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MISSION DEPARTMENT.

Ministers' Pledge.

The following pledge was presented to the Convention in Greenville, and cheerfully signed by every minister present.

"We whose names are hereto subscribed, as pastors of Baptist churches in Alabama, hereby agree to present the claims and take up collections periodically in our churches, or at such times as may be esteemed most convenient for the various objects cherished by our State Convention, viz.: State Missions and ministerial education, and for the objects of the Southern Baptist Convention, viz.: Home and Foreign Missions, and to report results to the Board of State Missions."

S. Henderson, E. T. Winkler, T. H. Stout, J. S. Paulin, L. K. Sims, A. D. Martin, J. W. West, W. C. Patterson, E. F. Baker, J. L. West, W. C. Rogers, E. F. Baker, J. S. Rogers, J. J. Forester, N. B. Williams, J. Shackelford, B. Riley, J. C. Wright, Joe Howard, J. G. McCaskey, Z. D. Roby, J. L. Moseley, W. B. Crumpton, W. C. Vann, W. Upshaw, J. H. Fendley, J. U. Wilkes, J. R. Fortune, J. F. Brainer, J. H. Hendon, B. B. Williams, W. A. Moore, J. A. Owens, J. W. Dinkins, J. L. Langston, A. Mitchell, J. Spence, W. E. Lloyd, S. O. V. Ray, T. Taylor, J. L. Sams, G. E. Mice, D. Rogers, A. B. Woodin, J. H. Key, N. B. Williams, W. G. Curry, W. H. DeWitt, T. Tichenor, J. S. Dill, J. D. Cook, J. M. Phillips, J. D. Kendrick, A. Sims, B. H. Crumpton, J. L. Stockton, L. G. Keady, J. M. Sumner, E. J. Skinner, E. B. Teague, J. S. Yarborough, J. E. Bell, P. C. Drew, C. J. Miles, A. B. Cook.

This list will remain in the columns of our paper for several weeks, and I call upon all Baptist ministers in Alabama, who were not present at the Convention, and who are willing to sign this pledge and carry it out, to forward to me their names on a postal card, that they may be added to the list.

T. H. BAILEY, Cor. Sec'y.

Missionary Notes.

There are 1,331 members in the Baptist churches of Assam.

The Telugu converts have continued steadfast in the faith.

Among 400,000 Chinese, there are only 300 missionaries.

Protestant church members increased 60 per cent in Japan last year.

The Liberia, Africa, Baptist Association has over 2,000 members.

The American Board spends one third of its income on its missions in Turkey.

The Western Recorder says, that the indebtedness of the Kentucky State Mission Board is not less than \$1,050.

The London City Mission Society reports 417 baptisms in its employ. Its income for the past year was \$259,820.

The Scotch Presbyterians require their missionaries to observe their health.

Two ladies, Mrs. von Brunn and Mrs. Hill have been appointed as missionaries to the Woman's Baptist Foreign Mission Society.

Twelve missionaries are destined by the Baptists of India, to the revival still going on in that country.

80,000 How do that compare with what the 70,000 white Baptists of Alabama are doing and giving for missions?

A wealthy Englishman, who also has a Christian conscience, sends to the Church Missionary Society \$5,000, with which to attack for England's wrongs to Afghanistan by following the track of war with missionary effort.

The Protestant movement is gaining strength every day. Under the preaching of M. Kevelland, the converted model, two priests and a large number of Roman Catholics were converted, at Montiers, recently.—*Religious Herald.*

In a recent revival at the Congregational mission in Marathi, Turkey, more than 300 converts were reported. The revival still continues with unabated interest. The church in Marathi lately raised \$2,500 for a girl's school in their town.—*Religious Herald.*

Dr. M. T. Yates, of the Shanghai, China, Mission, in the Foreign Mission Journal, petitions for an appropriation of \$500 for the translation of "the sacred Scriptures in Chinese" translated into Chinese. He has applied for help to the American Foreign Bible Society and to the Bible Union, but no notice has been taken of his applications.

Rev. E. Z. Simmons, of the Canton, China, Mission, in the Foreign Mission Journal, asks for \$3,000 with which to buy a lot and build a chapel. He argues the necessity of such an appropriation on the grounds, viz.: the present chapel is too far for convenience at all times, that, being within the walls of the old city, the missionary is deprived of its use at night by the closing of the city gates.

LIBERAL GIVING.—In the island of New Hebrides, in the Southern ocean, three thousand seven hundred pounds of arrow-wood were shipped recently to England, by the native Christians, who have been gathered in by the Gospel within the last thirty years. Their offering is to make payment for an edition of the Old Testament, as it is now being translated by the Rev. J. A. G. and gold they have more, but what they have they freely give.

The Northern Presbyterians have missions in Brazil, Chili and Columbia. The Southern Presbyterians have a mission in Brazil. The Northern Methodists have stations in Uruguay, Argentina, Brazil, Chile, Argentina, Uruguay, and British Guiana, chiefly the last. Beside these, there is a "faith" mission in Chili.

The British Wesleyan Missionary Society received, the past year, \$639,350, besides \$188,170 from the tithing fund. The expenditures were \$740,535, and there is a deficiency of upward of \$125,500. The missions in France, Germany, and Portugal, have been making steady progress. In France there have been some successful revivals. In Germany the congregations have been strengthened. In Austria the interference of the government with the school in Vienna and the prohibition of worship in Bohemia has prevented advancement. In Italy the state of the work is very hopeful. In Ceylon there have been some remarkable movements. A whole class of line-burners, in two villages, have become Christians, and the weavers are moving in the same direction. The gifts of members for the support of their ministers averaged \$50 a head. In India the work is progressing. The missions in the West Indies are in a transition state. Arrangements have been recently made to place them upon a better basis, with a view to the development of local resources, which shall ultimately result in self-support and self-government. The total net increase in all the mission fields is 1,952 members.

JOHN L. WEST, PUBLISHER.

Vol. 7.

SELMA, ALABAMA, THURSDAY, AUGUST 19, 1880.

[No. 19.]

TERMS, CASH: \$2.50 A YEAR.

Evangelizing the Colored People.

For years this question has been discussed in our churches, in our Association meetings, and in our Convention gatherings. Report after report and speech after speech has been made upon it. The voice of the denomination has been heard again and again, and the verdict has always been, "The work should be done." The thrilling appeals of two excellent colored brethren at our Convention in Greenville, touched most of us, and every heart present, and the Convention unanimously instructed the State Mission Board to begin the work.

We are all agreed that the work should be done; we are also agreed, that we can do it better than brethren from abroad, and many of our colored brethren are agreed with us in this. Now let us show our faith by our works. In past years obstacles were in the way of our gaining access to them; now in the Providence of God the door is open, and we are not only invited, but implored by their representative men to enter.

Brethren, the time for action has come. The Board desires at as early a day as possible, to put a man in the field, whom we trust will be the forerunner of many. The colored churches I am assured will assist in supporting the work. To carry out our instructions, we need money, and we call upon the pastors of our churches to bring the subject before their people, and gather up the offerings which they put into the Lord's treasury, for the inauguration of this much needed work.

We owe it to Him who died to save men—we owe it to our colored population—we owe it to ourselves—and we owe it to our country, to give this people the pure Gospel—God's great elevator of the children of men. Brethren, let us do it. Let us begin at once, to carry out the good resolves made at Greenville. We await your contributions.

T. M. BAILEY, Cor. Sec'y. and Treas. S. M. B.

Mission Work for Woman.

Women are as much needed in the mission work as men. They are as much called to the mission work as men. The command, "Go teach all nations," is spoken to women as well as to men. And, lastly, they are in a great measure as efficient in the mission work as men. And, first, let us notice

WOMAN'S WORK ABROAD.

Women are needed in the mission field. In India, for example, the women have feelings alike, and heathen women have every one of them a woman's heart, a woman's longings and yearnings, a woman's anxieties and fears, a woman's sorrows and distresses. And a woman can best sympathize with them in all these things; can best apply to their bleeding hearts the comforts and consolations of the Gospel. This is one reason why women are needed in the mission field. Another is that in many countries

WOMEN ALONE HAVE ACCESS TO THE FAMILIES.

This is especially so in China. Men have no access to the families of the Chinese, but women have. Women can go to the women; can go into their houses; can both speak to the men and teach all the native women, with their children. And so valuable is woman's work in China, that the conversion of one woman there, is thought to go as far in advancing the mission cause as the conversion of two men; and the conversion of her women is spoken of as the "hope of China."

WOMAN'S HOME MISSION WORK.

Here she has a good field, and a large work.

1. In keeping up the interest in missions; in keeping up the monthly concert of prayer for missions; in insisting on the pastor's preaching once or twice or three times a year on the subject; in keeping up mission societies in the churches; and in many other ways scattering missionary news, and keeping up the missionary interest.

2. In raising money for missions. It may be thought by some that here women can do but little. This is a mistake; women can do a great deal in this direction. They can find ways for raising money, and will make ways when they are interested; not in large amounts, perhaps, but in small amounts, and often repeated collections. They are doing this now in many places, by their little boxes and mite societies, where not dollars and eagles are given, but cents and dimes. In this way the Christian women of America are said every year to raise some \$300,000 for missions.

3. In training her children for mission work. Christian mothers can and ought to train their children for the mission work. They can do this by telling them about the heathen, their condition and necessities. It may be a great sacrifice to give up our children to the mission work; but the sacrifice ought to be made. And if the Christian mothers in all our Baptist churches would so train their children, in a few years there would rise up a generation of Christians who would shake all North America. Hundreds of missionaries would go out from each one of our States; those who stayed at home would raise money enough to support them; and such a revival of religion would be in all our land, such an awakening of sinners, as was witnessed at Pentecost with the Apostles, and at Ongele with Bro. Clough; while to Foreign Missions such an impetus would be given that in a very few years the Gospel would be placed within the reach of every human being.

GEORGE WHITFIELD.

Baptist Pastors of Alabama.

This note is addressed to each one of you. Please read it and give it your prayerful consideration. God in his Providence gives us grand opportunities just now for the accomplishment of great things. The outlook in the future was never so hopeful. The foundation has been laid. For six years earnest men of God have been working diligently, faithfully. The work accomplished makes a move forward far in advance possible. Shall the work go on? Shall we achieve the grand success that is within our reach? Shall we meet the obligations that our opportunities devolve upon us.

It remains for the pastors to answer these questions in the affirmative. They are the men, above any others, who must carry on the work now commanding our attention. Without them it can not be done. The State Mission Board to whom has been committed the supervision of so many, so grave, so important interests appeals to you earnestly, confidently.

During the session of the Convention at Greenville, the pastors present, with very few exceptions, indicated their purpose to co-operate actively with the Board in its efforts in the service of the Master, by signing a paper, since published in the ALA. BAPTIST, Brethren, will you send your names immediately to be added to the number of those already engaged?

"Go forward" is the command. Go forward is our duty. Go forward is our purpose. We cannot go forward without you. Will you help us? With deepest earnestness, with hopeful confidence, I address you this note.

W. C. CLEVELAND.

Burmah's Example.

In the August number of the "The Baptist Missionary Magazine," published in Boston, we have the following interesting paragraph concerning the liberality of the Baptists of Burmah:

"In the third rank of the list of donors to the work of the Missionary Union last year stands Burmah. Massachusetts stands first, giving \$41,312.72; New York, next, giving \$39,460.46; Burmah, next, giving \$31,616.14. The Karen churches in the Bassein district raised \$30,478.78 of the whole amount donated in Burmah. They gave that sum to pay for the erection of the Normal and Industrial Institute buildings, and now they are making a gift of \$25,000 for the endowment of the school. The Karen churches of the Bassein district comprise a membership of about eight thousand souls. Surely their liberality is something extraordinary as compared with that of Baptists in this country. They give out of their deep poverty. We, from our abundance."

Is this example not worthy of imitation by the Baptists of Alabama? Cannot the 70,000 white Baptists during the coming year, raise the \$4,000 recommended in the Home Mission Report, increase our contributions to the State Board to \$10,000, double our contributions to the Foreign Board, and raise the \$25,000 proposed for the endowment of a professorship in Howard College? Let the zeal of the Christians of Burmah provoke us unto greater liberality.

Z. A. OWENS.

Aug. 3rd, 1880.

Not Dead.

It is reported in part of my field of labor, that I am dead, and a dear brother has sent a contribution to my wife who he supposed was a widow and children (supposing them to be orphans). God bless the brethren for their beneficence to me! but I helped my family to rejoice at the reception of the contributions sent to me. I am not dead, but live. I trust to preach again to those dear brethren and sisters who have sorrowed for me as if I were dead.

My health is rapidly improving, and I shall be able soon to resume my labors, I think. I hope to meet many brethren at the Sunday-school Convention at Concord church, in the Sulphur Springs Association, near Cokeron, on Saturday before the fifth Sabbath in this month.

The brethren who contributed, while at Greenville, to my relief from financial trouble, will please accept my humble thanks. That contribution will not be forgotten, but will ever be a bright spot in my memory. I have told the Master about it.

J. E. COX.

Jasper, Aug. 6th.

An Example Worthy of Imitation.

There is a class in the Sunday-school of the First Baptist church, Montgomery, composed of eight little girls, with Miss S., as teacher, which gave during the last twelve months \$45.00 to benevolent objects. Is there a Sunday-school class in Alabama, composed of little folks or even big folks, that has given as much in the same time? If so we would like to hear from them.

I am inclined to think, that in every class, above is the banner Sunday-school class in Alabama.

T. M. BAILEY, Cor. Sec'y. and Treas.

Pray modestly, as to things of this life; earnestly for what may be help to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray for, and God will give you more abundantly.—*Dr. Pusey.*

COMMUNICATIONS.

The Bible—And Likenesses.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this; I pray thee: and he saith, I cannot; for it is sealed."—Isa. 29:11.

And the book is delivered to him that is not learned, saying, read this; I pray thee: and he saith, I am not learned."—Isa. 29:12.

Here all have an excuse for neglecting to search the Scriptures. Both fail to learn what the way-faring man can understand. Ignorance in one case, and seals in the other, prevented a knowledge of the Word of God.

But in this day, many "learned" say, that they can "read" this, can break any seal. They are wiser than their teachers, know more than the ancients, know more about the Bible than the inspired men who wrote it. They say, that the Bible is a failure on science, and therefore a failure as a Bible.

I ask, why was the Bible written, what was the object? It does teach history; it is an outline and epitome of the world's history; but still, that was not the object for which it was written. In one short sentence, "The seed of the woman shall bruise the serpent's head," is given the history of mankind, and a sketch of a conflict between good and evil, from the beginning to the end of time. That is a fair specimen of history.

The Bible touches upon many sciences; but it never proposed to be a book to teach science. Yet, Moses by a few strokes of his pen, proves that he knew more of the science of Geology and Cosmogony, than all the scientific candle-flicks of the nineteenth century. No Biologist, or Physiologist, if they were to try like experiments to-day, would have Jacob's success. His success proved him master of those sciences. In Astronomy, the world has had the Ptolemaic, Tychoenic and Copernican systems. One philosopher would belt the planets around one center, and another would belt them around another center. Now, it is said, that Copernicus did discover that the Creator had bridled all the planets on to the sun, the common center. No doubt, the belts are on the right shaft now. How refreshing then it is, on top of all these failures made by wise men, that David and Job, the star-gazers and heaven-understanders, the great sun and moon manipulators, were ignorant of Astronomy. Strange that Joshua, over three thousand years ago, should speak in the language of the astronomy of the present day. He used Newtonian terms. Newton says, "The rising and setting sun," the sun and moon address, is the same sort of phrase, based on the same principle.

I heard them say, that Solomon means ignorance.

O Solomon, come, come to me, And learn, oh learn, your A. B. C.

In old time, there were giants, intellectual as well as physical. Then, men did not grow from apes to angels; but now the disposition of some is, to grow from apes to apes, at least, in intellect.

What then is the Bible? A Transcript of the Divine Mind in the matter of salvation. An irradiation of the heavenly world beaming o'er the earthly. A beautiful arch of Divine Truth, spanning the whole length and line of time. The object of the Bible, is "The Revelation of Jesus Christ."—1 Pet. 1:13. "A Revelation of Christ," specially, in the great work of Salvation. The salvation of men, and the glories of the church, are the caves, background and frame-work, on which and in which this Photograph of Christ is projected. Men are to have the good and Christ the glory of this Revelation. All the truths of the Bible, like fingers of light, point to Christ, the Light of the world and Sun of Righteousness.

"For the testimony of Jesus is the spirit of prophecy." In the Old Testament we see the image of the coming Redeemer as in a negative; in the New Testament, we see the coming Redeemer, as in the finely finished picture. Jesus is as a splendid portrait; each turn of the roll reveals more of the portrait, till at last the splendid picture will appear in full length; and all its transcendent beauties and glories will flash out, only when the new heavens and earth appear. Thus, the Bible presents Christ in Redemption picture. Christ and his work are not dissociated. One is the satellite of the other. Christ is a majestic Solitaire, set on the ground and in the glory of his own good work. The Bible is that glass that shows us man saved, and Christ glorified. The Bible is like a landscape. When Patriarchs and Prophets looked upon it, the morning mists hung over it, and in the cloudy expanse, they saw only a few prominent landmarks. The Apostles' day was the moral meridian, then salvation section, a hemisphere of heaven appeared upon earth. To us, on whom have fallen the ends of the world, the landscape lies there, and the horizon loses itself in the far-off eternity. As we advance the horizon recedes, veil after veil is lifted up, object after object comes out from the shadows, till, at last, the Sun of Righteousness shall illumine the last picture on the panorama. The ancient world looked on the moon when only a thin crescent illumined her disc; but the crescent deepens, the sphere becomes a solid globe, and a queen of light walks our firmament, and scatters night away. The earth turns majestically on its axis, and it turns, oceans and continents come

The Prayer of Jesus for his People.

John 17: 11-19.

This prayer of the Savior is the noblest and purest pearl of devotion that ever fell from his divine lips. Other prayers of his are recorded; the model prayer given to the disciples; the prayer in Gethsemane; and the exclamations on the cross. But this last prayer before the agony and arrest of Gethsemane, the prayer closing his ministry with his disciples, is the sublimest and tenderest of all that are recorded.

The sublime nature of this prayer is wonderful.

Jesus was about to die. Bodily sufferings the most excruciating were just before him; soul anguish and bitterness of grief, inconceivable by mortals, comprised the ingredients of the cup of which he was soon to drink. But in his last prayer he does not ask even for the sympathy, much less the help, of those around him. Such a prayer could have been uttered only by one in profoundest fellowship with God. The evidences of conscious sinlessness and duty glow in every word he speaks. It is a prayer not so much of a supplicant as of an equal, who needs but express his desire to have it immediately granted.

2. Notice what he prays for.

He prays for the personal preservation of his disciples. While with them, he had not only instructed but protected them. Now, as the time of his departure was at hand, his friendship and care would be removed. They were to remain in a world which hated them and it possible would unnerve and overcome them. The friendship of the world is enmity to God. Human society is organized in opposition to God. Its presiding genius is Satan, its whole animus that of enmity to truth and holiness. Nor has the spirit of the world essentially changed since that day. It is true now as then, that they that live godly in Christ must suffer persecution. Now as then Christianity means conflict. But this recorded prayer of Jesus for the protection and preservation of his own is all that is necessary to dispel fear and nerve the heart of the believing disciple with dauntless courage in his conflict with the world. With Heaven favoring, God appearing and Christ interceding, why need we fear what man can do unto us?

3. He prayed that they might be fully equipped for this work.

In his service, while on earth, they were to wrestle not with flesh and blood, but with powers and principalities and spiritual wickedness in high places. What equipment both defensive and offensive could meet their wants? How could they be thoroughly furnished unto every good work? "Sanctify them through thy truth; thy word is truth." He here indicates the instrument by which they were to be thoroughly furnished for their work—the word of God, which is the sword of the Spirit, and prays that the Father would fully equip and consecrate them in that truth. This prayer includes both official and personal sanctification. The truth of God is the soil into which faith must be rooted and from which the elements of spiritual power must be drawn. They only are able to impart who themselves have been taught. Vigorous Christian character is attained only by him who is rooted and grounded in the faith.

4. He prayed for the unity of all believers.

The unity prayed for has a threefold aspect. 1. It includes all that shall believe. 2. It is designed to be vital and indestructible. "As thou Father art in me and I in thee." 3. It is personal and spiritual rather than organic and churchly. This prayer was answered in the case of the first disciples. They were one. Have believers always been one? Or is the Savior's prayer yet awaiting fulfillment?

It has been fulfilled in every age. Between the bitterest controversies that have ever agitated the Christian world the pulse of a common life has ever beat. They have acknowledged one Master, gloried in one cross and rejoiced in the same hopes and joys. The love of the true believer has always embraced Christians of every name, so that there has always been more true unity than appeared upon the surface. There were sharp differences in the apostolic age, but there always will be differences until prejudices cease to exist in Christian hearts and sin to blunt their religious perceptions. Still the oneness of all that love the Savior is vital, profound and indestructible. And this unity is daily, we believe, becoming more and more manifest. The spirit of tolerance that characterizes the present age, the increasing study of the divine word as the only rule of faith and practice, the tendency to break away from creeds and confessions and to conform to the teachings of the word of God, are sure indications of the near approach of that day when this prayer of Jesus will be fully realized, when all Gods people will see eye to eye, and the unity of believers will not only be spiritual and vital but organic and visible.

J. M. PHILLIPS, Tuscaloosa, Ala., Aug. 3rd, 1880.

Fm. Waukesha, Wisconsin.

The Baptist in reaching Waukesha is compelled to pass through Chicago, if he comes from the South or West. We reached the last named place on the morning train, and being that we had three hours to wait, we concluded to see something of the city. After driving through several principal streets we instructed the hackman to drive us to Lincoln Park. This will soon compare favorably with any park we have visited. To us it has one advantage over others we have seen—the lake which bounds it on the east side, and which can be seen for many miles, with pale emerald color, set off by the sparkling diamonds reflected from the sun-bright rays.

To reach the Chicago, Milwaukee and St. Paul depot, the only road that crosses through Waukesha, you must cross the Chicago River, which is so offensive that one is forced to hold his breath while crossing. The sewerage of the city empties into this river, and the river being stagnant, the complaints made against it are largely true. If it were in Memphis or New Orleans, yellow fever would be easily accounted for.

Leaving Chicago at 10 o'clock a. m., a three hours' run brings you to Milwaukee. This is a lovely city. The creek, which are made from the earth along the lake, are of a delicate cream color, and give to the city a very clean, fresh appearance. Here is the residence of Alexander Mitchell, one of the wealthiest men in the city. He has an elegant residence, wealth and extensive travel can command. He owns the largest banking establishment in the city. The bank building is of marble and is one of the handsomest structures you will see anywhere. It is six stories high. From its observatory the weather signals of the city are taken and reported to Washington. From this dizzy height the lake can be seen on the east, extending as far as the eye can reach. We advise all who come to Milwaukee to remain over a day or two, if possible, and see something of the city. They will be well repaid for the stay.

From Milwaukee, an hour's run brings you to the bustling little town of Waukesha. The name is of Indian origin, and means little fox. The latter name is given to the little river that glides noisily through the town. Waukesha is a town of about 3,000 inhabitants. It is situated in a very fertile valley where grain of all kinds can be easily produced. At this place is located the State Industrial or Reformatory, to which boys that can not be governed at home or who have lost their parents are sent. One must not imagine, however, that it is a place of punishment. The boys are treated kindly and are taught some trade, so that they may be able to support themselves when they leave the institution.

Waukesha is "a place of much water." It is noted for its many springs, all of which claim mineral properties. The two original springs are the Bethesda and the Silurian. The first is in the western part of town; the other in the eastern part, about a mile distant. Both springs have natural outlets into a small pond or lake. Each is surrounded by a park containing about three acres, in which there are walks, drives, beds of flowers and pastures with easy chairs for visitors. These waters are generally known to be good for all kinds of kidney troubles. Many have been snatched from death by drinking from these healing fountains. The proprietors of both springs have recently erected new buildings with every convenience. They have reading rooms with all the daily papers, such to the delight of visitors.

There are many hotels in Waukesha. In addition to these, almost every family takes boarders. One can secure very good accommodations for from six to ten dollars a week. Among the two thousand visitors here can be found people from all parts of the Union, but it is evident that the South has "captured" Waukesha, and from all appearances intends to retain possession of it. All denominations are represented here, but the Baptist is the leading orthodox church in the place. They worship in a handsome stone edifice that would do credit to some of our cities.

If Bro. West will permit, we may sometime give the readers of the BAPTIST an account of our visit to the Woolen Factory, the Reform School, &c.

With best wishes for the success of the BAPTIST and its editors,

Waukesha, Wis.

To the poor, humble and despised being, the kingdom of heaven expressly belongs.—*Thomas Scott.*

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3. He prayed that they might be fully equipped for this work.

In his service, while on earth, they were to wrestle not with flesh and blood, but with powers and principalities and spiritual wickedness in high places. What equipment both defensive and offensive could meet their wants? How could they be thoroughly furnished unto every good work? "Sanctify them through thy truth; thy word is truth." He here indicates the instrument by which they were to be thoroughly furnished for their work—the word of God, which is the sword of the Spirit, and prays that the Father would fully equip and consecrate them in that truth. This prayer includes both official and personal sanctification. The truth of God is the soil into which faith must be rooted and from which the elements of spiritual power must be drawn. They only are able to impart who themselves have been taught. Vigorous Christian character is attained only by him who is rooted and grounded in the faith.

4. He prayed for the unity of all believers.

The unity prayed for has a threefold aspect. 1. It includes all that shall believe. 2. It is designed to be vital and indestructible. "As thou Father art in me and I in thee." 3. It is personal and spiritual rather than organic and churchly. This prayer was answered in the case of the first disciples. They were one. Have believers always been one? Or is the Savior's prayer yet awaiting fulfillment?

It has been fulfilled in every age. Between the bitterest controversies that have ever agitated the Christian world the pulse of a common life has ever beat. They have acknowledged one Master, gloried in one cross and rejoiced in the same hopes and joys. The love of the true believer has always embraced Christians of every name, so that there has always been more true unity than appeared upon the surface. There were sharp differences in the apostolic age, but there always will be differences until prejudices cease to exist in Christian hearts and sin to blunt their religious perceptions. Still the oneness of all that love the Savior is vital, profound and indestructible. And this unity is daily, we believe, becoming more and more manifest. The spirit of tolerance that characterizes the present age, the increasing study of the divine word as the only rule of faith and practice, the tendency to break away from creeds and confessions and to conform to the teachings of the word of God, are sure indications of the near approach of that day when this prayer of Jesus will be fully realized, when all Gods people will see eye to eye, and the unity of believers will not only be spiritual and vital but organic and visible.

J. M. PHILLIPS, Tuscaloosa, Ala., Aug. 3rd, 1880.

Fm. Waukesha, Wisconsin.

The Baptist in reaching Waukesha is compelled to pass through Chicago, if he comes from the South or West. We reached the last named place on the morning train, and being that we had three hours to wait, we concluded to see something of the city. After driving through several principal streets we instructed the hackman to drive us to Lincoln Park. This will soon compare favorably with any park we have visited. To us it has one advantage over others we have seen—the lake which bounds it on the east side, and which can be seen for many miles, with pale emerald color, set off by the sparkling diamonds reflected from the sun-bright rays.

To reach the Chicago, Milwaukee and St. Paul depot, the only road that crosses through Waukesha, you must cross the Chicago River, which is so offensive that one is forced to hold his breath while crossing. The sewerage of the city empties into this river, and the river being stagnant, the complaints made against it are largely true. If it were in Memphis or New Orleans, yellow fever would be easily accounted for.

Leaving Chicago at 10 o'clock a. m., a three hours' run brings you to Milwaukee. This is a lovely city. The creek, which are made from the earth along the lake, are of a delicate cream color, and give to the city a very clean, fresh appearance. Here is the residence of Alexander Mitchell, one of the wealthiest men in the city. He has an elegant residence, wealth and extensive travel can command. He owns the largest banking establishment in the city. The bank building is of marble and is one of the handsomest structures you will see anywhere. It is six stories high. From its observatory the weather signals of the city are taken and reported to Washington. From this dizzy height the lake can be seen on the east, extending as far as the eye can reach. We advise all who come to Milwaukee to remain over a day or two, if possible, and see something of the city. They will be well repaid for the stay.

From Milwaukee, an hour's run brings you to the bustling little town of Waukesha. The name is of Indian origin, and means little fox. The latter name is given to the little river that glides noisily through the town. Waukesha is a town of about 3,000 inhabitants. It is situated in a very fertile valley where grain of all kinds can be easily produced. At this place is located the State Industrial or Reformatory, to which boys that can not be governed at home or who have lost their parents are sent. One must not imagine, however, that it is a place of punishment. The boys are treated kindly and are taught some trade, so that they may be able to support themselves when they leave the institution.

Waukesha is "a place of much water." It is noted for its many springs, all of which claim mineral properties. The two original springs are the Bethesda and the Silurian. The first is in the western part of town; the other in the eastern part, about a mile distant. Both springs have natural outlets into a small pond or lake. Each is surrounded by a park containing about three acres, in which there are walks, drives, beds of flowers and pastures with easy chairs for visitors. These waters are generally known to be good for all kinds of kidney troubles. Many have been snatched from death by drinking from these healing fountains. The proprietors of both springs have recently erected new buildings with every convenience. They have reading rooms with all the daily papers, such to the delight of visitors.

There are many hotels in Waukesha. In addition to these, almost every family takes boarders. One can secure very good accommodations for from six to ten dollars a week. Among the two thousand visitors here can be found people from all parts of the Union, but it is evident that the South has "captured" Waukesha, and from all appearances intends to retain possession of it. All denominations are represented here, but the Baptist is the leading orthodox church in the place. They worship in a handsome stone edifice that would do credit to some of our cities.

If Bro. West will permit, we may sometime give the readers of the BAPTIST an account of our visit to the Woolen Factory, the Reform School, &c.

With best wishes for the success of the BAPTIST and its editors,

Waukesha, Wis.

To the poor, humble and despised being, the kingdom of heaven expressly belongs.—*Thomas Scott.*

Livingston.

Livingston, the county seat of Sumter, is pleasantly situated on the Sucunatchee river. The court house is built in the center of a pretty square; surrounding the court-house is a beautiful shady, grassy lawn. On three corners of the square are wells with pumps, on the fourth is the famous Artesian well, the waters of

which are becoming celebrated for their medicinal properties. The stores, hotels and some of the residences are built on the four streets around the public square, and fronting the court house. The jail is a frame wooden building; consequently we cannot be surprised at the frequent escapes from it.

The Methodist, Presbyterian, and Episcopal denominations are all represented, each having its church and minister.

Livingston is a gay little place; the water attracts many summer visitors. In the afternoon the town assumes a very lively appearance; carriages and buggy parties in the sun, and the streets are thronged with people, who are going to and fro. We frequently hear of dances both at the hotel and private residences. We hope no Baptists engage in these innocent amusements.

KIRK KYLE.

Their Way and End.

The moral of the preceding sketches is not far to search. Ministers ought to educate their children, if not to leave them anything. If, indeed, to live in penury, as respectable parents, to leave their children heirs of wood and drawers of water, would do any good, would promote religion, were the true idea of consecration, then it were wise and well; but where is the proof of these things?

The course of many leaves them to despondency, to irresolution; impairs their influence; depresses all about them; is a lifelong injustice to wife and children.

I do not oppose consecration; I have been risking as much as most men, all my life; I have had a woman upon me, for a third of a century, to be content with food and clothing, and to dedicate every energy outside of this necessity to one work—a vow I have conscientiously kept if ever I did anything conscientiously; but I see nothing incompatible, but rather compatible, with such consecration, in providing for one's own, even to the extent of educating them.

What experienced minister has not felt a sickening at the heart when fidelity to truth has threatened his position, and all was blank before him?—not a month's subsistence on hand? Has he not found it was not well to take up both feet at once? that it was a most unstable position?

Every preacher ought to have something to fall back upon on a rainy day; some provision against the roads of disease and old age; some reserve, while the body is sound, to be service, while the soul is sound. They were to wrestle not with flesh and blood, but with powers and principalities and spiritual wickedness in high places. What equipment both defensive and offensive could meet their wants? How could they be thoroughly furnished unto every good work? "Sanctify them through thy truth; thy word is truth." He here indicates the instrument by which they were to be thoroughly furnished for their work—the word of God, which is the sword of the Spirit, and prays that the Father would fully equip and consecrate them in that truth. This prayer includes both official and personal sanctification. The truth of God is the soil into which faith must be rooted and from which the elements of spiritual power must be drawn. They only are able to impart who themselves have been taught. Vigorous Christian character is attained only by him who is rooted and grounded in the faith.

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Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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

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PERIODICAL COLLECTIONS
FOR MISSIONARY PURPOSES.

In arranging for collections to promote the objects of the State Mission Board most churches will be likely to find it inexpedient to make quarterly collections. During the quarter just before the Convention there is so little money in the country that the contributions to the object then presented will be quite small, whatever the importance of the object may be. Accordingly it is important that each of our churches should make its collections within a period of about six months. The collection for ministerial education should come first, as the needs of our theological students are urgent; this collection should not take place later than the first Sunday in October. The other collections might appropriately follow the order of the relative amounts to be raised. In this case the collection for State Missions would occur, say, on the first Sunday in December; that for Home Missions on the first Sunday in February; that for Foreign Missions on the first Sunday in April. Some such arrangement would suit churches which have regular services on every Lord's day. To others a different arrangement of the collection seasons would perhaps be advisable. It is certainly important that this matter should be settled at an early period, and that all of us, pastors and people, should bring our prayers and alms, at stated seasons, as a memorial before God. Brethren, let us organize, let us give, let us pray, and then let us confidently expect a "year of the right hand of the Most High!"

E. T. W.

MINISTERIAL EDUCATION.

If we may argue from the action and the spirit of our last State Convention, something more will be done for this great interest than ever has been done before. It was resolved that the tuition of that interesting class of students who are to supply our churches in future years shall no longer be left as a gratuity to be rendered to the Denomination by our poorly paid professors in the Howard, but should be provided for by the Denomination itself, each association and church being enlisted in an educational work which contemplates the welfare of all.

We see from the report of Mr. E. M. Richardson, Secretary of Education for the Southern Presbyterians, that during the last two years, the contributions for that Denomination to theological students in their Seminary have averaged but \$125, and in College, but \$100. During the last year there have been a net increase of only five ministers in that influential Denomination.

We have been impressed with the sensible and urgent appeal made by Secretary Richardson to his brethren. It applies, however, with stronger emphasis to the needs and duties of the numerous and powerful Denomination to which we belong. We too must seek out ministerial gifts, and we must help our young ministers in preparing for their solemn work. More laborers are needed to reap the white harvest in our own and in heathen and pagan lands. They are demanded by hundreds of vacant churches and by countless thousands of perishing souls. They are summoned to the field of service and of sacrifice by the constraining love of our Lord Jesus Christ. And we, as ministers, as churches and as Christians must do all we can to equip them for the efficient performance of the arduous duties to which they are called. For this purpose we need a new system of liberality, and a new spirit of consecration. We hope that our brethren in the ministry will not fail to instruct their people in regard to a duty so important and so urgent, and that liberal gifts for ministerial education will be made during the sessions of our associations this fall.

E. T. W.

PROF. SMITH'S VIEWS.

When the inspiration of the Word of God is denied, the Christian has no ground to stand upon and the churches have no centre of unity. The Free church of Scotland has endeavored to ignore this vital principle in its dealings with Prof. Smith and for the sake of peace has conceded his rationalistic essays in the successive numbers of the *Encyclopaedia Britannica*. But the hollow truth had hardly been patched up before another article from Prof. Smith on the Hebrew Language and Literature ap-

pears, assailing the credibility of the Old Testament in every direction. Prof. Smith assails the Mosaic authorship of the "five books of Moses," but condescendingly admits it to be "probable that he wrote or arranged the ten commandments."

In regard to other books of the Old Testament he slashes among them as Tarquin slashed among the Poppy heads of his garden. How reckless is his criticism may be inferred from the following sketch of his positions as given in a recent number of the *London Weekly Review*: "Ruth is a lyric; Jonah is a fiction woven round an historical name; the Song of Solomon comes down to us in such a corrupted state that nothing decided can be said about it; Isaiah did not write a great part of the book that goes by his name; the Books of Chronicles are spoken of as poor literary performances; the Prophet Amos is complimented as writing on a refined style wonderful in a herdsmen; as for the books of Esther and Daniel, they are certainly not what they have been popularly thought to be. All these sweeping judgments, with more of a like kind, unsupported by a particle of solid proof, are given forth with the confidence of a man inspired to proclaim them to the world."

It is gratifying to know that the Free church of Scotland does not sympathize with Prof. Smith. But this denominational dissent will avail nothing until the Aberdeen professor is removed from the chair which he now holds and in which his sentiments are being taught to the rising generation of the Scottish ministry. At present he is teaching under the authority of the Free church and the church is responsible for his teachings so long as he is retained in office.

E. T. W.

CAN A DISORDERLY CHURCH
PARTAKE OF THE COM-
MUNION?

Bro. Winkler: I should be glad to have your answer to the above query, with all the light on the subject that will make it clear. It is customary for a church to withhold the elements from a member against whom charges are pending. If this course is justified by Scripture precepts, ought not a minister to refuse to administer the ordinance to a church which persistently fails to deal with a member who is notoriously guilty of immorality, and against whom the pastor has advised action to be taken but no head given to the advice? Does not Paul in 1st Cor. xi. teach that a disorderly church could not take the Lord's Supper? I will be glad to hear from you, as I am in doubt about it.

GEO. E. BREWER,
Dudleyville, July 13th, 1880.

REPLY.

Absence from home has prevented us from giving earlier attention to this query. Propriety would dictate that a member under charges, and whose relation to the church is yet to be determined, should not appear at the Communion Table; but we know of no Scriptural precept upon the subject: the case is one to be decided by general principles. As to the relations between the minister and his church, he ought to preach the Word to his people, and to insist upon their maintenance of Gospel Discipline; but, if they decline to receive his instructions, his resort is not the refusal of any part of the pastoral work, but the resignation of the pastorate itself. While he remains their pastor, he ought to administer the Lord's Supper. In our judgment, the chapter referred to by our correspondent does not prove that a church, at fault in its discipline, should not observe the Lord's Supper, but that the ordinance should be observed even in such a case, but not in the drunken and riotous manner in which the heathen celebrated the festivals of their gods. The Corinthians, although in great disorder, were required to "come together to eat," and instructions were given them as to the manner in which this was to be done. The Apostle insisted: "You must celebrate the Supper of the Lord, and you must observe it decently and in order." And yet he did not less earnestly insist upon the principle emphasized by our correspondent: "You must keep the church pure." Patient and prayerful labor, in such a case, will be apt to accomplish more than a griefed, weary and despondent pastor ventures to hope for.

E. T. W.

QUERY.

Dear Bro. Winkler: I ask for information: What must a church do with a member, or members, holding letters of dismission over two years, in reach of the church from which they drew them? Must we exclude them, or are they already excluded?

REPLY.

A member with a letter of dismission remains a member of the church that gave it, until he puts the letter into another church. The letter is simply a permission for him to change his membership. If the permission is not acted upon, the letter is a nullity, and whatever the church see proper to do in the case, they have a right to do. A letter of dis-

mission by no means puts its receiver into a condition in which he ceases to be amenable to church discipline. Should it not be used in a reasonable time the church has a right to demand its return, and, we think, should do so.

In order to remove any misunderstanding upon the subject, a letter of dismission ought to be limited, like a license to preach,--say to six months, after which it should be null and void. A license to preach affords a candidate for the ministry an opportunity to test his gifts; if, after a reasonable time, he is not called to ordination, this circumstance shows that he has been tried and found wanting. A perpetual license to preach is an anomaly. So is a perpetual letter of dismission. It is asked for because the applicant desires to change his membership. If the letter is not used, this fact shows either that the member does not wish to join any other church, or cannot get into any other. In the first case, the letter, if not limited in time, as every such letter ought to be, should be reclaimed by the church granting it. In the second case, the matter ought to be investigated: either the reputation of the isolated member should be vindicated, or else, the reputation of the church who retain in their fellowship a member whom no sister church is willing to receive. Floating Baptists holding indefinite letters of dismission, and holding themselves absolved from all the duties of church membership, while claiming all the privileges thereof, are a nuisance that ought to be abated.

E. T. W.

MINISTERIAL EDUCATION.

Some time since in conversation with an elderly deacon, who used to have money and was liberal with it, he said to us, "My mind has undergone a change on the importance of ministerial education. If I had money to give I would bestow it more largely on that cause than any other. I believe that it will pay better than any religious interest that we can foster." A few years back a liberal married man asked us if we knew of any worthy young man who wanted to be educated for the ministry? We understood him to mean that he was willing to educate one. And strange to say, we did not at that time know of one in reach. Now we know of several. Have we not some brethren and sisters, who are in condition to each undertake the education of a worthy young preacher? Could you do a better thing with money?

R.

LET THEM PAY IT BACK.

Many wise men doubt the propriety of gratuitous education. In educating young ministers it is insisted that it is best to take their notes of promise to return the money without interest at their convenience. Most of the worthy young brethren would prefer this. It maintains their manhood. They would feel that it is not a gratuity but a loan. We have seen young ministers embarrassed with the feeling that they belonged to somebody.

One who is worthy of the high calling would strive to return the funds. It would keep some of them from marrying too soon, a thing which they are forward to do. If one should not become able to refund the money there would be no harm done.

An association or church working on this plan would, in a few years, create a handsome fund for this object. A young minister who would be unwilling to enter into such a plan would better be let alone.

R.

BAPTISM IN FIRE.

A brother asks us what is meant by the New Testament allusions to a baptism in fire. We have understood it to mean the final punishment of the wicked in eternal burnings. The passage, "He shall baptize you with the Holy Ghost and with fire," we understand to mean, "He shall baptize those of you who receive the truth, in the Holy Ghost; and those of you who reject it, in fire;" as in the passage, "Every tree which bringeth not forth good fruit, shall be cut down and cast into the fire." This we regard as a baptism in fire. Hence we do not like to hear the prayer, "baptize us with the Holy Ghost and with fire." With our view of the subject we should object to the latter part of that prayer. We are aware that it is replied to this, that at Pentecost it is said of the spirit's operation that it "sat upon each of them with cloven tongues like as of fire," and that the above language of John should be understood in this prophetic of this; and we do not deny the plausibility of this view with one who denies immersion; but baptism is not a lambent flame, but as Dean Stanley puts it, "it is a plunge." Besides the cloven tongues at Pentecost were miraculous, and we cannot expect a miracle and should not pray for one.

R.

How can we look with confidence to a heaven above, when we do so little to make a heaven below.

CROSS SPIRIT.

We were so unfortunate as to criticize a beautiful sermon delivered by Dr. Montgomery at Memphis, at the dedication of certain so-called "Church Home" in that city. We are sorry that we characterized it as a seeming attempt to walk with crossed legs, for as resented in putting the Doctor in the still more awkward shape of exhibiting a cross spirit. He says is not true that the speech was made at a union meeting, yet it was a dedication of a "Home" built by Christian women of various sects. Now be it understood that the *meeting* was not what we complained of--we expressly said so; we objected to the contemptuous flings which the speaker made atodoxy. And he is about as unsuccessful in trying to show that he did not fling at orthodoxy, as he is in attempting to make it appear that it was a union meeting. It is pleasing to us to learn that Dr. Graves is not a editor who endorsed this speech. We should never have thought it with a criticism but for the apprehension that the endorsement was his which seemed to us an unacceptably strange freak. We knew well little of Dr. Montgomery's faith and feared less. As he complains that his language was not quoted by us, we may ask why he does not himself quote it in his defense? And as he comes forth to say a word for Bro. Graves, we may suggest that if he knew anything about the relations of the editors of a paper, he would know that where there is no initial or other mark to distinguish the writer, the editor is supposed to be responsible, or all are alike responsible. The latter's closing reference shows that our notice hit the mark unmistakably. It may do sometimes to point a bad spirit with a Scripture quotation, but in doing it a writer should not forget the common civilities.

EVANGELISTS.

Some of our most valued brethren have had some apprehension that a system of State Missions which sends preachers among churches, has a tendency to underrate the pastorate, and that the one must necessarily interfere with and contravene the other; that we must stick to the one system or the other; that we must rely on the pastorate entirely or abandon it altogether, and establish instead a system of itineracy. We dissent from this established office and relation in the New Testament, founded in infinite wisdom and characterized by a simplicity which seems easy of comprehension. The pastor is the bishop of his church, with all the authority requisite to oversee the flock, and with a position competent for all the ministerial wants of the flock. But most pastors will concede that the assistance of a visiting minister, who may spend only a day or two with his people, may be of great value, provided the visitor comes in the spirit of his Master. If it be said that the church and pastor would prefer to make their own selection of visitors, we say, very well, let them do it, and still insist that the sojourn and preaching of one appointed by some Missionary Board, and one whose business it is to urge the claims of religion as relating to our various denominational enterprises, cannot injure but surely will benefit any church nor can we see how it can hinder the work of the pastor or disturb his relations.

It is not true that the work and position of the evangelist is clearly set forth in the divine word? We know that it may be replied, that the evangelist is to go to the destitute, not to the churches who have pastors, but to the regions where churches and pastors do not exist. But it seems to us that most of the preaching mentioned in the New Testament was done by men who went from place to place continuously, and they did not neglect to visit the churches. Granted that most of their work was performed among the destitute, still they stopped with the churches; and pastor and people were edified. We believe that the Baptist position, yes, the New Testament system, is one which successfully provides for the working in harmony of both the pastoral and evangelistic agencies with the same people. It appears on the face of the New Testament that the pastoral relation is permanent, while the evangelistic may or may not exist as occasions may indicate the want. Evangelists went forth to do a special work, having no other authority than to announce their mission and discharge its duties whatever they might be, but never such duties as interfere with pastoral relations. Now we think that almost any of our pastors will admit that there are some special interests which need the attention of somebody among our churches. We speak in profoundest sympathy with every pastor, when we assume that the pastors may find themselves very greatly aided by an occasional visit from such brethren as are usually sent out by any missionary Board that is attempting to do any work among Alabama Baptists.

Besides the visits of the evangelists to the churches have been necessary to secure co-operation and support. It is useless for any of us to deny this fact or to shrink from it. There is no missionary Board that would not much prefer to work alone with the destitute if they could, and their work among churches is provisional--it is an attempt to bring about that state of things, which will eventually secure such support as will enable them to go more constantly to the waste places. We do not speak as a member of the State Board, but from our place as an editor, that this work cannot be carried on successfully without the co-operation of the churches and pastors, and in order to this it will still be necessary for the missionaries to go before the churches, unless the pastors will throw themselves into its support with energy and determination. A pastoral movement all along the line, with system and courage, will accomplish the desired end. Shall we have it? We have no end to serve other than the glory of our blessed Lord, before whose bar soon we shall all stand. We all belong to him. Let us have unity and action. Let not trivial differences about plans hinder the great work. Nay, for Christ's sake and in the love of his cause, we believe there is unity among us.

FIELD NOTES.

Rev. S. A. Goodwin has had a protracted meeting at Sardis church.

The Baptists at Cusseta, Chambers county, have had a protracted meeting.

The Baptist church at Good Hope, Elmore county, has had a good meeting.

Bro. Crompton's church at Greenville has granted him a month's vacation.

Rev. J. P. Shaffer, of Roanoke, has been doing evangelic work in Bro. Davis's field.

A new postoffice in Talladega county has been named Renfro, in honor of Dr. J. J. D. Renfro.

Deep Creek church, Marengo county, has a good church bell, presented by parties in Mobile.--*Pastor.*

The ladies of La Fayette have had the interior of their house of worship renovated, repainted and very much improved.

Elders B. F. Giles and J. E. McCord will hold a protracted meeting, including the fourth Sunday in this month.--*M. McGee, Callierville.*

The ALA. BAPTIST is a welcome weekly visitor, full of information and valuable matter. I'll take it as long as I have a copper.--*J. W. Stewart, Arkadelphia.*

Are promised this week. The manuscript has been in the printer's hands since the day after adjournment. Provoking delay.--*B. B. D., Eufaula, Ala., Aug. 16th.*

Rev. J. S. Paullin, of the Eufaula Association, has preached four missionary sermons since the Convention, one to each of his churches. Who has equaled it?--*A., Eufaula, Ala., Aug. 16th.*

The cheerful givers in the church are the most sunny people on earth. They are full of light and they scatter it. There is room for the admission of more into this goodly company.--*Western Recorder.*

Bro. J. A. Wright, of Kentucky, Talladega county, writes to say, that the Boiling Spring Association will meet Sept. 24th, instead of Oct. 23rd. He hopes that as many brethren as can do so will attend the meeting.

I send you fifty cents for my paper and will send balance in October. If I should fail to receive my paper, I would feel that I had lost a grand Gospel privilege. I would not be without it for anything.--*F. A. Mercer, Butler county.*

In speaking of our Convention at Greenville, the Louisiana Baptist Messenger says: That feature of the work that pleased us, was the step taken, looking to the support of superannuated ministers and their families, a step we hope to see Louisiana take at its next Convention.

The district meeting of Liberty Association will meet at Mount Rose church, Clarke county, Miss., on Friday before the fifth Sunday in August. We would be glad to have with us the brethren from the southern portion of the Association. Come, brethren.--*S. O. Y. Ray, Pushmataha, Ala., Aug. 12.*

We know a preacher who has never, we think, spoken a kind word concerning this paper, except when he wished us to aid him in securing a new field of labor or to make some new field of labor concerning him.--*Religious Herald.* That man was living in Alabama not long ago. When did he move to Virginia?

It is because we as pastors do not more earnestly seek to develop the grace of giving, that our churches give so little.--*James Nelson, in Religious Herald.* A goodly number of Alabama pastors have pledged themselves to make an effort to develop the grace of giving among the people of their churches.

Some of you that say you are too poor to take the *Religious Herald* can spend four or five dollars for political papers.--*Rev. R. H. Griffith, D. D., in Religious Herald.* We have men in Alabama claiming to be Baptists who spend double that amount for political papers, but cannot afford to take a religious paper.

It is a fact that the average Methodist farmer is readier to abate his contributions to the support of the gospel when the crops threaten to be poorer than he expected to be, than to increase them when they promise to be better than his expectations.--*Christian Advocate.* Is that the case with the average Baptist farmer?

There are many old Alabamians here who are well pleased with your paper. I hope to get you some subscribers this fall. Bro. Redden Andrews, Jr., is our much loved pastor. He is a nephew of your Burnsville Andrews.--*I. Free Hardy, Calveet, Texas.*

Rev. Lewis M. Stone, formerly principal of the Gainesville Female school, has removed to Shuqualak, Miss., where his correspondents are requested to address him. He goes to take charge of a female school at that place. Our hearty good wishes go with him.

We have only space this week to invite the favorable attention of our readers to the advertisement of the South Alabama Female Institute. We hope to give a more extended notice in a future issue. In the mean time, we advise those who are interested to examine the claims of this school before making up their minds as to what institution they will patronize.

Now is the time for the pastors throughout the State to stir up the young men in the congregation on the subject of education. Speak to them about it, put a catalogue of the college in their hands, and you may arouse thoughts and desires that may result in a first-class Baptist lawyer, or Baptist statesman, or in any event in an intelligent, earnest, Christian worker.--*Baptist Record.* That paragraph is as good for Alabama pastors as for those in Mississippi.

I am just home from a meeting at Catawba Springs, four miles above Pollard. The Lord was with us; we had a good time, 24 joined the church. The prospect is good at that place. Two Bro. Rays and Bro. Wood, the blind preacher, were there. I am going to start this evening to hold a protracted meeting on Yellow River, in Santa Rosa county, Fla. I think I will get some new subscribers; I want them to read the paper in that country.--*J. L. Byars, Bluff Springs, Fla., Aug. 12.*

Would you enlist the sympathies of your children in the great interests of the Baptist denomination in South Carolina, and further the cause of the Redeemer's kingdom, you must get them to read the *Baptist Courier*, which a one gives the information needed. If you would have them earnest, active and intelligent Baptists, you must give this paper to them.--*Rev. J. S. Murray at Saluda Association, S. C. Substitute Alabama for South Carolina and ALA. BAPTIST for Baptist Courier, and that paragraph will be well worth the serious consideration of our Alabama brethren.*

Rev. Willis Burns writes us, from Stonewall, Chickasaw Nation, I. T., Aug. 9th. "Yesterday I officiated at the funeral of one of our little Sunday-school children, who died very suddenly the day previous. Last night three grown people arose for prayers. We are praying and looking for better times spiritually. Pray for us. Crops are good. Health is generally good. members to the churches, and for will come off Wednesday next. The contest for governor is between a drunkard and gambler and a Methodist preacher."

I am sending the ALA. BAPTIST to twenty-three families, out of twenty-eight, belonging to the Zion Baptist church, in south Sumter. There are over 100 members belonging to the church, with two Sabbath-schools numbering about 20 regular pupils. I have also succeeded in dividing the membership into various committees, thereby getting the entire membership, males and females, engaged in some department of church work. The committees are, 1st. Foreign and Indian Missions; 2nd. State Missions; 3rd. On financial necessities of the church; 4th. Church discipline; 5th. Religious exercises; 6th. Religious and Ministerial Education; 7th. Pastor's salary and necessities; 8th. Sabbath-schools; 9th. Memorial exercises.--*J. K. Ryan, Yantley Creek.*

As it has been some time since the readers of the ALA. BAPTIST have seen anything from the church at Pushmataha, I have decided to write in regard to a meeting of days held with our church a short time since. We began Saturday before the first Sunday in this month, and continued until the following Friday evening. We were assisted by Eld. C. M. Gordon, of Meridian, Miss., and Eld. S. O. Y. Ray, of this place, also by Eld. F. A. Freeman. This was Eld. Gordon's first time with us, and he went away with the love of every one who heard him. He preached eight able and searching sermons for us. Bro. G. is one of Mississippi's ablest preachers. Brethren Ray and Freeman rendered efficient service, and they are highly esteemed in this part of Alabama for their labors of love. The church was greatly revived. Much interest was manifested by the unconverted, but no accessions to the church. We feel that the seed has not been sown in vain, but that the harvest will be gathered by and by.--*J. D. Cook, Pushmataha, Aug. 12.*

Rev. J. M. Phillips.

Whereas, Rev. J. M. Phillips, our former pastor, has accepted a call from the church at Tuscaloosa, and will leave us for his new field of labor in a few days, and we, feeling that it is proper that we should give an expression of our high regard for him as a faithful minister of the Gospel of our Lord Jesus Christ; therefore

Resolved, That during the four years that Bro. Phillips has been the pastor of this church, we have always found him a most able, faithful and devoted laborer in the cause of his Master; and we recommend him to the brethren of his new charge as being in every respect worthy of their utmost confidence and esteem; and we bespeak for him that generous trust, co-operation and support to which he is eminently entitled by reason of his self-sacrificing piety and zeal in the cause.

J. B. MERRIAM,
G. W. DRAKE,
E. M. DODSON,
Committee.

Chattanooga, Tenn., June 9th.

From Tuskegee.

A good example--Some weeks ago Mrs. Ellington, a member of our church, gave \$500 to each of the three churches in our town. The ladies of our church had a small fund on hand for building a parsonage; with the addition of Mrs. E.'s donation they hope to secure at an early day the much needed home for their pastor.

The Methodist church appropriates Mrs. E.'s gift to the same object, for they too were without a parsonage. Have not learned what use the Presbyterians will make of their \$500.

Rev. Henry W. Battle, pastor of our church in Columbus, Miss., is here visiting his mother, who has been quite sick.

Held a series of meetings with our Cusseta church, from 6th to 13th of this month. Results: prayer meeting, Sunday-school, and missionary effort, all much strengthened and increased. Rev. J. P. Shaffer was with us two days, and did good work in his own good way. Cusseta church is in Chambers county, and belongs to East Liberty Association.

Aug. 16. Z. D. ROY.

Sunday-school Convention in Union Association.

The twelfth annual session of the Sunday-school Convention of the Union Baptist Association was held with the church at Enon, ten miles south-west of Carrollton, Pickens Co., Ala., Friday, Saturday and Sabbath, July 16th, 17th, and 18th, 1880. The introductory sermon was preached Friday, 11 a. m., by Elder J. G. Thornton. Twenty-two Sabbath-schools and two churches were represented. The Convention was organized by the re-election of Elder S. Hildreth, President, and Wm. G. Robertson, Secretary and Treasurer.

Query No. 1. What are the best means to induce parents to take more interest in the Sabbath-school work? was discussed at considerable length, but considering the interest manifested in the discussion, and the importance of the subject, the discussion was suspended, and the query referred to the next session of the Convention.

The annual missionary sermon was delivered Saturday, 11 a. m., by Elder S. Hildreth. A collection was taken up, amounting to \$13.00 cash and \$6.95 pledges, for the prosecution of benevolent work in our bounds.

Query No. 2. Are Sabbath-schools a necessity? was taken up, and it was decided that, so far as we are concerned, the day is past for the discussion of such a subject. The query was laid on the table.

Query No. 3. Is it right to give other than religious instruction in Sabbath-schools? After a warm discussion of the subject, for and against, the following answer was adopted: It is right so far as it is necessary in explanation of many other things that cannot be explained.

The essay by Bro. J. P. Barnett--The qualifications and duties of a Sabbath-school Superintendent--was read and adopted.

Bro. W. S. Coleman was granted permission to deliver his essay orally.--What are the best means of promoting a more general interest in the Sabbath-school work? The Convention was greatly edified in the discussion of the subject.

The committee on documents gave an encouraging report of the condition of the Convention. There has been a large increase, fifty per cent, within the past year. The committee on nominations reported: Next introductory sermon by Elder Jos. P. Lee; alternate, Elder J. L. Ray; missionary sermon by Elder John H. Curry; alternate, Elder J. C. Foster.

The following queries were adopted for discussion at the next session: 1st. It is an indispensable duty of a church member to attend Sabbath-schools? 2nd. For what is a believer crowned? 3rd. Ought Sabbath-schools to have visiting committees? Essays: 1st. The power and influence of family prayer, by Clarke Kichey; 2nd. Sabbath-schools, by John H. Stinson; 3rd. The benefits received by churches from Sabbath-schools, by W. G. Robertson.

The superintendent of benevolent work reported, that he had received from various sources \$36.35; and that he had expended \$35.45, in supplying destitute schools with books and *Kind Words*; that this is the mainspring of the great interest and prosperity in the glorious Sabbath-school work, and recommended a vigorous prosecution of the work in the future; which was unanimously adopted. About fifty-five dollars, thirty-three cash, and balance pledges, was raised to carry on the Sunday-school work in our bounds.

The Bible is our recognized and never failing light, and in addition thereto *Kind Words* was heartily recommended, and also such other good religious literature as any individual school may decide to adopt.

The next session of the Convention will be held with the church at Forest, commencing Friday before the third Sabbath in July, 1881.

Resolved, That we are glad and rejoice, and feel greatly encouraged, because of the increased prosperity in the Sabbath-school work, and humbly return thanks to our Heavenly Father for all his benefits, and invoke Divine aid in the future work of the Convention.

More unanimity and harmony never characterized the deliberations of any body than were manifested during the entire session of the Convention. All felt that it was good to be there. After singing and extending the parting hand, and prayer, the Convention adjourned. Thus closed the grandest session of the Convention.

S. HILDRETH, Pres.
W. G. ROBERTSON, Sec'y.

That Address of the State Board.

I have just received it. Am pleased with it. Hope it will be scattered all over the State and read and acted upon by every association and by all the churches. If so what a grand forward movement the Baptists of Alabama can make. It is by each member, each pastor, each church, every association doing its part that the work is to go forward. We have no longer a few rich brethren upon whom we can rely. It is by the small contributions of the many, these many little that make the grand aggregate. But what I especially started to say is this. While I was reading the address, I thought, now that committee ought to have told us just how much each association must give in order to make up this \$14,000.00 so we could have a vote to work to. And, lo and behold, we have it. I got to the end of the address, there it was, the whole made out and distributed among the associations of the entire State. That is right, our task is laid out. We know what our brethren expect of us. Now who of us will do it? I at once looked to see the pro rata of the Eufaula Association and I find it \$1,000.45 and I find that our association is put down fourth on the list and Bethel association is put down just the same amount. Well I suppose the apportionment is right, fair and equitable. I know our Secretary is a laborious, painstaking man and is thoroughly posted on our denominational strength, and I just take it for granted he has not given any of us a task above what we are able to do, and from what I know of the brethren and churches composing the Eufaula Association I think Bro. Bailey may rely upon our "one thousand and ten." Yes, and the nickel too. Now what the associations ought to do is to divide out their respective amount, among their churches so that each church will know what it has to do. Bro. Bailey and brethren of the committee, I want to thank you for this good work. For one I think you have made a forward move and in the right direction. And your work too was laborious. It is no easy task to distribute this work--these seventeen thousand dollars--even among the thirty-five associations of Alabama. May each one do its part and may you be rewarded by every association being represented next year at Troy and by each one bringing up the amount assigned as its pro rata share in this great work. Let us bring all our tithes into his storehouse and prove our Heavenly Father, and He will not fail to pour out upon a blessing abundant and glorious.

Truly and fraternally,

W. N. REEVES.

Treasure for the Soul.

What can be of more important consideration than that which relates to the future condition of man? The *Baptist* has no doubt, as any faithful man will acknowledge, that the power is that in man which will not let him be contented in living alone for the goods and enjoyment of this world? What means the warfare which is continually going on in him, which prevents his calm and peaceful rest? Why this something, in our face which is perpetually accusing them and making them feel that they are criminals before some great royal law? What creates the secret inquiry, "How should man be just without God?" and "wherewith shall I come before the Lord and bow myself before the high God?" Why does man feel the necessity of approaching unto God and at the same time realize such a sense of unfitness as to cause him to inquire, "Will the Lord be pleased with thousands of rams

Sunday-school Institute.

The Sunday-school Institute of Canaan Association will meet at Sulphur Springs church, at 10 a. m., on Saturday September 11th, 1880.

Subject for Saturday forenoon: Requisites to Christian usefulness. R. Y. Robinson, Robt. Hilliard, Davis, Carlisle and Elder E. B. Waldrop.

Afternoon: Does the Sunday-school work impose responsibilities on any one? It so on whom? O. J. Waldrop, E. J. Wood, R. E. Huey, and Elder J. H. Hendon.

Sunday forenoon: Recitation of the lesson, Trial of Abraham's Faith, Gen. 22: 1-14, and discussion of the topics of the lesson.

Afternoon: What has been accomplished by Sunday-schools? J. Martin, R. K. Vann, J. T. Hood, and R. H. Sterrett.

Committee on singing: Robt. Tims, Van. Huey and A. J. Nunneley.

As the committee will be expected to make a report to the association and will have to depend on information from the churches, it is very important that every church send full statistics to this meeting.

T. V. B. Moore, Ch. of Com.

Aug. 13th, 1880.

A Few Items.

Dear Baptist: Just after the Convention, the writer visited Garland to assist Bro. J. E. Bell in a meeting. I was warmly received by the good brethren, and I preached for them for four days. They seemed to be very much strengthened and comforted.

Rain and politics interfered very much with success. This is a fine field, and much good work is to be done there, when opportunity offers. But few of them take the paper; they say they will.

NEW REZEKER.

I went over to the above named church, and spent four days, and baptized for Bro. Thomason, the unordained pastor, four persons I wish I could give all the particulars of this church and meeting, they would certainly interest your readers: Bro. Thomason has done a good work here. Bro. Kilpatrick, a deacon, recently gone there from Greenville, has performed a work there worthy the emulation of all deacons. He has procured several subscribers for the ALA. BAPTIST, and they did not know it was in existence before.

MACEDONIA.

This church is near Ft. Deposit. It has just closed a good meeting, conducted by Bro. Avant, aided by Bro. Cheatum and Bro. Goldsmith. They had a warm meeting. I called by and they worked up a large congregation in a few hours, and wanted me to continue with them. They are a good people. Some accessions by baptism.

B. H. CRUMPTON.

Letter From Midway.

Dear Baptist: Just before I started to the Convention at Greenville, Miss Mollie Jordan presented me a purse from the ladies of my congregation at this place to defray my expenses to the Convention and back. Such thoughtful kindness does cheer the heart of a pastor, oh, so much!

I left the Convention Saturday at 5 o'clock a. m., and began a series of meetings here at 11 o'clock a. m., which continued till last Tuesday night I never began a meeting under more unfavorable circumstances nor conducted one more blessed in its results.

The political excitement was high—terrible. First class citizens were divided in opinion and sympathies, and alienations were multiplying daily. Some good brethren thought it useless to try to have a meeting under such circumstances. A gracious God came to our help in might and blessing, and all opposition paled before us. I believe that every member who attended regularly, was richly blessed—indeed, Christians of other denominations rejoiced with us under the sweet influences of the Holy Spirit. Thirteen were received by experience, and there are about thirty inquirers whom we hope to see converted to the Lord ere long. Old citizens say that they never have seen so strong a religious influence in Midway, and yet it was one of the calmest meetings—absolutely free from what is generally known as animal excitement.

Dr. Goodwin, of Union Springs, preached us about 8 sermons during the meeting, which were highly appreciated. He is a man of fine pulpit power, and is quite companionable. He is ever welcomed with joy to Midway by pastor and people. Bro. Jas. Stratton, Paulin, of Clayton, a former beloved pastor of Midway, gave us three sermons in passing to and from his appointment at Enon, but other engagements pressed him away from us too soon.

To-night we had prayer-meeting, and three of the new converts led in prayer.

Our Sunday-school is doing well under the superintendence of our beloved brother C. W. Martin.

Our church here began the first of this year to take up monthly collections, devoting the first quarter to church expenses, the second to State Missions, the third to Home Missions and the fourth to Foreign Missions. The plan works well with us.

W. S. ROGERS.

When we consider what education is, we shall see that the truths of Scripture are essential to it. A wise and experienced man, himself a leading educator, says: "Education is the nurture and development of the whole man for his proper end." Now, if man's proper end is a moral one, then that book which both shows what true morality is, and how to reach it, cannot be rightly pushed aside by any one who claims to be an educator. He must accept it, and be guided by its teachings in his most responsible work, or that work will be

LITERARY NOTICES.

CHURCH'S MUSICAL VISITOR, Cincinnati, Ohio.

A good and various supply of music is given in each number of this sterling monthly.

FORD'S REPOSITORY for August, S. H. Ford, St. Louis, Mo.

An excellent number, well supplied with instructive and suggestive articles.

BAPTIST FAMILY MAGAZINE, April, J. Eugene Reed, 434 Chestnut St., Phila. St. A. Y.

This is a well conducted illustrated monthly Magazine. It will prove acceptable to the household; and it is remarkably cheap.

THE FIRST CENTURY OF THE First Baptist church of Richmond, Va. A handsome volume of 350 pages, large clear type, on rich cream tinted paper, elegantly bound, Frontispiece, a heliotype print of the church edifice. Price \$2.50. Ready Oct. 1st, 1880.

A limited edition only will be printed. Subscribers now and hereafter, Carlton McCarly, Publisher, 819 Broad Street, Richmond, Va.

PREACHER AND HOMILETIC MONTHLY for August, Subscription \$2.50 per year; single number, 25 cents. L. K. F. & Co., 10 and 12 Dey Street, New York.

Some of the sermons are, Cosmogony of Moses, by Rev. T. W. Coit; Religion and Politics, by Canon Farrar; The Unknown God, by Joseph Parker, D. D.; The Christian Reconstruction of Utah, by Rev. R. G. McNeely; The Sabbath-school a Defense of Christianity and the Republic; Religious Education the Safeguard of Civil Liberty, by J. P. Newman, D. D.

EDINBURGH REVIEW for July, Leonard Scott Publishing Co., 41 Barclay Street, New York, \$4.00 a year.

The Edinburgh Review is a sketch of the movement of thought in the seventeenth century which led to such great scientific results. Dr. Lindsay's recently published book, Mind in the Lower Animals in Health and Disease, is the subject of a valuable article. Naval Power in the Pacific is an account of Russian strongholds on the Pacific coast. Other articles are Memoirs of the Prince Consort; Sabians and Christians of St. John, who they are and what their religion is; Landlords, Tenants, and Laborers; Memoirs of Madame de Remusat; Hodgkin's Invaders of Italy; Bright's Edition of Pape's Diary; The Divorce of Katharine of Aragon, and The New Parliament in Session.

BLACKWOOD'S MAGAZINE for July, Leonard Scott Publishing Co., 41 Barclay Street, New York.

Dr. Wrotte's School, Part III. Beattie. A Lay Confessional, Country Life in Portugal. The Lewis and Clark Expedition. The Life in Queensland, Part VIII. Wellington and Reform: The Financial Situation in India.

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

Lord Collingwood said to a young friend, "You must establish a character before you are twenty-five that will serve you all your life." Hence the peril of evil habits. Character is only as strong as the weakest part. A Russian writer says, "Habits are a necklace of pearls; untie the knot and the whole untreads."

ALABAMA NEWS.

Several cases of albinism are reported in Marion.

The cotton crop in Shelby county is very promising.

A Union Springs negro has six fingers on each hand.

The cotton crop in the northern counties of Alabama is very promising.

The county tax of Butler county has been reduced to 30cts on the \$100.

The boll worm is damaging the crops in the low lands of Perry county.

The boll worm is damaging the crops in the low lands of Perry county.

Mr. Calcutt, of Wetumpka, has a well of genuine alum water on his lot.

Cotton worms have appeared in great numbers on several farms in the vicinity of Gainesville.

The total State and county tax rate for the present year will be \$1.05 on the \$100 in Bullock county.

Mr. Gunn, of Chambers county, recently killed an eagle which measured four feet six inches from tip to tip.

Mr. John D. Blue, of Union Springs, was thrown from his buggy and kicked to death by his horse, last week.

It cost Dallas county \$10,000 for professional fees in compromising the endorsed bonds of the New Orleans and Selma railroad.

The population of Bullock county in 1870 was 24,694 and the recent census gives it 27,119 inhabitants, showing an increase of 3,425.

In Conecuh county a lady 71 years of age, residing on Simmon's creek, has had more cotton this year than her sons, all young and vigorous.

The Shelby county Sunday-school Convention will convene at Columbiana, on Friday before the 1st Sabbath in September, and continue three days.

At Elletts last week, Mr. Jack Duncan was stabbed to death by Mr. Thomas Allen. Mr. Duncan under the influence of whiskey, made the attack which resulted in his death.

Thos. L. Morrow, a former citizen of Shelby county, who had been convicted and sentenced to the penitentiary for the killing of a man, was released from the penitentiary in Mississippi, in that State, a year or two ago, has been pardoned.

At Thomville, in West Alabama, recently, the family of Eld. W. F. Pond, were poisoned by coffee heated in a vessel in which the leaves of the Jamestown weed had been sealed. The poison affected their eyesight and produced temporary blindness. All have recovered.

Recently in Jefferson county, Eli Vines and his nephew Jesse Vines, living near Madison, shot turkey-hunting, when Jesse, who was ahead of Eli, calling up a gang of turkeys near by, was taken for one of them and shot through the head with a rifle ball, killing him instantly.

The farmers on Mulberry River, in Blount and Walker counties, are highly pleased with their fine prospects for a good crop. They think the crops have been raised here for years. Cotton is better than it has ever been known at this time of the year, and corn is as good as the land can make it.—J. W. Stewart, Arden, Ala.

An attempt was made to assassinate Mr. John Outlaw, Friday night, the 90th ult. While passing near Barnett's mill, about one mile from Parrishville, a negro man standing in the mill shot him, seven bullets, or more, taking effect in his breast, stomach and thigh. He wounds though very serious, are not considered necessarily fatal.

The Troy Enquirer says that Mrs. Sarah Herring, who died July 4th, 1880, at the old Herring homestead, (which was then in Pike) now occupied by Mr. Benj. Still, in Bullock county, she was, for fifty-two days previous to her death, in the hands of a doctor who took an idea that it was sinful to eat and drink, and for the fifty-two days she successfully resisted every effort to get her to speak, eat or drink.

Again the ruthless hand of death has visited the quiet little neighborhood of "The Hills," seven miles south of Linden in Marengo county, and taken from them our friend and Bro. D. B. Jackson. In his death the community has lost a most intelligent, influential member, the church of Christ (The Hills Baptist church) of one of its brightest lights, his family of a devoted husband and father. He died July 4th, 1880. He was born in Lexington, Kentucky, Feb. 2nd, 1817. His parents moved to Alabama during his infancy.

His history and early connection with the church is not known to the writer. He grew

Time and Place of Associational Meetings.

Alabama.—Steep Creek church, Lowndes county, 6 miles east of Hayneville, Friday, October 8th.

Big Bear Creek.—Friendship church, Saturday, October 9th.

Baldwin Springs.—Mt. Moriah church, 3 miles east of Delta, Clay county, Friday, September 24th.

Bethel.—Deep Creek church, near Hoboken, Marengo county, Friday, October 1st.

Bigbee.—Gainesville church, Sumter county, Friday, September 10th.

Bethlehem.—Clatsome church, Monroe county, Saturday, September 25th.

Cedar Bluff.—Cedar Bluff church, Cherokee county, Friday, August 13th.

Cedar Bluff.—Fl. Williams church, Fayetteville, Tallapoosa county, Thursday, September 16th.

Cherokee.—Union church, Etowah county, Friday, September 17th.

Centennial.—Fairview church, Bullock Co., Friday, September 24th.

Carey.—Providence church, Coosa county, Friday, October 8th.

Cahaba Valley.—Cedar Grove church, St. Clair county, Saturday, September 25th.

Canaan.—Pleasant Ridge church, Jefferson county, Friday, October 1st.

Central.—Alexander City church, Tallapoosa county, Friday, October 1st.

Cahaba.—Union church, 8 miles northwest of Greensboro, Hale Co., Friday, Oct. 15th.

Clear Creek.—Rock Creek church, Winston county, October 2nd.

Elm.—Elm church, Escambia county, Ala., Saturday, October 2nd.

Enclave.—Midway church, Bullock county, Friday, October 22nd.

Harmony.—West—Enon church, 3 miles east of Centerville, Bibb county, Saturday, October 9th.

Indian Creek.—New Providence church, Tennessee, Saturday, September 25th.

Judson.—Abbeville, Henry county, Friday, October 1st.

Liberty, North.—Kelly's Creek church, Lincoln county, Tenn., Friday, Sept. 17th.

Liberty, East.—La Fayette, Chambers Co., Friday, September 24th.

Liberty, West.—Ebenzer church, Lauderdale county, Miss., Saturday, October 2nd.

Muscle Shoals.—Pleasant Hill church, Morgan county, Friday, October 1st.

Mulberry.—Macedonia church, Chilton county, 5 miles east of Randolph, Saturday, September 25th.

St. Carmel.—Cedar Point church, Madison county, 7 miles from Vienna, Saturday, September 11th.

Newton.—Daleville church, Saturday, October 9th.

North River.—New Hope church, Tuscaloosa county, Saturday, September 25th.

New River.—Concord church, 15 miles south of Fayette C. H., Saturday, Oct. 7th.

Phoebe.—Bear Creek church, Wilcox county, Wednesday, September 12th.

Rock Mill.—New Hope church, Heard county, Ga., Saturday, October 2nd.

Salem.—Heppaball church, 4 miles south of Troy, Saturday, October 2nd.

Shady.—Bethesda church, Shelby county, Saturday, September 11th.

Sulphur Springs.—Good Hope church, 6 miles southwest of Hanceville, Friday, September 24th.

Talgrove.—Onelika church, Friday, October 15th.

Tallahatchie and Ten Islands.—Liberty church, 18 miles east of Jacksonville, S. R. & D. R., Saturday, October 2nd.

Tuscaloosa.—Bethany church, 14 miles west of Tuscaloosa, Friday, September 17th.

Tennessee River.—Mountain Home church, Dade county, Ga., Friday, September 24th.

Union.—Spring Hill church, Lamar Co., Saturday, September 4th.

Unity.—Bethesda church, Autauga Co., Saturday, October 2nd.

Warrior River.—White Plain church, Blount county, Friday, October 8th.

Yellow Creek.—Bethabara church, 12 miles southeast of Vernon, Lamar county, Friday, October 1st.

Zion.—Zion church, Saturday, Oct. 16th.

Tallapoosa River.—Sandy Creek.—Pea River.—Harmony, East.—Arbaucrook.—Rebels?—Colbert Shady?—Mount Pleasant?—

MARRIED.

At the residence of F. M. Watson, Snow Hill, Ala., by Rev. W. G. Curry, W. Scott Purdy and Miss Mary Lea Watson.

Mrs. M. McCauley.

Died, at her residence, near Marion, Perry county, Ala., June 25, 1880, Mrs. M. McCauley. She lacked only a few days of being 61 years old.

She was born in 1819, she joined the Sileam Baptist church, at Marion. She afterwards became a member of Mt. Eden church. She was a consistent member of Mrs. Hill church, near Marion, of which she continued a member until her death. She loved her church meetings better than she, and she found her greatest pleasure in attending upon the worship of God.

She leaves a sister, four daughters, one son, grand children, relatives and friends to mourn her death. She was a devoted mother, relative, friend and neighbor, and was a devoted Baptist. Her departure calls upon her relatives and friends to pass through the deep waters of affliction, but they mourn not at those who have no hope. She has gone home to await their coming. She will be sadly missed, not only by her relatives, but by the church and the community.

She fell asleep in the arms of Jesus without a struggle. God has taken her from our midst, and he does all things well. May he enable us to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A. K. KYNARD, Pastor.

OBITUARY.

Again the ruthless hand of death has visited the quiet little neighborhood of "The Hills," seven miles south of Linden in Marengo county, and taken from them our friend and Bro. D. B. Jackson. In his death the community has lost a most intelligent, influential member, the church of Christ (The Hills Baptist church) of one of its brightest lights, his family of a devoted husband and father. He died July 4th, 1880. He was born in Lexington, Kentucky, Feb. 2nd, 1817. His parents moved to Alabama during his infancy.

His history and early connection with the church is not known to the writer. He grew

Harrison Bros. Ready Mixed Paint.

Many years practical test has demonstrated that the paints manufactured by this company fully bear out what is claimed for them.

1st. They are the best and most durable paints made.

2nd. They are always ready for use and need no thinning.

3rd. They can be applied by the most inexperienced person with good results.

4th. They retain their original brilliancy of color for years.

5th. They are not affected by the atmosphere.

6th. They will not "peel," "crack," "chalk off" or "blister."

7th. They have a more even and glossy surface than any other known paint.

8th. They are the most economical of any paints used.

For sale by Cavethon & Coleman Drug-ists, Selma, Ala.

ADVERTISEMENTS.

South Alabama Female Institute, Greenville, Alabama.

THE EIGHTH ANNUAL SESSION of this institution will begin Monday, September 15, 1880, and end June 15, 1881.

Rates of Tuition for Term of Five Months: Primary Department, \$10.00; Collegiate Department, \$17.50; Music, \$2.50; Art, \$2.50.

Board can be obtained in private families at \$10.00 per month. Entire expense for board and tuition in the literary course, is only \$145.00 for the scholastic year.

A full and competent corps of teachers will be on hand. It is with pleasure we announce that Rev. B. H. CRUMPTON has again connected himself with the institution, as a member of the faculty. For further information, address: J. M. THIGPEN, President, or Rev. B. H. CRUMPTON, Counselor.

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MONDAY, Oct. 4th, 1880.

A full corps of efficient and faithful teachers will be in attendance, and every possible effort will be made to promote the comfort, health, and advancement of pupils.

BOARDING DEPARTMENT will continue under the same management which gave general satisfaction last session. Pupils boarding in the Institute are not exposed to inclement weather, lose no time on account of rainy days, are under the constant care of judicious teachers, and are subject to regulations which conduce to good health and habits of diligent study.

The entire expense for Board and Tuition in the regular literary course is

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per School Year. Music and Art at reasonable rates. The Trustees claim that the Judson is as cheap as any school, if all its comforts and advantages are taken into consideration. A close comparison is invited. Before deciding where you will educate your daughters, send for a catalogue that you may see what the Judson is, and the kind of work it proposes to do. Address:

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PRIMARY DEPARTMENT. Miss BELLE RICHARDSON, A. M., Principal.

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VANDERBILT UNIVERSITY, NASHVILLE, TENN., 1880-81. Cost of Grounds, Buildings, and apparatus, \$500,000. Endowment (at seven per cent.), \$1,000,000. Number of students, 1,000. Faculty, 100. Officers, 10.

The Academic, Biblical and Law Departments open September 1st. The Pharmaceutical, Medical and Dental Departments open October 1st. Fees (payable in advance)—in the Academic Department, \$65; Bible, \$10; in the Medical, \$100; Pharmaceutical, \$100; Dental, \$100. Tuition with furnished lodgings, from \$10 to \$15 a month.

Six Scholarships (each \$100) are annually awarded to successful undergraduates, at \$100 each, and

THE FAMILY CIRCLE.

Beyond.

Never a word is said
But it trembles in the air,
And the faint voice has sped
To vibrate every where.
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eye,
But like flashes of the sun
They gleam upon the cheek,
And up above the angel road
How we have helped the sinner's need.

Never a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears.
While the to-morrow stands and waits,
The silent notes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternally
And the here is ever there.
For the common deers of the common day
Are ringing bells in the far-away.

—Henry Burton, in *Sunday Magazine*.

A Daisy's Prophecy.

BY EDITH G. WILKINS.

"This year, next year, sometime, never."
From the daisy's golden heart
One by one a lower shawl
Plucked the snowy leaves apart.
"This year, next year, sometime, never."
And his voice grew soft and low,
As he passed and said, "Ah! daisy,
You will say this year I know."

Close beside him stood a maiden
Shy and sweet, with face so fair,
While the sunbeams danced and flickered
On her wayward golden hair.
Thus with small hands idly folded,
And her fair head drooping low,
Listening to the words he spoke,
Waited she her fate to know.

Two more leaves, "This year, next year."
So the last leaf fluttered down,
To the maiden's cheek the color
Came like roses newly blown.
"Next year, darling, 'tis the fortune
That the daisy tells for you."
Till he, sweetheart, do you love me?
Shall we make the fortune true?"

"Won't you tell me?" still he pleaded,
As his dark eyes searched her face,
And he read there for his answer
Love, death only could erase.
Ah! but daisies prove false prophets,
Death may break our fondest vow,
And we weep o'er fallen idols
When in dust we lay them low.

Next year came, but when the daisies
Blown again in light and shade,
Sunbeams cut their golden splendor
O'er a grave but newly made.
Ah! fair daisy, not a marriage,
But a death you then foretold,
For the maiden fair is sleeping,
Near the bloom of white and gold.

Woman as a Counsellor and Co-Worker.

But we are speaking of the great drift of facts in the history of the race, when we say that as a rule men owe not only their happiness but their success in life more to their wives than to themselves; that the wives devote specifically the credit of the larger share of their husbands' attainments and acquisitions, in the sphere of wealth, social position, official station, influence, reputation, diplomacy, science, philosophy and literature. Nor is there a lack in any one of these spheres of the heartiest rendering of such credit to their wives, by husbands of eminence in that sphere. Among modern statesmen, Lafayette, Guizot, Burke, Earl, Canning, William Von Humboldt, Lord Palmerston, and Lord Beaconsfield, have each and all told in glowing terms of their indebtedness to their wives for their highest successes; and their biographers have presented the proof that this credit was deserved. Of Madame Von Humboldt, it is said, that her rare powers of mind and heart won friends for her husband, and enabled him both to gain and to hold positions of eminence while "over Humboldt's influence from the first moment, during her life and beyond it, was irresistible; when she was dead, his days were devoted to her memory." Lady Palmerston became a politician in order to serve her husband's interests. "To place him in his proper position, to make people see him as she saw him, to bring lukewarm friends, currying rivals, or exasperated adversaries, within the genial atmosphere of his conversation, to tone down opposition and conciliate support—this was therefore the fixed purpose and master possession of her life." And while compassing all this, she was an immediate charge of her household, and of some of her husband's most important landed interests, overseeing both outlays and income, and examining and passing upon all accounts. In our own country the well known instances are numerous, of men elected to high office, or kept in it, by the direct efforts of their untiring and devoted wives; while the part which good wives have had in making other statesmen capable and worthy, and in guarding them from fatal blunders, or from discouragement under peculiar pressure, is admitted by these men themselves, in their free confidences concerning their personal affairs.

In the higher department of thought and scholarship, quite as often as in the realm of politics, men have owed and ascribed their success to the co-operation, as well as to the sympathy and affectionate interest of their wives in their life work. Sir James Mackintosh had a great deal more to say of his wife than that she was "the most faithful of wives, and a mother as tender as children ever had and as devoted as mothers could be." She was, to use her own words, "a woman who, by her tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. She gently reclaimed me from dissipation, propped my weak and irresolute nature, urged my indolence to all the exertion that has been useful and creditable to me, and was perpetually at hand to admonish my heedlessness or improvidence." Of the distinguished wife of Sir William Hamilton it is said by his biographer: "She contended wisely against a sort of energetic indolence which characterized him, and which, while he was always laboring, made him apt to put aside the task actually be-

fore him. Nor was lady Hamilton satisfied with merely spurring her husband to orderly work. She worked with and for him, preparing with her own hand all his copy for the press. "The number of pages in her handwriting, filled with abstruse metaphysical matter, original and quoted, bristling with propositional and syllogistic formulae, that are still preserved, is perfectly marvelous." John Stuart Mill's testimony to his wife says that she was "the inspirer and in part the author of all that is best in my writings;" and that "her great and loving heart, her noble soul, her clear, powerful, original and comprehensive intellect, made her the guide, and support, the instructor in wisdom, the example in goodness, as she was the chief earthly delight of those who had the happiness to belong to her. Her influence has been felt in many of the greatest improvements of the age, and will be in those still to come." The still young wife of Professor Henry Fawcett is not only herself a writer on political economy, having published a volume on that theme when only twenty-two years of age, but she literally furnishes eyes to her blind husband, and enables him to pursue his studies, and to maintain himself in university or parliament. George Grote declared that but for his wife's assistance he could never have written his history of Greece. Thomas Carlyle says that "forty years his wife was the true and loving helpmate of her husband, and by act and word unweariedly forwarded him, as none else could, in all of worth that he did or attempted." Dr. Holmes, in his memoir of John Lathrop Motley, tells of Motley's wife, "to whom his life owed so much of its success and happiness." And the indefatigable Dr. S. Austin Allibone has given his industrious wife the credit of writing out for the press some fifteen thousand pages of manuscript—if we remember correctly—for his extensive biographical and bibliographical dictionaries. And so it might be shown in all the field of literature, higher and lower.

In all life, a man is at the best but half a man—and sometimes less than half.

"Either sex alone is half itself, and in true marriage lies the equal, not unequal, each fulfills Defect in each, and lives thought in thought, Purpose in purpose, will in will, they grow."

The iron-willed Luther would have broken under the untiring strain on his endurance, but for the firmer hearted Catharine, whose courage and faith stood, at times, between her husband and despair. Gentle spirit-George Herbert owed it to Mistress Jane that he was a model "country parson." So in the preachers and pastors of today, very many of them would be unable to sustain themselves in their pulpits and parish work, were it not for their wise and devoted wives. The writer of this could name at least one instance where the wife of an indolent pastor often wrote her husband's sermons, in addition to all her ordinary household duties, in order to keep him from coming to shame by open failure. And many a lawyer or physician would never have reached his present standing in his profession, or been able to sustain himself there, without his wife's skillful management of his household affairs, and her wisely earned address in winning him friends and patrons. It is largely the same in commercial circles, as in those of thought and feeling. Commodore Vanderbilt credited his wife with practically setting him up in business by furnishing him—out of her unlooked-for savings—the capital for his first enterprise in the steam carrying line; and for fifty years after that beginning he found a large element of his prosperity in her counsel and co-operation. Many a distinguished banker, and merchant, and manufacturer, to-day would have no hesitation in saying that it was to his wife's wise management, and to her timely aid and cheer, that he was kept up in some emergency, or tided over some threatened disaster, so that he avoided the bankruptcy or financial ruin which for a time stared him in the face.—*Sunday School Times*.

Learn to Untie Strings.

One story of the eccentric Stephen Girard says that he once tested the quality of a boy who applied for a situation by giving him a match which he had lighted, and ordering him to light it. The boy struck the match, and after it had burned about half its length, threw it away. Girard dismissed him, because he did not save the other end for future use. The boy's failure to notice that the match was a double-ended one was natural enough, considering how matches are generally made; but haste and heedlessness (a habit of careless observation) are responsible for a great part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, Ohio, a day or two since, to a lad, who was opening a parcel, "Young man, untie those strings—don't cut them."

It was the first remark he had made to a new employee. It was the first lesson the lad had to learn, and it involved the principles of success or failure in business career. Pointing to a well dressed man behind the counter, he said,

"There is a man who always whips out his scissors and cuts the strings of the packages in three or four places. He is a good salesman, but will never be anything more. I presume he lives from hand to mouth, and I presume is more or less in debt. The trouble with him is that he was never taught to save."

"I told the boy, just now, to untie the string, not to cut it, for the value of the string, as to teach him that everything is to be saved, and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."—*Youth's Companion*.

Rev. Dr. L. P. Hickok has finished a work on Evolution, to be published in a few months. Although his eyes have failed him so that his reading has been done by an assistant, he was able to write out the book in his own hand.—*Christian Secretary*.

The Lord's Day.

The moral, social and physical advantages, resulting from the proper observance of the Lord's day, are so manifold and manifest that, aside from religious considerations, thoughtful statesmen and philanthropists are generally agreed as to the duty of protecting it against desecration. Among the most candid and eloquent words we have ever met with in favor of guarding the rights of man and the interests of religion and the state, as involved in the observance of the Lord's day, are the following from the Earl of Beaconsfield and from Mr. Gladstone. The former says: "Of all Divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people."

With equal appreciation of its salutary influences, resulting from experience and observation, Mr. Gladstone says: "Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But ever and above this, I have myself in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the workmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

—*Baptist Weekly*.

Debt Paying.

There is one great evil in this country which we think the pulpit and the press ought to denounce more frequently than they do—that is, the habit of getting in debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men, who habitually disregard their financial obligations, be allowed to remain in the church? We think not, and think that a man's being a member of the church ought to be a letter of credit in the eyes of the world. But it is not the case; far from it, and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest by even men of the world. Whisky is pronounced the great evil of this country, and it is a great curse; but we doubt whether it does more harm to the cause of the church than the lying and dishonesty of sober church members, whose promise to pay is not worth the paper it is written on. The church is not the place for fraud and dishonesty.—*Christian Observer*.

Our National Liquor Bills.

Estimates are made from time to time, based on returns from the internal revenue office, police courts, and other places, hospitals, insane asylums, penitentiaries, and other charitable institutions, from which it is calculated with reasonable certainty that our liquors amount yearly to not less than—

1. Direct expenses, \$600,000,000.
2. Indirect expenses, \$600,000,000.
3. Intemperance burns and despoils property amounting to \$10,000,000.
4. It destroys 70,000 lives.
5. It makes 30,000 widows.
6. It makes 100,000 orphans.
7. It makes 500 maniacs.
8. It instigates 250 murders.
9. It causes 500 suicides.
10. It consigns to jail 500,000 criminals.
11. And greater even than all these, it endangers the inheritance of liberty left us by our fathers, by debauching the voters and making them instruments for upholding corruption by means of the ballot-box.—*Ex.*

A Touching Incident.

An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer meeting, and caught the words—

Depth of mercy can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners here?

The audience was melted by the pathetic confession and plea, and many sought the same mercy.

A young sailor, recently converted, wanted the missionary at the Bethel to write some words on a card for him. "You can write whatever I can," he said. "What shall I write?" was asked. "Write I love Jesus, do you?" "What are you going to do with the card?" the missionary enquired. "I am going to sea to-morrow," said the young Christian, "and I am afraid, if I don't take a stand at once, I may begin to be ashamed of my religion. So I am going to nail this card on my bunk, and that I am a Christian." That is the way every Christian boy and girl should do, boldly confess Christ, and nail up their colors at once wherever they go.

"Disobedience to the parent is the legitimate parent of disobedience to the State and disobedience to God."—*A. N. Gilbert, in the Christian Standard*.

FARM AND HOUSEHOLD.

Irish Potatoes.

BY F. M. BREWER, MISSISSIPPI.

Having raised two crops of Irish potatoes per annum for several years, I will give my mode of preserving them through the summer; and that is to dig them as soon as the vines have turned good yellow, not perfectly dead, and carry them immediately under shelter from the sun, which would soon spoil them, so that they would not keep well. I spread them so as not to lay on each other, if I have sufficient room, though I have kept them pretty well three or four deep, and sprinkle with air-slacked lime; and if it is done before they commence to wilt or shrink in the ground, from the effects of the sun, they will keep solid and firm until they begin to sprout in the fall, and then, by rubbing off the sprouts as they make their appearance, they will be good until the second crop comes in, which I plant the last of July or first of August, in well pulverized soil, a little deeper than the first. I do not cut the potatoes for the second crop, as a late frost might destroy them, and it is best to sprout them before planting by keeping them awhile in a moist place, or bed them like sweet potatoes in the spring, until ready to plant, as it is an object with this crop to get them up ahead of weeds and grass, which grow very fast at this season of the year, and to give them ample time to mature before frost. I prefer to plant in land that has been well fertilized for an early crop of vegetables, using no additional fertilizers, though I sometimes plant bunch peas after taking off the early crop, to be plowed in just before planting. Cultivate well, and dig in November after the vines have died down or been killed by frost, and pump as sweet potatoes, and you will have finer potatoes for home use or market than you can buy from a more Northern climate, as they will not sprout after being pumped up until late in the winter or early in the spring.

There is no good reason why the people of the South should not be well supplied with home grown potatoes and to spare, especially of the early crop, as we can raise two good crops, and have time between them to grow a crop of peas to be plowed in as a fertilizer. It certainly would be a great saving of money, as the amount sent away for potatoes each year must be large. It is said by a great many that the Irish potato seed will soon run out here, which I am beginning to doubt, as the most of my present crop is the fifth crop from the original seed of Eastern (Vermont) growth, and to test the matter I purchased a few barrels (five) of Eastern growth and planted them side by side with my own, and in the same manner, cultivated in the same way, and I do not think that it would be hard to convince any one that might see them that my own growing of seed potatoes will produce from one bushel of seed three more bushels per acre than the Eastern grown seed. That kind of running out suits me very well, and I expect to continue the experiment as long as it runs out that way.—*Planter's Journal*.

Care of Fruit Trees.

A correspondent of the *New York Tribune* makes the following sensible suggestion upon feeding fruit trees: "When enriching the soil, so as to procure a good crop of corn and potatoes, do not forget to apply a liberal dressing to the too often neglected orchard. Rotation of crops cannot be followed with fruit trees, hence the greater necessity of systematically restoring to the soil, so far as may be done, those elements consumed in the production of a crop of fruit. After an orchard comes into bearing, it is commonly considered able henceforth to take care of itself—the owner seldom failing to expect fair returns, and the orchard seldom failing to disappoint. The reason is obvious: the trees are slowly starved, and the fruit becomes scraggy or small in quantity. Alternate bearing years are a result of this treatment, as is shown by the abundant crops saved every year by thorough cultivation, provided frosts do not interfere. The barren year is nature's method of adding the tree to collect from rain and atmosphere, material for a productive year. It is just as reasonable to expect that a good crop of corn can be taken annually, for a series of years, from a field to which nothing has been restored, as to expect fruit to maintain its excellence on soil that is constantly growing thinner and poorer in needed material."

Lime for Old Pastures.

The *Tribune and Farmer* says: "Everybody about a farm knows that it is not at all the grass which grows up around their old droppings, and it has been observed by some that hay from meadows heavily enriched is not eaten so readily as that from other fields. It is the practice, usually, to put such meadows to other crops; but if lime be applied instead, it will restore the ground to a proper condition quickly. Lime laid on for such a purpose would do more to sweeten a foul pasture in three months than if it be shut up for six months, and left to the ordinary process for cleaning. This is about one of the most important uses to which lime could be put, correcting, as it does, all sourness and rankness in grass, reducing almost immediately all noxious effluvia from the manure deposited, and therefore preventing food, which, being relished by the stock, is converted into that which will lay the foundation of a profit. It is more especially on bog pastures that the use of lime is particularly beneficial, for it sides its action on cattle droppings, it destroys moss, rushes, and all sedges or other coarse growths, whose places become occupied by more nutritious grasses. After the liming of a pasture, cattle will eat the grass readily, which before they would not touch, showing the beneficial change of lime has brought about."

"Nothing," said an impatient husband, "reminds me so much of Balaam and his ass as two women stopping in church and obstructing the way to indulge in their everlasting talk." "But, you forget, my dear," returned the wife, meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

A Scotchwoman, who had accompanied her mistress to Ireland, being joined by an Irishman, on her own married condition, replied, in the predestinarian phraseology, very peculiar to her class, "I'm truly thankful that a man was no ordinance to me, for, may be, he might have been like yourself."

Just now the newspapers are teeming with the paragraph, "Don't drink ice water when you are hot;" and it is that should be regarded by all. The time to drink ice water is along in the dead of winter, when it is a tight scratch to keep from freezing to death.—*Chicago Tribune*.

A CONTENTED MIND.—Lady: "They tell me your cow never gives any milk, Betty?" Old Betty: "No, mum, she don't give hardly any. But, bless 'er heart, she'll eat as much as two 'o them good milkers."

A young lady wrote some verses for a country paper about her birthday, and headed them "May 30th." It almost made her hair turn gray, when it appeared in print, "My 30th."

Valuable Hints.

For the last five years I have not lost a cucumber or melon vine or cabbage plant. Get a barrel with a few gallons of gas-tar in it; pour water on the tar; always have it ready when needed; and when the buds appear, give them a liberal drink of tar-water from a garden-sprinkler or other device, and if the rain washes it off and they return repeat the dose. It will also destroy the old long potato beetle, and frighten the old long potato-bug worse than a thrashing with a brush. Five years ago this summer both kinds appeared on my late potatoes, and I watered with the tar-water. The next day all Coloradoes that had not been well protected from the sprinkling were dead; and the others, though their name was legion, were all gone, and I have never seen one on the farm since. I am aware that many will look upon this with indifference, because it is so cheap and simple a remedy. Such should always feed both their own and their neighbor's bugs, as they frequently do.—*Chicago Tribune*.

To Prevent Rabbits in the Orchard.

Cut a medium sized apple into sixteen or more pieces. Cut one of these pieces nearly in two, open the cut a little and dip the knife in pulverized strichnine, wipe it into the cut, drive a common pin through the piece across the cut and put into a basket, until you make enough such pieces. With a light tack hammer drive these pins into the trees at the proper height for rabbits where they are likely to come into the field. They will not disturb you again until the apples rot and a new flock comes in, then repeat the operation. You can protect forty acres completely with twenty-five cents' expense and two or three hours' work.

LIQUID MANURE.—The amount of fertilizing material in the urine of animals equals that contained in the solid excrement, but is in a form that may be very readily lost. The *Urea* is the ingredient of chief value—a quite complex nitrogenous substance which is easily decomposed into Carbonate of Ammonia, and then escapes into the atmosphere. Whenever there is a pungent odor of ammonia from a manure heap, or tank in which liquid manure is stored, there is a loss of valuable manure taking place, and it should be arrested by using some absorbent as plaster, muck, or any litter.—*American Agriculturist*.

A French journal states that chloride of lime scattered about where rats and mice frequent will cause them to desert them. A solution of it brushed over plants will effectually protect them from insects. If scattered over ground infested with grubs it will free it from them entirely. Bunches of cotton or tow smeared with a mixture of chloride of lime and hog's lard, and tied about in different parts of the fields, will guard it against the attacks of insects, slugs, grubs, etc., and drive away those already in possession.

Mr. Richard Peters, the scientific and long experienced stock farmer of Georgia, after experimenting with all kinds of cows and sheep, pronounces the Merino sheep and the Alderney cow as the sheep and cow for the South. Those who contemplate experiments with cows and sheep, would do well to consult his experience, and save money, time, and trouble.—*Georgia Grange*.

HUMOR.

There is a story of an eccentric preacher who, after listening to an anthem by a choir who prided themselves on their scientific execution, prayed thus: "O Lord, thou knowest, without doubt, what is the meaning of the song which has just been sung in thy house, but thou knowest that we know nothing about it. Nevertheless, we pray that in some way it may be blessed to us all." To which the much-suffering congregation, in a doubtful, responded with a hearty, if inaudible, Amen.

Two young ladies, from Port Jervis, N. Y., while visiting in Middletown, were taken by a couple of young fellows to a pond, and given a sail boat on the pond in one of the boats. Now, the waters of this pond are generally very placid, and as its area is not great, its navigation is not attended with much peril, yet when the boat landed, and the ladies stepped on shore, one of them gave a great sigh of relief, and exclaimed, "Oh, dear! I am so glad to be once more on vice versa."

"Nothing," said an impatient husband, "reminds me so much of Balaam and his ass as two women stopping in church and obstructing the way to indulge in their everlasting talk." "But, you forget, my dear," returned the wife, meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

A Scotchwoman, who had accompanied her mistress to Ireland, being joined by an Irishman, on her own married condition, replied, in the predestinarian phraseology, very peculiar to her class, "I'm truly thankful that a man was no ordinance to me, for, may be, he might have been like yourself."

Just now the newspapers are teeming with the paragraph, "Don't drink ice water when you are hot;" and it is that should be regarded by all. The time to drink ice water is along in the dead of winter, when it is a tight scratch to keep from freezing to death.—*Chicago Tribune*.

A CONTENTED MIND.—Lady: "They tell me your cow never gives any milk, Betty?" Old Betty: "No, mum, she don't give hardly any. But, bless 'er heart, she'll eat as much as two 'o them good milkers."

A young lady wrote some verses for a country paper about her birthday, and headed them "May 30th." It almost made her hair turn gray, when it appeared in print, "My 30th."

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