatur, Ala.

—Church-going and church work are the best evidences of church prosperity.

—The Adams Street church of Montgomery has been painted and otherwise adorned within.

—The Convention at Greenville bids fair to be quite largely attended. Fair warning, Bro. Crumpton.

—The Presbyterian Theological Seminary, located at Columbia, S. C., has suspended Cause—lack of funds.

—The State Historical Society, located at Tuscaloosa, is discussing the practicability of publishing an historical journal.

—We will send the ALA. BAPTIST to any one who is not receiving it, until Jan. 1st, 1881, for \$1.00. We will send six copies until Jan. 1st for \$5.00.

—I conscientiously believe that Bro. "John" has struck the key note as to the plan of State Mission work. I heartily endorse the plan.—W. N. Huckle.

—The health of Dr. Thornton, a prominent member of the First Baptist church of Eufaula, and brother-in-law of the late Ex-Gov. Shorter, is very feeble.

—The Foreign Mission Journal gives \$1,190.38 as the total receipts for Foreign Missions from April 20th to May 18th. Of this amount Alabama contributed \$58.25.

—Elder W. H. Burton, missionary in the Tallapoosa and Ten Islands Association, writes: "I find my work much easier where the ALABAMA BAPTIST is taken."

—How many churches will pay the expenses of their pastors to the Convention at Greenville, and return in July? Your pastor ought to go. With a little effort you can raise the money to pay his expenses.

—Don't stop your paper because money is scarce. If you have not the money to run for a year, send us as much as you can and we will extend your date just as far as it will pay for at our regular rates.

—A brother sends us the following note for publication. It contains all that we know of the project of which it speaks. "Certain wide-awake brethren are contemplating the inauguration of a missionary journal in Alabama."

—To the clerks of Baptist churches. Will send to any church clerk who will send us 10 cts, to pay postage, 20 Letters of Dismission, with letter of notification attached. Address Baptist Book House, 227 Second St., Memphis, Tenn.

—Baylor University, Texas, has just conferred the degree of Doctor of Divinity on Rev. O. C. Pope, editor of the Texas Baptist Herald. Dr. Pope graduated in theology with the degree of B. D., twenty years ago, at Mercer University, Georgia.

—The Baptist Reflector understands that Rev. C. P. Fountain, who graduated at the last session of the Southern Baptist Theological Seminary, will be called by a Tennessee church soon. Bro. Fountain is an Alabamian. Will not some church in Alabama invite him to become its pastor?

—Deacon J. R. Hawthorne, of Pine Apple, one of the most prudent and observing brethren in South Alabama, declares himself in favor of a plan for the prosecution of State Mission work very similar to that suggested by Bro. "John," if not identical with it. Bro. Hawthorne's opinion will carry great weight.

—In July, 1879, our house of worship at Black Creek was burned down, it is supposed by an incendiary. But we have built another; and we are meeting regularly now. We have prayer meeting every Sabbath evening, and expect to organize a Sabbath school.—J. B. Allen, St. Clair County.

—G. D. Hanks, Pleasant Gap, who has been reading the ALABAMA BAPTIST a short time, says: "I like the paper so much better than I expected that I want to be in time with the money." I heard another brother say: "My county paper and all others may stop, but never the ALABAMA BAPTIST."—W. H. Burton.

—The ALABAMA BAPTIST has reached a point of gratifying excellence. To the noble trio, West, Winkler and Renfro, the honor is due. So also the thanks of the entire denomination in the State. When the merits of our denominational journals are up for discussion, it affords pleasure to introduce our young order and claim for it praise second to none.—W. E. L. Auburn.

—It will be a great blessing to your pastor, and a greater blessing to your church, for him to attend the meeting of the Alabama Baptist State Convention at Greenville. Make up the money and send him, and our word for it, you will be repaid ten-fold by the renewed vigor and enthusiasm of his preaching when he returns. Try it, brethren.

—We have received a copy of the Lexington, Mo., *Intelligencer*, giving a glowing account of the closing exercises of the Lexington Baptist Female College, over which Prof. J. M. Lanneau, late of the A. C. F. College, Tuscaloosa, Ala., presides. Judging from the account given in the *Intelligencer*, Prof. Lanneau and his faculty, have done their work well and have passed through a very successful session.

—We acknowledge the receipt of an invitation to attend the commencement exercises of the Southern University (Methodist), at Greensboro, Ala.—Commencement sermon, by Rev. R. T. Nabors, Sunday, June 4th; Address before literary societies, by Rev. B. F. Larrabee, and Alumni address, by Dr. T. O. Sommers, Jr., Tuesday, July 6th. Commencement day, Wednesday, July 7th.

—The following note, written May 30th, has just reached us: Brethren of the Canaan Association, the appointments recently published in your bounds for Bro. Cox will not be filled, on account of his illness. He has been taken sick on the road. He begs me to tell you that he is in great need of money. Indeed, he is pressed. Will not all come to his relief?—W. J. McCrary, Partridge, Ala.

—For the last three months I have induced as many railroad employees to attend church with me as I could. To-day I succeeded in getting one to go with me who said that he had not been to church before in eight years. I felt happy to-day as I looked over the congregation and saw railroad men in all parts of the church. Will not others help at other places to do a similar work? I am a railroad man, a subscriber to your paper, and a Baptist.—Montgomery, June 13th.

—Bro. Faulkner says that he wants the delegates to the next meeting of the Unit Association to leave home with the expectation of staying over until Tuesday. The churches will take notice and govern themselves accordingly. Especially should the brethren at Bethesda take warning and fatten a few extra beaves and muttons and plant some extra potatoes, and the sisters will have a good many extra chickens.—Randolph.

—Dr. Renfro, of Ala., said not long since, "The great want of Alabama is better pastors." He might have included Mississippi and Louisiana with Alabama. Unquestionably the lack of pastoral work and pastoral tact is at the bottom of most of our troubles. This is said without any design to reflect upon the ministry. We suppose most preachers will readily admit the truth of Dr. Renfro's remark. If there are some who will not, the truth remains, and is not the less true because of their in willingness to accept it.—Baptist Record.

—A brother who has been thinking seriously about the matter, asks us what we think of the wisdom of changing somewhat the basis of representation in our State Convention, and suggests that all auxiliary and benevolent societies report to their churches in the associations, and only associations in the Convention. We think the suggestion a good one, because it will systematize and simplify our work. We would be glad if the brethren generally will think about it and give us their conclusions.

—We are pleased to learn that Dr. P. S. Henson will resume the editorship of the Baptist Teacher with the September number. For teachers and advanced scholars, in Baptist Sunday schools, we recommend the Baptist Teacher above all similar publications. No teacher especially who has once given it a fair trial, will ever willingly be without it again. And it is so cheap that there is scarcely a teacher in a Baptist Sunday school anywhere, who is too poor to subscribe for it. In clubs of five and upwards the price is only 50 cts a year for each copy. The Teacher is published by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa. See advertisement in this paper.

—Missionary effort produces fruit long after the pioneers have gone to their rest. Tinsweely Mission, in India, may be cited in proof. It had its origin in the work of the missionary Swartz, who, in the year 1780, established a congregation which numbered forty professing Christians. Thirteen different castes were represented in this little company. The centenary of the foundation of the mission finds it with two societies at work, occupying fifteen hundred villages and employing nearly ninety native ministers. There are about sixty thousand converts, and the people who consider themselves as friends and adherents of the mission number over one hundred thousand. Recent revivals have made the work in Tinsweely more active than it had been for a long time.—Baptist Weekly.

—Our hearts were made glad on Wednesday last by the appearance in our midst of that well beloved brother, Rev. A. T. Sims, and we had the pleasure of listening to two of his soul stirring sermons. He was returning from Pensacola, where he had been carrying on a meeting. The meeting at that place, I understand, still continues, and much good is being done for the Master. I was much pained to see Bro. Sims looking so haggard and weary. I thought of the expression I saw in the ALABAMA BAPTIST not long ago from one of the evangelists: "Weary! weary! oh, so weary!" Brethren, how ought our sympathies and prayers to follow these men of God as they go from place to place, leaving homes and wives and little ones, to carry the words of eternal life to the perishing! With all their trials, how few of us give them a word of encouragement! To you, brother evangelist, I would say, toil on, for your reward will be great. In the eternal world to which you are hastening you will receive a full recompense of reward. A few more days, or weeks, or years, and you shall hear the voice of Jesus saying: "Well done, thou good and faithful servant!" You are bearing the cross that you may wear the crown, and each soul that is saved through your instrumentality will but make that crown the brighter. And, to encourage you, the Master has said, "Lo, I am with you always, even unto the end."—R. W. Brooks, Muscogee, Fla., June 5th.

—The Whitaker case is over—a very strange case, for the court of Inquiry decided that the whole affair had been arranged by the young man himself, and that he was the victim of no outrage whatever. Is it not time for Dr. Fulton to make an apology for his attempt to make the offending Southern students responsible? E. T. W.

The New System.

Dear Baptist: Our State Mission Board, through its indefatigable Corresponding Secretary and evangelists, has done and is still doing great good. But while we have made great progress and gained much, within the past few years, by our present system, some of our most observing brethren seem to think that a new era is dawning upon our cherished enterprise of evangelizing our State to the utmost extent possible; and they believe that the time has come when a new system, or, at least, some important changes in the present plan, are absolutely indispensable in order to meet the growing demand, and to better insure continued and permanent success in our efforts to extend the kingdom of Christ. I, also, believe that our present system can be greatly improved upon, so as to more effectually prosecute the work and accomplish the end desired. I am glad that so many of our leading and influential brethren have begun so early to agitate the subject, and to offer counsel and suggest plans. It will necessarily take time, with much thought and prayer, and counseling together, to arrive at and agree upon the best methods by which the Gospel may be extended all over our State. The plans should be well matured, and if possible, agreed upon before the meeting of our State Convention at Greenville.

A DEACON.

The greatest evils in life have had their rise from something which was thought of too little importance to be attended to.

The BAPTISM OF JESUS. By Rev. Augustus H. Strong, D. D., President of the Rochester Theological Seminary, New York. Ward and Drummond, 116 Nassau St. Price 10 cts.

This charming historical discourse appears in the *Examiner* and *Chronicle*, where the beauty of its style and the fervor of its spirit attracted much attention. We are glad to meet it in this more enduring form. The pamphlet contains an argument for Believer's Baptism which ought to impress deeply all who love the Lord.

THE LONDON QUARTERLY REVIEW for April, Leonard Scott Publishing Co., 41 Barclay St., N. Y. Price \$2 a year.

The leading article on "David Hume," gives a sketch of that philosopher's life and character, and his theory of morals and philosophy of religion. "The Book of Common Prayer" exhibits the alterations proposed by the Convocations of Canterbury and York; and invites attention to the chief characteristics of the Book of Common Prayer, and the conditions under which it originated. Illustrates the lower history of the Consulate and Empire, and of all the members of the Bonaparte family. An interesting article entitled "The Slavonic Menace to Europe" takes for its text a work recently written by a Russian lady of distinction, entitled "Russia and England, 1876 to 1880."

Secular Items.

Our readers will be glad to learn through recent Washington advices that the Senate has made a larger contribution toward the relief of the cotton crop from insect depredations, upon motion of Mr. Morgan, the appropriation to enable the Entomological commission to complete the investigation of the habits of the cotton worm, was increased, from \$15,000 to \$25,000, and the scope of the investigation enlarged to include all insects injurious to the cotton plant. Now let all our planters help the commission by examining and watching the worms, the pupae and the moths of each variety of cotton pest. These spoliars have done us more pecuniary injury than war and unfriendly taxation. The campaign against them will accrue to the benefit of the whole country,—in whatever particular it may prove successful.

The full tide of emigration continues to pour into our country. The emigration returns from Mersey for the month of May, shows that 45 ships, with 21,127 passengers, sailed for the United States; 13 ships, with 3,909 passengers, to British North America, and 6 ships, with 107 passengers to South America. The total number of emigrants for May was 29,992, of whom 7,926 are English, 6,330 Irish, 276 Scotch, and the remainder foreigners. Compared with May of last year, there is an enormous increase of 12,934 emigrants. Were it not for partial inventories which are the dexterous invention of financiers as well as of politicians, a large proportion of this tide would pour into the South which has so many advantages in respect to climate, soil, mineral resources agricultural products and popular virtues. And their sacred, as well as their secular, interests require that our people should remove every ground for even the suspicion of lawlessness. Reputable colonists will not settle in a community in regard to which it is said with even the shadow of truth that a man carries his life in his hands. We know how false such reports are in regard to our Southern society;—the outer world does not. And the Emigration capitalists of the North intend that it shall never know.

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Discussions at Ebenezer.

A Chapel Church, Ebenezer, Alabama, June 17, 1880.

The secretary of the district meeting at Ebenezer was requested to furnish a copy of the proceedings for publication in the ALABAMA BAPTIST. Some things of importance, however, are not likely to appear in his report. It is the discussion of the different subjects that I wish to write about.

"What constitutes a Gospel church?" was discussed by Rev. J. Faulkner, who made such a clean sweep that no one else would follow. Of course he took the New Testament for his guide. All well informed Baptists have some idea of what he said. He made a blunder, however, and persisted in repeating it, by calling a Gospel church a Baptist church. But as he so frankly confessed that he could not distinguish one from the other, the brethren were inclined to excuse the blunder.

He the present plan of our State Mission Board for supplying destitution within the bounds of our associations the best plan, is there not a better?" was discussed by several brethren.

Bro. Patrick opened the discussion. He did not think the present plan the best, but could not offer a better.

Bro. H. E. Longier followed. He is not in favor of sending evangelists to churches that have regular pastors and preaching. His opinion is, that the pastors ought to do all the necessary work in their own churches, and let the evangelists visit destitute churches and localities exclusively, and visit those places at least once a month, discharging pastoral duties at such places until they become strong enough to support pastors of their own calling. Let them pay the evangelists as much as they are able to pay, and let the sister churches, through the Board or Executive Committee, supplement the salaries.

Bro. Blizard next took the floor. He suggested that the associations appoint Executive committees to take the matter in hand, whose duty it shall be to collect money, appoint missionaries and send them out to preach, the committee to be responsible for the amount promised them.

Bro. Mills said that we ought to have some definite object in view and work to it. He said that if we would all adopt the plan of Bro. Andrews, of Burnsville, and plant a cotton patch for God, and do our duty by it, the cry of destitution would cease. Any man who is able to plant a yearling can plant one-quarter of an acre and make it bring \$15.

Bro. Faulkner did not think that we can better the plan of Christ. Let them be sent out two together, do their duty, stick to the Bible plan, and all will be well.

Four preachers, four speeches, four plans! When will we be united?

RANDOLPH.

Pleasant Hill Meeting.

The second meeting of the first district of the Alabama Association was held with the church at Pleasant Hill, Dallas county, on Friday, May 28th. Introductory sermon by Elder Jas. M. Smoke.

Four o'clock p. m.—Bro. T. E. Williams was elected Moderator, and B. D. Crum, Clerk. Owing to the inclemency of the weather there were but few present. The subject for discussion was postponed until morning, and a prayer meeting was held.

Saturday morning, 10 o'clock.—1st. Subject:—The position of a New Testament Bishop in the Church of Christ. Opened by Elder E. J. Forrester, who was followed by Elders E. F. Baber and T. E. Williams. Bro. Forrester's address on this subject was requested for publication in the ALABAMA BAPTIST.

2nd. Subject:—Temperance:—the duty of the churches. Opened by E. J. Forrester, who was followed by E. F. Baber and others.

Four o'clock p. m.—It was agreed that the next district meeting be held with Shiloh church, commencing on Friday before the fifth Sabbath in August. The following brethren were appointed to select subjects: Elder E. J. Forrester, Jas. Bryant and B. D. Crum.

3d. Subject:—The needs of the Sabbath School. Opened by E. F. Baber, followed by T. E. Williams. Sunday:—Sermon by Elder E. F. Baber.

The following was adopted as a programme for the next meeting: Introductory sermon by Elder J. M. Fortune.

1st. Subject: Are Christians under special obligation to promote education? Elder E. J. Forrester, D. B. Edwards.

2nd. Subject:—Is it right to raise money for religious purposes by fairs, suppers, and similar expedients? Elder E. F. Baber, C. H. Cleveland.

3rd. Subject:—What is the authority for asking Christians to contribute to the Gospel? Dr. W. C. Cleveland, Jas. Bryant.

Sunday's sermon by Dr. W. C. Cleveland. T. E. Williams, Mod. B. D. Crum, Clerk.

Sunday School Convention.

The third annual session of the Sunday School Convention of Alabama was held in the First church (Baptist) in the city of Eufaula, on June 8-10. The occasion drew together delegates from different sections of the State, and from all the evangelical denominations. The permanent organization of the Convention was effected by the election of Col. G. R. Farham as a prominent Baptist lawyer from Evergreen, Conecuh county. His speech of acceptance of the presidency of the Convention showed the profound interest he entertained in the Sunday school work. He presided with great ability. Throughout the proceedings of the meeting were characterized by the discussion of practical topics, and by the reading of interesting papers. Reports, statistical and otherwise, were rendered in from all parts of the State. They show an increase

of interest in the work. Twenty-two delegates were reported organized against eight for 1879.

A number of delegates were appointed to represent Alabama in the great International Convention to be held in Toronto, Canada, in June of next year. The State Convention appointed Gadsden as its next place of meeting. The universal verdict of the delegates was that hospitality was never more princely than it extended by the Christian citizens of the beautiful Bluff City. B. E. R. Opelika, June 11th.

District Meeting.

The first district of Bethel Association convened at Linden, Ala., on Saturday, May 29th, 1880. The meeting was called to order by Eld. F. H. McGill. Bro. J. W. Jones was elected chairman, and G. L. Herrin, secretary.

Bro. McCaskey being absent, by request Bro. DeWitt preached the introductory sermon, from Rom. 9:9.

The chair appointed the following named brethren a committee to select subjects and speakers and designate the place for the next meeting: W. A. Parker, W. L. Walston, G. W. Barkley, B. B. Williams and F. H. McGill. The meeting then adjourned until 3 o'clock p. m.

At 3 p. m. the subject of State Missions was taken up and ably discussed by Elds. F. H. McGill, DeWitt, W. A. Parker and Bro. J. W. Jones, Breth. Danksy and McCaskey being absent.

It was then resolved that we invite the attention of our District Evangelist and brethren to the importance of urging the pastoral system on our churches.

The meeting then adjourned to 8 o'clock p. m., when "The cause of religious decline" was discussed by Brethren McGill, Parker and DeWitt, Brethren W. B. Jackson and B. B. Williams being absent.

The meeting then adjourned to 9 o'clock a. m., May 30th, when the subject of "Sabbath schools" was taken up and discussed by Brethren Jones, McGill and Parker, Brethren Thomas and Walston being absent.

It then being the hour for services, Bro. DeWitt preached an able sermon from the text "His name shall be called Jesus."

The committee to select subjects, speakers, &c., made the following report, to-wit: Jefferson as the place for holding our next district meeting, Bro. F. H. McGill to preach introductory sermon, and present the following order of business:

First subject: "The most efficient plan for developing the financial resources of the churches." Speakers: F. H. McGill, W. B. Jackson and C. L. Kirven.

Second subject: "Evil bearing of temperance on the churches." Speakers: T. P. Williamson, Jr., J. S. McCaskey, G. W. Barkley and B. B. Williams.

Subject: "The most efficient means of securing religious education." Speakers: John W. Jones, S. B. Jackson, C. T. Sanders and G. L. Herrin.

After a few remarks by Bro. McGill, a collection for home and foreign missions was taken up, amounting to \$5.10.

The meeting then adjourned to meet with the Mt. Pleasant church, at Jefferson, Marengo county, Ala., on the 5th Sabbath in August.

JOHN W. JONES, Chm'n. G. L. HERRIN, Sec'y.

ALABAMA NEWS.

Telephonic communication has been established between Selma and Montgomery. Tuscaloosa Times: Col. Horace Harding has commenced Government work on the river again.

Union Springs Herald: A genuine caterpillar was discovered last Friday on the plantation of H. V. Napier, near town.

Callahan Immigrant: Mr. Abel, living west of the town, made about thirty bushels of rye from one and a half bushels of seed on one acre.

Monton Advertiser: The Greenbackers will hold a State Convention on the 24th of this month. Rev. J. M. McKenney is spoken of for Governor.

The S. R. & D. R. R. was sold at Selma, on the 14th, to the East Texas & Va. R. R. for one million five hundred and three thousand dollars.

Opelika Leader: There is considerable complaint among our farmers at the scarcity of labor. Crops are generally grassy—though they are looking well.

Union Springs Herald: The new crop of oats is being brought to market. The yield is about one bushel to the acre.

Union Springs Herald: A colored man teacher from Columbus, Ga., has a number of pupils in this place who are desirous of cultivating the science of music.

Selma Argus: For the year ending September 30th, last, Dallas county, (not including Selma) paid out for educating white children \$2,005.50, and for negroes \$10,303.12.

Opelika Leader: One to four car loads of Irish potatoes are shipped daily from the city of Opelika, especially on Tuesday and Wednesday. The crop is a failure. Corn and cotton are small, but growing rapidly, and if no bad luck happens to them we hope to get good crops.

Cananda News: The recent continued heavy rains have materially injured the growing crops in this county, especially on the low lands. The oat crop has somewhat been injured by the wet, and will probably fall short of the last year's yield.

Montgomery Advertiser: We regret to learn, as we do by a private note from a friend, in Lowndes county, that worms have appeared in considerable numbers on the Nanning plantation about four miles from Calhoun station in that county.

Gainesville Reporter: A heavy rain in this vicinity Sunday and Monday on Tuesday morning. We are informed that they did not extend more than five or six miles west of us. Corn and cotton in some places have been injured by the excessive rain, and in some places so fast you can almost see it grow.

HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

Montgomery Advertiser: Deputy Marshal Thomas Orfield arrested Daniel Brown at "Elba, Coffee county, a few days ago, for selling the mails between Elba and Cross Timbers.

Montgomery Advertiser: Mr. Latham Bassett was killed on the South & North railroad, near Deatsville. He is supposed to have been lying asleep on the track, when the down train ran over his body. The remains were so injured and mangled that they were interred where they were discovered, near the railroad track.

Greenboro Watchman: The most recent reports from the crops in the Canabache are not encouraging. The cotton, it is said to be tolerably fair, but several planters have informed us that, however favorable the season may be in the future, it will be impossible to make good crops of corn. In the early part of both corn and cotton are reported to be doing well.

Contributions to be sent to the Convention, at Marion.

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

Alabama Convention.

The following railroads will sell accommodation tickets to delegates:

Attn. to Southern: 6 cents per mile round trip.

Mont. and Eufaula: Regular round trip rates.

Mobile and Nashville: (Mobile to Athens) 6 cents per mile round trip.

Selma and Greenboro: Regular round trip 6 cents.

Alabama Central: Reg. round trip 6 cents. S. R. and D. R. R. R.

Mobile and Grand: Regular fare going, and 1-2 regular fare returning, on certificate of arrival.

Walter R. R.: Regular fare going, 1/2 cents per mile returning, on certificate, at Montgomery.

W. R. R. (Selma Branch): Reg. round trip Selma and Tuscaloosa.

Selma and N. O. JON HARALSON, Pres.

Commencement Week at A. C. F. College, Tuscaloosa.

Monday, June 21st. Final Concert. Tuesday, June 22nd. Alumni Address, by Maj. J. G. Harris, Livingston.

Wednesday, June 23rd. Morning, Closing Exercises of Primary Department. Evening, Art Leave.

Thursday, June 24th. Commencement Session, by Rev. R. T. Hester, of Tuscaloosa. Friday, June 25th. Graduating Exercises.

Appointments.

REV. W. B. CRUMPTON Will fill the following appointments in the Alabama Association:

Sister Springs, Sun. June 13, 14. Benton, Sun. night. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Mrs. Mary E. Robbins.

This noble Christian woman breathed her last, near Buena Vista, Ala., on the 25th of March, 1880.

Sister Robbins had been a great sufferer for more than three years, but she possessed the antidote not only for afflictions, but for all the evils of life, the religion of Christ. This enabled her to bear her afflictions with Christian fortitude, and to wait with patience the dissolution of soul and body. As a wife and mother, she was affectionate and devoted, untiring in her efforts to make her family comfortable and happy. As a Christian, she was earnest and faithful. Her pastor always found in her a warm and sympathetic friend, always meeting him with a smile and a word of encouragement. Our sister had one thing to trouble her in her last illness, that was leaving two of her children out of the church. This seemed to prey upon her mind as long as she was rational. We would say to them, seek that religion that supports life in life and death, and you will yet meet her in the realms of the blest, in that land where

Sickness, sorrow, pain and death, Are left and feared no more.

May this painful dispensation of Providence be sanctified to their conversion, and to the spiritual good of all the family. DIED.

At Wootah Walk, near Brennon, Texas, on the 11th of June, 1880, Maria, daughter of Frank M. and Mattie Wootah.

She was a devoted and faithful Christian, and a true friend. She had never joined the church, but she gave evidence of her conversion. She had a presentation of her death about 6 weeks before it came, and took her Bible and selected her articles of faith. She wanted her dear mother with whom she had been living, to put her toys in her coffin with her, and she wanted the Sabbath school, which she was a good member, to sing the song at her grave which she expressed her feelings:

"What can be for sin atone, Nothing but the blood of Jesus."

Maria left many friends to mourn her loss, her loving parents, brothers, sisters and aged grandmother, with whom she was very pathetically dear. May we meet her in Heaven. B. ALORZO WATSON, Brennon, Texas, June 17, 1880.

OUTDOOR LIFE IN EUROPE, is the taking of the new volume by Prof. Thwing, of Brooklyn, which records what he saw during two summers abroad. Unlike the ordinary books of travel, filled with guide-book descriptions of buildings, pictures and mere things, this has to do with men and manners, with street life in Europe, from the Helvetic Alps to Venice and Naples, and the south. It is a series of vivid word pictures, from which an artist might gain much, and which would be of great value to the student of history and geography. It is published in England and New York, and is a very valuable book. The price, 20 cents.

A Great Enterprise. BLACKWELL'S DEPARTMENT STORE, 116 Smithfield Street, Pittsburgh, Pa. Agents Wanted to Sell Our Goods.

Walking made very easy with Lyon's Heel Stiffener. They keep your boots and shoes straight.

U. S. MANUFACTURING COMPANY, 116 Smithfield Street, Pittsburgh, Pa. Agents Wanted to Sell Our Goods.

FRANK LESLIE'S SUNDAY MAGAZINE.

The July Number, commencing Volume VIII, is one of the most interesting yet issued of this excellent publication. The opening article, by Rev. Edward Hale, A. Quaker, describes the landing of the Massachusetts Bay Colony, the settlement of Boston, and the establishment of the first Christian church in Boston, Salem and Dorchester. There are sketches of the prominent men connected with the Massachusetts Company, including Gov. Winthrop, Rev. John Cotton, Rev. John White, Roger Clapp and others. One illustration shows a view of the city of Boston before the first house was built, another is a drawing of the first church in Boston from above. There are other articles, especially in Modern Jewish Life, which is elaborately illustrated. The serial and short stories are by popular writers. The Nalmer's story is continued, and Little Hinges is concluded. Mrs. M. A. Dennison, Ella W. Foster, Elsie Rogers, Jane G. Austin, F. M. Holmes, etc., contribute to this department. There are also sketches, essays, etc., by Alfreton Harvey, Herbert Lee, Rev. Mr. Houghton, and other favorite writers. The poems are numerous

THE FAMILY CIRCLE.

Our Pattern.

A weaver sat one day at his loom
With the golden light
Hanging fair and plain in sight.
But the weaver's thoughts were wandering
Away on a distant track.
As he threw the shuttle in his hand
Wearily forward and back.
And he turned his dim eyes to the ground,
And tears fell on the loom.
For his thoughts, also were not with his home,
Nor the wife beneath his roof.
When her voice recalled him suddenly
To himself, as she said:
"Oh, we are not for your work as spoiled,
And what will we do for bread?"
And then the weaver looked and saw
His work must be undone;
For the threads were wrong, and the colors
dimmed.
Where the better threads had run.
"Alack! alack!" said the weaver,
"And this has been right."
If I had not looked at my work, but kept
The pattern in my sight.
Ah! said he for the weaver,
And for his lackless wife;
And said it will be for us we say,
At the end of our task of life:
"The colors that we had to weave
Were bright in our early years,
But we were the tissue wrong, and stained
The web with better threads."
"We were a web of doubt and fear—
Not faith, and hope, and love—
Because we looked at our work, and not
At our Pattern up above."
—Phoebe Carey.

Pressure a Help to Effort.

BY W. G. BLAINE.

It must be accepted, we apprehend, as the true state of things that while there are evils inseparable from high pressure and overwork, the best that a strong man is capable of cannot be done without them. Let us observe, for example, how careful an overworked man is to make the most of his time. What an early riser he becomes! Can anything make a man start from the luxury of a half-waking, half-sleeping state in bed like the conviction that if he is not at work at a given minute the whole business of the day will be thrown into arrears and inevitable confusion. Dickens has a character somewhere who says he always goes to bed with regret and rises with disgust. The pressure of work removes both the regret and the disgust, for at bed-time bed is well-coming to the busy worker, while in the morning it is a thief and a robber. How much more rapidly one runs through the newspaper when there is but ten minutes for it; or how much more quickly one transacts business, or makes inquiries, or goes through friendly greetings, when dozens are waiting in the ante-room, let doctors and lawyers say. "Don't go to men of leisure when you want anything done—go to busy men," was a saying of the late George Moore's, of Bow Churchyard, himself a busy man, the architect of a colonial bazaar, and yet able to carry on his shoulders the immense of innumerable charities. In the United States there has been a rule in some of their conventions that the speakers shall not occupy more than two minutes. It seems to many as if a speaker would need that time at least to clear his throat; and yet it is wonderful what can be said in two minutes when neither love nor money can eke out the allowance.

Besides saving time, the pressure of work makes the mental machinery go faster. The mind comes under an excitement which quickens all its processes. The steam gets up, and the piston flies through the cylinder like lightning. Pieces of work have been done in these moods that would not, or could not have been done under more still and quiet conditions. If St. Paul had not led so busy a life, his epistles would have borne a different character. They would not have the stimulating power they have. The rush and rapidity of the apostle's mind communicates itself to his readers. The same thing is true in a sense of the speeches of most great orators. Such things could not be produced in cold blood. Men must be on wings to do them. If the rocket were not discharged in a sort of frantic excitement, it would not describe the beautiful curve that it traces. It is certain that the leisure which busy men so naturally crave would greatly restrict and impair many of their greatest efforts. Their work might indeed be done with more finish and beauty of detail, but it would have far less of the living and quickening power to which, very probably, its chief value is due. No doubt, if sober thought be the chief thing needed in a piece of work, the slower it is done the better; a judge must be deliberate, and solemn, and slow; but if the purpose be to illuminate, to quicken, to impel, the mind will be all the better of the excitement that comes from the pressure of too much to do.—Christian Secretary.

Missions.

A preacher in a western state, being called upon by Bishop Morris to report his missionary collection in open conference, made this statement: "At the last Conference I was sent to a church that had never done much for missions. All they permitted was a plate collection once a year. When I went there the church needed repairing and the parsonage must be rebuilt; and, having to raise so much money for themselves, they resolved that they must withhold their usual missionary contribution for that year at least, and the pastor accordingly was requested not to present the cause. As they presented the case to me it seemed almost a case of necessity. I fell into the trap, and we agreed together to take no missionary collection.

The very next Sabbath, as was my custom, I invited persons to come forward. Among those who presented themselves was a young girl who had been away to school, but whose mother was very sick, and had called her child home to attend to her. As she handed me her certificate of membership, she asked me if we had appointed our missionary collections for the year, saying that she had been

one of the collectors in the church where she had attended school—that she loved the work, and would be glad to continue in it. I stated to her the action of the official board, and that we would not raise any missionary money this year. Her countenance fell. She was sad, and returned to her pew. Early the next morning she called on me for a collector's book. I told her that I had none. Indeed, there had never been one in that church. Whereupon she wrote to her former pastor, requesting him to send her a missionary collector's book. In due course of mail it came, and she presented it to me that I should certify to her good character, and that she was authorized to receive money for the support of missions.

"The whole affair soon passed out of my mind. We repaired the church, rebuilt the parsonage, and the bills were paid. Yesterday morning, when starting for Conference, I saw that young girl coming through the gate and up the walk to my house. As she came in she said, 'I understand you are going to Conference.' 'Yes,' was the reply. 'Here,' said she, 'is a little missionary money which I have gathered during the year, and the faithful girl counted out seventy-six dollars which she had quietly collected in a church and community where they had never given more than twenty-five dollars under the most stirring appeals of the pastor, and when they had resolved to withhold even this amount for that year! Bishop, my missionary collection is seventy-six dollars.'

This incident, adds Bishop Harris, is full of instruction and encouragement. If all our people are trained to love the cause of missions, and act for it, as this young Christian, there is no power on earth or in hell that can overthrow the missionary enterprise, or at all embarrass it.—Methodist Recorder.

"I Don't Care."

BY WASHINGTON HASSBROUCK, P. H. D., Principal New Jersey State Normal School, Trenton, New Jersey.

"I don't care!" How often we hear young people say that! My young friend, you ought to care—aye, you will care, perhaps, when it is too late. "Don't care!" has ruined thousands. It has filled jails and almshouses, and murdered graves; it has wrung the hearts of parents, and brought deep blushes to a sister's cheeks; it has broken down many a young man who has started out with the bright prospects of success, but has too often said, "I don't care."

Be careful how you allow yourself to utter these words. Some years ago there was a bright, talented boy, coming late out of school. He had been kept in by his teacher for bad conduct. As he stepped into the street, a friend of his—a noble man, and one who always delighted in helping boys—said to him: "I am very sorry to see you coming out of school so late."

The boy replied in a careless, ungentlemanly way, "I don't care."

Now, remember, that I was intimately acquainted with this lad. I knew his father and mother. They were excellent people, and denied themselves many things that they might give their son the advantages of a good education. This boy was talented—no one in school more so. He could stand at the head of his classes whenever he tried to, but he didn't care.

This spirit of "I don't care" grew upon him, and at last his father took him out of school and put him into a store. But he failed there, for he didn't care whether he pleased his employer's customers or not. After remaining in the store a short time, he was dismissed. He didn't care, but father and mother and sister cared, for they shed many tears on account of his failure.

Some years after this I saw him driving a dirt-cart, in trowsers and shirt and barefoot; but he didn't care.

For several years I did not hear anything from him. One day, I ascertained that he had shipped as a common sailor for a foreign port; but on shipboard, as everywhere else, he didn't care, and when the vessel reached her harbor, the captain kicked him off the ship. After wandering about a few months on a foreign shore he died of a fever, and lies buried thousands of miles from his home. Upon his tomb-stone, truthfully might be inscribed these words:

"Here lies a once noble, talented boy, who came to an untimely grave, because he didn't care."

Jesus as a Youth.

We see him as a youth in the temple. The veil is not lifted for us to see him as a youth elsewhere. Doubtless he had companions, associates, pastimes, employments, and in these respects was like other young people; but we are not told anything about these. We will not, therefore, attempt to fill anything about them. But we find him once brought into distinct view as a thoughtful youth. It was when, for the first time, as a youth, he appeared "a son of the law," at the great religious feast in Jerusalem. Doubtless there were many attractions to a young man in and about Jerusalem. Many things to amuse and entertain were no doubt within sight and hearing. But the thoughtful, earnest son of Mary was intent upon that which should profit him, rather than that which should merely please. He was anxious to know what truth and duty and the spirit in him, which now for the first time clearly stirred under a sense of new elevation, required of him in the service of his Father. For clearly this was with Jesus a time not wholly unlike the time in which a youth now enters personally upon a Christian life. It is indeed thought by some careful students of the Bible, that this was the sacred moment in which was made known to him his divine nature and calling as the Messiah. If so, it was in some respects with him then as it is with a young person now, who is just beginning a Christian life. And we may, therefore, hold him up as a model for the young Christian.

The distinctive feature of Jesus as presented in this only incident on record of his youthful character, is that of one seeking after the knowledge of his Father's will. He doubtless saw and admired the beauties and glories of Jerusalem and the temple. Pleasant companions and pastimes he may have enjoyed. But these and other such-like things are not counted worthy of a record. The characteristic which, as the model youth, he makes conspicuous for the imitation of the youth of all times is that of an earnest seeker after the knowledge of divine things, in connection with the worship of God. As a youth, we see him only in the temple with the experienced and able teachers of his time, hearing attentively what they had to say about the things of the kingdom of God, and asking such questions as were suggested by what he heard. Thus he stands out in the sacred narrative, (and no doubt it is for a purpose, an example to be studied, admired and imitated by the youth of all succeeding times.

Ye who are in the bloom and promise of opening youth, make this your pattern for imitation. If there is beauty, loveliness, true nobility of character anywhere, it is in that thoughtful youth who seeks to enrich the soul with intelligence and true wisdom. How many thoughtless and giddy young people waste precious months and years in folly, which might be used to gain that wisdom of which the Bible says the merchandise of it is better than the merchandise of silver and gold; she is more precious than rubies, and all the things that can be desired are not to be compared unto her.

Let every young reader get fairly in view the scene presented by Jesus in the temple, just coming into the period of life so full of temptations to evil. Behold, dear young reader, your perfect model! Make it a frequent and thoughtful study. Receive, cherish and profit by the great lesson it contains. Behold the perfect youth and imitate his example. Use the public worship of God in his house, the Sunday school, the prayer meeting, and all other helps in seeking the knowledge and wisdom which are above, with reverence and an earnest purpose of heart, as did the child Jesus the temple service, when he entered upon the period of youth.

The Conflict.

VIEWS OF THE SECULAR PRESS.

The retail liquor-dealer represents a business of debauchery; a business which nurses and instigates crime; a business which is inimical to the welfare of society; and a business which bears heavily on the pockets of taxpayers. No one can deny that such is the nature of the business which insists upon a discrimination in its favor, embodying the addition of a day more in which to inflict physical and moral injury upon men. On some election days all the liquor-saloons are required to be closed. Why? Because there are large numbers of men who are not at work on those days, and who will ply themselves with liquor until they have no longer any control over their wills. Then they are prepared to commit crime. For the same reason the liquor-saloons should be hermetically sealed Sunday. There are fewer men at work on Sunday than on any other day, and if several hundred saloons are opened for "business," they are likely to do business with a vengeance in their peculiar and detrimental way. Liquor-selling is a very peculiar and a confessedly dangerous business, and it should be dealt with in a very peculiar way—just like gunpowder, for instance, which is carefully stored and locked up at isolated points for reasons of public safety. It has come to be the rule that the bloodiest crimes of the week are committed on Sunday, and almost every one of them has its origin in Sunday drinking, with resultant quarreling and violence. There is certainly abundant reason why the amended Sunday law should be enforced.—Louisville Courier & Advertiser.

The Presbyterians are showing great activity in Spain. There is a presbytery there, that of Andalusia. It is small, consisting of eight churches, of which the membership is small and oppressed with poverty. Nevertheless it proposes to found a school for training pastors, evangelists and teachers, and has purchased a building for a college and a centre of missionary work.

It goes on to add that in the summer of 1878, Col. Richard Peters sowed cow peas on a worn piece of land on his plantation in Gordon county, in the northern part of this State, using a fertilizer that is known as the Ash compound—being a composition of German kainit salts of potash and ground Charleston phosphatic rock. The pea-vines grew so dense that a four mule team could not pull the plow through, notwithstanding the plow was one of the best steel plows, having a revolving coulters attached. Col. Peters had to leave the vines until they were killed down by the frost before they could be turned under.—Mobile Register.

FARM AND HOUSEHOLD.

Southdown Sheep.

Southdown sheep are capable of doing more for the nation in sheep breeding than Shorthorns in cattle husbandry. The Shorthorn is adapted to only favorable localities, while the Southdown will flourish wherever native or scrub sheep can live. As soon as possible the poor natives should become extinct by crossing the ewes with bucks of pure breeds, and preferably the Southdown, at least for this region. And long experience with pure bred animals, and careful study, I lay down these general principles:

First—That only pure bloods reproduce their types with certainty.
Second—Pure breeds may be entirely lost by the continued infusion of a preponderance of foreign blood.
Third—How many crosses will make a pure type is unknown. The Shorthorn is a made-up breed, but its type is now fixed, and may be called pure. The Southdown is a pure breed from time immemorial.

Fourth—It is better to stand by pure types, and not venture beyond good first crosses, than to take normal types do well in certain cases, stick to them and improve them by food and judicious selection, or take the types of the manor both and improve them.

I venture to say that the Southdown is destined to be the sheep of this continent. Because it has a long antiquity of pure blood; it is hardy; the wool is fine, warm and strong; it is prolific; a good milkier; it takes on fat well, the fat mixed with lean, making the best of mutton.

It is true that the Cotswold and some other breeds have more wool; but I deny that it is of equal quality; and it yet remains a question whether the same expenditure will produce more wool in Cotswolds than in Southdowns. Wool aside, the other superior qualities of the Southdown to all other sheep remain unquestioned.

I now make a few suggestions in regard to some of the details of my Indian corn day to each sheep, or they have as much winter grass as they can eat. I do not object to turnips and other feed, but deem a variety an advantage. A small quantity of corn is better than none, as it acts as a tonic to the stomach and intestines, and always shows itself in the life of the sheep, and the compactness and oil of the coat.

The flock being under cover, it is advisable, perhaps, to catch the ewe that disowns her lamb and force it to suck; but where the sheep are at pasture, as in my system, to drive up the whole flock, which would be necessary to catch one, surely would do more injury to the flock than good. Hence the labor of hand-raising must be substituted. It is not generally known that a ram out of the rutting season is as good mutton as a wether, when as fat.

Some years ago I bought a premium ram at the Boston county fair, and thoughtfully turned him into a flock of rams. When I saw him and broke him down in three days. I at once butchered him, but four years ago, and found him as fat as mutton as I ever ate. My rule is to castrate only the very inferior lambs, as then I have all the best to select from as breeders and for sale; the remainder can go to the butcher when a year old and upward.

The Merino has been improved in the weight of the fleece; the same can be and has been done to a great extent with the Southdown. The buck is now worth almost as long as a Cotswold, yet fine and very compact. And his fine mutton qualities are of the first order. I regard bucks one and two years old as the best breeders, yet lambs dropped in March have at times impregnated a few of my ewes, before being taken out in October; but the use of buck or ewe lambs under one year old is not advisable.

For ten years I have used bells on my sheep—one bell to five sheep—and have lost none in that time by dogs. The sheep killers are timid, and the bells frighten them. The ordinary sheep bell is too small. I use cow bells; but hope to have an intermediate size manufactured. Different sizes and tones are pleasant to the ear—to the sheep cultivator, an agreeable band of music.—Carter M. Clay, of Kentucky.

Southern Cow Pea.

A Georgia correspondent of the Country Gentleman says of the Southern cow pea, or field pea, that it will grow wherever the common snap beans will, and like them it is extremely sensitive to frost. If he refers to soil as well as to other conditions he might have stated that it would grow on lands much below the standard in fertility necessary for the snap bean. He believes it to be the best renovator of worn soil known, growing rapidly and producing more than double the weight of vegetable matter than the snap bean. Like the clover it feeds largely from the air, and when sown by seventy-five or one hundred pounds per acre of superphosphate, the growth is immense. It will grow fairly on soils on which clover could not exist three months. The mode of planting generally adopted is to sow broadcast about one bushel or five pecks per acre, and cover with a one-horse plow. Peas can be put in on plowed ground with the ordinary grain drill. Where the grain drill is used, one bushel of seed per acre will be ample. If the seed is sown in June the plant will be ready to turn under by the latter part of August, or whenever it begins to bloom, and if lime or plaster is sown before plowing, it will hasten decomposition, making more available plant food for the succeeding crop of wheat or whatever else may be sown. He gives the following as an analysis of the plant in bloom, but does not state by whom it was made.

Magnesia..... 8.3
Lime..... 28.7
Potash..... 40.8
Phosphoric acid..... 13.3
He goes on to add that in the summer of 1878, Col. Richard Peters sowed cow peas on a worn piece of land on his plantation in Gordon county, in the northern part of this State, using a fertilizer that is known as the Ash compound—being a composition of German kainit salts of potash and ground Charleston phosphatic rock. The pea-vines grew so dense that a four mule team could not pull the plow through, notwithstanding the plow was one of the best steel plows, having a revolving coulters attached. Col. Peters had to leave the vines until they were killed down by the frost before they could be turned under.—Mobile Register.

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The Wire Age.

We are told that the world has passed through a stone, brass, and iron age; and it now seems as if it had arrived at the wire age. In coming up the streets of a city, the first and the last thing to be seen, is a wire running—the mind only wonders where! Some one has aptly likened the interlacing wires in a city like New York, to the work of some giant spider, which has covered the streets and houses with a net-work of iron webs. But wires are not for city use alone. There are many times on the farm, when a piece of wire might prove of great service. There are other places than in a pig's nose, where, if a bit of wire was used, much trouble might be saved. Things will break, and there is nothing better for mending than wire. A piece of harness, or a part of the wagon, harrow, cultivator, etc., may come apart at just the wrong time, and nothing will so easily mend matters as a piece of wire, if it is at hand. We keep in our workshop, a large spool (in fact two, for different sizes) of copper wire, which comes in play so often, that it is looked upon as one of the essential things in the outfit of the shop, and we commend it to every farmer, as one of the greatest of little conveniences. A small coil or spool of such wire should be kept in the work-cock pocket; it will save a vast deal of going to the house for repairs, and be one way of saving money. One should never start on a journey, whether for several days, or only a few miles, without a coil of wire under the seat, or in some corner or part of the buggy or farm wagon. Thus provided, one has the means of repairing almost every minor damage to harness or vehicle. In the matter of wires, the country should not be out-done by the city. If it be "An age of wire," since the above was in type, an Oriole's or Hang-bird's nest is reported which the birds built near a mechanic's shop, and had securely fastened it to the branch of the tree by means of pieces of wire found by the thoughtful birds in the sweepings of the shop.—American Agriculturist for June 1.

RUMOR.

It is wonderful what fools boys are. A charming widow of our city owns a nice boy, and a man from St. Paul wants to be appointed deputy father to the lad. It was only last Sunday that while the St. Paul man was strolling down Chestnut street with the lad, he asked: "Bub, does your mamma bang her hair?" and that foolish boy answered, "O, no, but you ought to see her bang'd head. Guess the minister didn't know everything when he told pa to prepare to die. Prepare! why he was aching to die."—Stillwater Lumbarian.

"O, this is June! Beautiful, balmy June!" he exclaimed, stooping over to arrange a honey-suckle in the deep midnight of her hair. "Yes," she nervously cried, twisting her fair figure nervously into the outlines of a cork-screw, as she vainly endeavored to grapple something in the region of her shoulderblades, "lovely June! Of all the buggy months of the year this is the buggiest!"

The editor of a newspaper that has adopted phonetic spelling, received a postal card from an old subscriber in the country, which read as follows: "I have tuk your paper for leventer, but if you can't spel enny better than you have been doing for the las to months you may jes stoppit."

The most confident asserter of "Woman's rights" can never hope to obtain them until she learns to put up a stove with the cool courage and subtle grace of a man, and can shake a carpet in the back yard without getting into a row with the woman next door.

"Gentlemen of the jury," said an Irish barrister, "it will be for you to say whether this defendant shall be allowed to come into court with unblushing footsteps, with the cloak of hypocrisy in his mouth, and draw three bulletts out of my client's pocket with impunity."

The laird (to his gardener, who had caught somebody trespassing: "Hum! And you say, Saunders, that the fellow was impudent?" Gardener: "Impudent! Deed, sir, if he had been the laird himself he could nae have been a mair ill-bred!"—Punch.

A family containing thirteen boys moved to a quiet neighborhood, near Philadelphia, last April, and succeeded in reducing the value of real estate twenty-five per cent. in about two weeks.

A reporter who attended a banquet, concluded his description with the candid statement that "it is not distinctly remembered by anybody present who made the last speech."

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MOBILE, ALA., January 14th, 1880. STATEMENT. Receipts and Disbursements of the Mortuary Fund from date of organization: Advance Mortuary Assessments, \$7,007.11; Assessment No. 1, 624.99; Assessment No. 2, 5,715.17. Total, \$13,347.27. Paid on death claim of P. P. Osterlander, \$79.57; Paid on death claim of J. A. Hickman, \$1,149.97; Paid on death claim of J. H. Estes, \$500.00. Balance in hand to credit of Mortuary Fund, \$4,941.00. Total, \$13,347.27.

NATIONAL COMMERCIAL BANK. MOBILE, January 20th, 1880. Mortuary Fund the sum of Forty-Nine Hundred and Sixty-One Dollars and \$4.91 cent.

Proofs of Death in the case of W. T. Samuel have been received and approved. Payment of this claim (\$5,000.00) will consume the balance of Mortuary Fund on hand, and assessment No. 3 has been made to provide amount necessary to be kept in hand to meet future losses. Out of a total membership of 1821, only 80 certificates have been forfeited and 4 lost by death. The present number of members is 1737, and their certificates average \$354.40 apiece. The success of the Association has exceeded our expectations, and the cost of your protection fully demonstrated all we have claimed for the cheapness of our certificates. Confident of a large increase of Membership in the year 1880, we beseech your assistance in extending the benefits of the P. M. R. A. to your friends and neighbors. R. O. RANDALL, Secretary. W. L. BAKER, President.

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