





## Alabama Baptist.

SELMA, ALABAMA, NOV. 18, 1880.

JOHN L. WEST, PUBLISHER.

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

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## HOME MISSION BOARD.

The Memphis Baptist recently published the singular announcement that the Home Mission Board of the Southern Baptist Convention had been transferred from Marion to Atlanta. We wonder that Dr. Graves could have been victimized by such a hoax, as he knows very well that no such radical change could have taken place except by the authority of the Convention. This matter however is so generally understood that we doubt whether any disarrangement of the correspondence of the Board has taken place on account of the notice. The Home Mission Board is at Marion, and is striving to maintain the great interests committed to its charge—the publication of the gospel among our own people, among the Indians and among the Chinese of the Pacific Coast. We beg our brethren everywhere to remember the great work committed to the Board, and to remember it in their prayers and alms. New labors and responsibilities are before us. The contract for the Indian Mission School has been signed, and the erection of the buildings necessary will begin at once. Brethren, aid your Board, that it may be able to gather harvests for God in its various fields of labor! E. T. W.

## THE NEW REVISION.

As the time approaches for the appearance of the new revision of the Testament, the popular interest in the subject deepens. The project in its present form was devised ten years ago, at the Convocation at Canterbury. Scholars generally recognized the need of an improved version, that which we have now being two hundred and seventy years old, and being based upon but a few manuscripts, and those of inferior authority. The number of manuscripts now recovered is about five hundred, among which are the Sinaitic, the Alexandrian and the Vatican; and the union of opinion among the scholars of various creeds, as to the emendations that should be made, is striking. We are told that in all the changes that have been decided upon, (and these are much fewer than was anticipated,) there is a substantial agreement among the whole body of revisers. The latest announcement is that the work, so far as the New Testament is concerned, will be ready for the American public in the month of February. E. T. W.

## PROTESTANTS AND AFRICANS.

The Baltimore Mirror indulges its spleen in the following invectives against the colored people and the Protestants of Alabama: "The colored people of Alabama are nearly all Methodists and Baptists. Yet they live like brutes, and idolize the fetiches and amulets of their heathenish progenitors. If these are the sort of Christians Protestantism makes of the colored people of the South, the sooner it leaves them alone the better, for it seems to do nothing but add to their guilt by increasing their knowledge of sin without being able to prevent violations of the laws of God." The subject which started the priest upon this tirade was the marriage relation among many colored people. We would be glad to know how it is that Protestantism produces domestic discord and conjugal infidelity. Protestantism does not declare, as popish priests do, that "marriage is not honorable in all," contrary to the express declarations of Scripture. And we would be glad to know what Protestant fetiches amulets are drawing the devotions of the colored people away from the God of Heaven. The Romanists have a fetich, called a crucifix, before which they worship; and they have an amulet, which they call an Agnus Dei, which they wear upon their persons—we have none. Will our friend please explain? E. T. W.

## PERSONAL CONTROVERSY.

We have received a letter from a minister, now in Florida, giving an account of some personal difficulties and grievances, which he asked us to publish. We cannot accede to the request. Such matters belong to the courts of the country, which alone have power to investigate and adjudicate them. Personal controversies are out of place in a religious paper, or indeed in any paper.

We cannot but lament that this obvious rule of propriety is so often ignored by the press. Pamphlets of a similar character are had enough;

but then one can cast them aside without reading. The contents of a family religious paper will be read; and if in its columns a bitter controversy appears, in which each party strives to prove the other to be a knave and a fool,—and such is the aim of every personal controversy whatever,—a breach which might have been healed becomes irreparable; each controversialist limits the other's influence for good, and a stigma is cast upon the whole denomination to which the angry disputants belong.

Probably the contestant in this war of words would be surprised to learn how large a discount is made by judicious minds upon his most positive statements. The enraged man is no judge in his own case. He is apt to misunderstand what was said, by his antagonist and to misrepresent his motives. Who can tell whether the language was correctly reported? or whether it had the shade of meaning now assigned to it? Who can tell whether the motives have been accurately interpreted? Who can tell whether the act done under excitement would not be apologized for and atoned for, if those peaceful means of reconciliation enjoined by our Lord, were adopted? But when once the conflict gets into the newspapers, "the fat is in the fire." Each combatant stands by his arms, and cuts and thrusts at the other without mercy. Each rallies as many as he can influence around him, and they also are soon engaged in the fatal work of mutual detraction. And nothing comes of it but pain, and wrath, and broken friendships, and social scandals, and divided churches, and damage to the cause of Christ.

How much better to exercise that Christlike charity, which covers the faults of others, especially of those whose faults we have learned just because we once enjoyed their intimacy? As an old proverbialist remarks: "When two friends part, they should lock up one another's secrets and interchange their keys. The honest man will rather be a grave to his neighbor's failings, than anyway un-curtain them." And how excellent is that gracious humility which leads us to esteem others better than ourselves, and that peacemaking which decks, like a jeweled order of nobility, every member of the family of God! E. T. W.

## SPLINTERS FROM THE BATTLE FIELD.

One of the most statesmanlike deliverances made during the present canvass, comes from Ex-Governor Seymour, and the most effective point he makes relates to the concentration of power at Washington, a main feature in the Republican policy. He calls attention to the fact that the General Government is the government of the majority of the people by a minority, and therefore that it is to the interest of the people at large that the constitutional limitations of the power of congress should be jealously maintained. The Republican clamor against "State Rights" is therefore a protest against the safeguards of property and liberty. Gov. Seymour calls attention to the following facts: While the population of the State of New York was over four millions, there were thirteen States with less population that had twenty-six members in the United States Senate, while New York had only two. Of those States nine are Northern and four are Southern. Moreover, more than half of our people live in nine States; it is in these that the great interests, capital, commerce, manufactures, agricultural production, are displayed in the grandest proportions. Yet this majority of American citizens have only eighteen Senators out of seventy-six. On the other hand, there are nineteen States whose population is less than one-fifth that of our country, who have one-half of the members of the controlling department of our government. The presentation of these facts is reasonable. Mr. Garfield and his friends demand for the Washington officials and congress "amplified jurisdiction." Mr. Seymour shows that it is to the interest of the North, even more than it is of the South, to resist the demand.

Gen. Walker shows why the census of South Carolina, taken in 1870, was worthless. He says: "The disturbed state of society in the States lately in rebellion, and the supposed necessity of appointing the assistant marshals wholly from the dominant political party, the members of which, in some sections, were drawn almost exclusively from the race lately emancipated by the effects of war, combined to reduce to a very low point the assurance which the country could have of a good census being taken under such a thoroughly bad organization as that provided by the act of 1850." Yet Prof. Lincoln, of Newton, is anxious to have the control of the South committed to a party of whom these unprincipled or incompetent census enumerators are the better class. He is indignant because we will not permit our fair land to become a Dahomey or an Ashantee.

Judge Tourgee's two books on Southern Aims are written, not for the story, but to inculcate the political opinions of their author. "The Fool's Errand," which attracted immediate attention, by its brilliant and sometimes eloquent descriptions of Southern life, is an argument to show that our States after the war should have been remanded to the condition of territories. His second volume, "Bricks without Straw," is an argument for the substitution of federal absolutism for local government at the South. Both these projects are exactly described by the name which Prof. Tourgee gave to his first book—"A Fool's Errand." It is amusing on the other hand to see the Independent take up arms on our side,—and at the same time claim that all the credit of our good behavior accrues to the government, and not to the South at all. Says the Independent: "The best vindication of the Federal policy (!) is, that never in the history of this planet did a people possessed of freedom go through such a revolution, and in such a brief period regain so much prosperity, and on the whole so much of national feeling." Really we thought it was the Federal policy which was the source of all our troubles, and which, for years, has been striving to reduce our States to barbarism and desolation. We are glad to be better informed. And we are so thankful! But do not try any more of your "policy" upon us. It will put you to too much trouble. And we think we can get along, now. E. T. W.

## THE EUFULA TIMES AND NEWS.

Several friends about the city of Eufaula have done us the kindness to send us copies of the sheet bearing the name which we put at the head of this editorial, in which we are taken pretty severely to task for our "Short Method with Eufaula." We think it entirely proper for the Times and News to enter on the defence of any of its readers and fellow-citizens when it thinks injustice has been done them; so that on that part of the matter we have no quarrel with that paper.

We may, however, suggest a mistake or two into which they have fallen. And, first, as they mention Dr. Winkler, we will say that he bears no responsibility in the affair. The editorial in the ALABAMA BAPTIST is individually responsible for the editorials which bear their respective initials.

Again, the Times and News says, that we made "a fearful assault on the orthodox and Christian character" of "Eufaula." This is incorrect. The "fearful assault" came from "Eufaula." We had written an editorial at the solicitation of an humble Christian, attempting to show how a believer may draw comfort from the doctrine of predestination. "Eufaula" took the matter up, and "made a fearful assault" on the doctrine, pronouncing it a "falsehood," a "curse," and "pernicious," and manifestly attempted to ridicule the writer. The truth is he has had a standing "assault" on the faith of his denomination and all evangelical Christians for a half-dozen years, and has lost but few opportunities to put it forth in one shape or another. His brethren throughout the State have ignored his new departures as they could, and we have no doubt they are still disposed to do so as far as he will allow it.

As regards the threat of the Times and News, we simply reply that we have heard it thunder before.

We thank our friends in Eufaula for several letters which we have received in regard to this matter. R.

## MORALS AND ELECTIONS.

We have always had very decided political sentiments, and have yet, but it is not expected that we will express them in this paper. Yet, without regard to political parties or to any school of political sentiments, we maintain that morals, as connected with elections, are just as legitimate a subject for discussion in a religious newspaper, as morals when connected with anything else. The moral code determines the responsibility of the whole process of making civil officers, as truly as it does the process of making the rulers of a Sabbath-school. The politician and all his satellites are as certainly bound to be honest and true as are the men of any other calling.

The opinion seems to be widespread in all the land that anything is fair in politics, that any sort of rascality is allowable in the management of a political campaign and in supervising and managing and manipulating an election. We were amazed not long since when talking on this subject with a distinguished minister of one of our larger Southern cities, to hear him say that city was saved from utter ruin by fraud. We only mention this to give emphasis to the fact that South and North, the country over, this idea seems to be current. We do not mean that men declare their endorsement of such a sentiment, but facts show that they act on that sentiment, and give it no oppo-

sition except when they discover it in the opposite party. Men who occupy exalted places in the moral, social and religious spheres of life, seem to abandon all moral restraint "for the sake of the party," in election times. As a consequence, great wrongs are perpetrated under the plea of political necessity.

Most of the honest and intelligent men believe that Mr. Hays was never elected President of the United States, and yet the fraud sat so light on the sentiment of the country, that in a great presidential campaign only four years afterwards, the terrible national wrong was eliminated from discussions, showing that neither side cared much about the fraud except as it touched the question of success and defeat at that particular time. And what has thus painfully occurred once in making the chief officer of the country, has occurred in thousands of cases in filling lesser positions. Beyond doubt there are several thousand men holding office to-day in the United States who never were elected—filling elective offices at that. Making a nation of great country can plead "not guilty," without a stultification of common sense. Well, now, all this is terribly wrong. A ballot is more sacred than a dollar; it is so sacred that it ought to be a penitentiary offense for any man to sell or buy a vote; and he who will steal a vote or miscount the ballots, if known, brings his integrity under lasting suspicion with all true men, and sets a most iniquitous example. And he who will use intoxicating drinks to control elections, and, particularly, go so far as to make crowds drunk on election day in order to manage their suffrage, is low enough in his instincts to do any other crime that his supposed necessities may suggest.

Our object is not so much with regard to elections in what we are saying, but we have before us the great questions of Christian morals. These matters are educating the boys of the land very differently from the training which their fathers received, when the ballot in the United States was truly exercised as a sacred instrument of great power. And if the fearful wrench that our country has received within the last twenty years, has made such a change with the fathers, what may we not expect, with these things before them, from their sons in the way of perverting the ballot? Every true citizen should labor to avert the evils which must follow sooner or later. And the way to avert the impending evil is to strike at the root, and withhold support from those who gamble and traffic in politics and in civil offices, and make good laws and enforce them. It must be done, or we shall rapidly drift into sectional and national ruin. R.

## CORRECTIVE DISCIPLINE.

It is not our purpose to attempt now to delineate the course of proceeding in the administration of corrective church discipline, but to insist upon its importance. The history of any given church will demonstrate that offences will come. The language of our Lord is that "offences must needs come." After all that can be done by the most watchful church and the most faithful pastor, some will depart from the faith, some will grossly violate Christian character, some will live in utter disregard of the profession which they have made, and will bring disgrace upon the cause and mortification to the church. There are times when these departures are so numerous and so grave that church and pastor are stunned at their appalling nature. Not long since a Christian pastor said to us, that such was the moral condition of his church that he knew not where to begin the work of correction; that he staggered at the thought of attempting it.

The moral decline of our times is most painfully manifest in the fact that very many persons of the worst moral character expect to be tolerated in the church, and regard it as an interference with their legitimate privileges for the church to take steps for their correction; and when they can be no longer retained in membership, they seem to attach no importance to their situation. They "care for none of these things;" and then we find many whose own lives are moderately correct, but who favor a laxity of discipline which attaches slight concern to the greatest evils.

While the enemies of the church have always assailed the life of professing Christians as a sort of apology for themselves, much of which is a slander, yet we fall on times occasionally when we are forced to admit that there is much truth in these assaults. And these are the wounds which Christ still receives in the house of his friends.

The administration of corrective discipline should be distinguished by patience, forbearance, and firmness; like every thing in the house of God, it ought to exhibit an honest purpose, a manifest desire to do right. Attempts should be made to save the church and truth from disrepute, and also, if possible, save the party under trial. "If he hear the church, thou

hast gained thy brother" and honored the cause of righteousness.

After all, however, the church must vindicate her integrity. There are popular crimes and secret sins which no church can continuously ignore or retain without destroying her moral power in the community. Let it be generally known that any church knowingly holds in fellowship palpable sinners against morality and decency, and the people cannot respect the religious status of that church. It is well to be rich, intellectual, cultivated, and positioned, and these things may give great influence to any church, but Christian life is the capital on which a church is to operate for Christ. Her riches, intellect, cultivation and position must be under the influence of Christian morals and holy living, or they may be more harmful than beneficial. She may have an interesting youthful membership, but her young people must "live godly in Christ Jesus," or she would be better off without them.

And then there has grown up a serious mistake in the visitation of discipline on the gravest class of offenders. We cannot forget the power with which we once heard a distinguished Baptist minister of gentle spirit, utter the sentiment from the pulpit, "Such offenders ought to be required to do their repenting out of the church! Put them away! and if they repent, after a proper time, they can be restored; but it is inconsistent with both the letter and the spirit of the word of God, to ask such persons for an acknowledgement, that they may be kept in the church. In such cases there is nothing to be done but to prove their guilt and cut them off. Nothing short of this will maintain the honor of the church of God." Though it has been several years, we believe we have quoted nearly his precise language; and we endorse the doctrine.

And often it is the case that suspicion rests on the moral character of some members with such weight, that they should be required to relieve themselves of that suspicion in order to continued connection with the church. We rejoice that God loves mercy rather than sacrifice, and his church should be merciful; but his house must not be a den of thieves, nor a house of merchandise, nor a harbor for drunkards, revellers, gamblers, fornicators, liars, and dishonest men. R.

## Every Family, without Exception.

In city, village, and country, will find it highly useful to constantly read the American Agriculturalist. It abounds in plain, practical, reliable information, most valuable for in-door as well as out-door work and comfort, and its 800 to 1,000 Original Engravings in every volume are both pleasing and instructive. In this respect it is pre-eminent and stands alone, and it should have a place in every household, no matter how many other journals are taken. Its Illustrated Department for Youth and Children contains much information as well as amusement. Its Humbug exposures are invaluable to all classes. The cost is very low, only \$1.50 from now to the end of 1881, or four copies for \$5. Single numbers, 15 cents. One specimen, 6 cents. Take our advice and subscribe now for volume 40 (1881). Orange Judd Company, Publishers, 245 Broadway, New York.

## FIELD NOTES.

—Rev. Geo. E. Brewer has accepted the call to the La Fayette church for next year.

—Bro. T. L. Jones is President of the Young Men's Christian Association of Montgomery.

—Rev. A. L. Blizard requests that correspondents will address him at Howard College, Marion, Ala.

—The Selma Cottage prayer meeting will be held Sunday afternoon, at 3 o'clock, at Mrs. Dalley's, on Selma street.

—Rev. J. E. Cox, one of our State evangelists, writes: "I am at work with might and main and never forget our paper."

—Rev. E. B. Teague, of Wilsonville, spent several days among his old friends in Selma last week. We were all glad to see him.

—In the sense that certain men are walking libraries, Bro. B. B. Davis, of Eufaula, is the most perfect statistical table in Alabama.—W. S. R.

Mr. Henry Bradford and Miss Sallie Brewer, daughter of Rev. Geo. E. Brewer, were married at the latter's residence, near Dudleyville, last week.

—Bro. Longcrier claims that we had a right to work Bro. Wilkes as we pleased,—and I think we should have been pleased to pound him in return for his work.—C. C. Billingsley.

—In a private note Bro. A. J. Waldrop informs us that he has been sick nearly ever since his return from Mississippi. We are glad to know that he is now improving and hopes to be well soon.

Brothers who have frequently heard Brother T. M. Bailey, say that he preached the finest sermon that they have ever heard from him at the Eufaula Association last fourth Sunday, and some say the best they ever heard.—W. S. R.

—We present our readers with a supplement this week. It will pay you to read all that it contains, especially if you are interested in Sunday-schools and the proper training of the young.

—Dr. T. W. Tobey preached one of the finest Missionary sermons on Friday night during the session of the Eufaula Association at Midway, that it has ever been my privilege to hear.—W. S. R.

—Bro. Longcrier does not know the meaning of enormous, or else he intends to be sarcastic or ironical in regard to the Unity Association.—C. C. Billingsley. You and Bro. Longcrier for that.

—Read this paper through, supplement and all. If you like it, send us the price of one year's subscription and receive it until Jan. 1st, 1882. Back numbers from Nov. 1st will be sent to those who subscribe early.

—Prof. B. F. Larabee, a Methodist minister of high standing, well known in Central Alabama, died in New York Oct. 28, whither he had gone in search of health. The last Conference sent him to Florence, Ala.

—One of the happiest features in the new regime for the collection of missionary funds adopted by the Eufaula Association is that it removes the appeals and collections from the association to the churches.—W. S. R.

—Bro. J. O. Hixson handled the idea of "new theology" with a masterly hand at the late Eufaula Association, and some other things felt the weight of his hand. His sermon on Sunday night was one of his happiest efforts.—W. S. R.

—During a lecture at Tuscaloosa by T. J. R. Ledge, State Superintendent of the American Bible Society, he stated that there are 15,000 white families in this State without a Bible, and over 300 families in Tuscaloosa county, and 480 in Jefferson county without Bibles.

—Bro. T. H. Stout's sermon on the insufficiency of the things of the world and the sufficiency of the Christian religion, to give satisfaction and peace to the soul, at the Eufaula Association, was well received, and still lives in the hearts of the Midway people.—W. S. R.

—We have received answers to the puzzle poem published in our issue of Nov. 4th from Mrs. Amanda Fore, of Pine Apple, Geo. E. Mize, of Greenville, and Josephine C. Robinson, of Brooklyn. A whole is the answer given by all,—and we do not deny that all are correct.

Bro. Wamboldt, according to previous appointment, preached the 11 o'clock sermon on Sunday at the Eufaula Association at Midway. It was a fine pictorial effort and ravished the ears of about five hundred eager listeners. Tell all the churches in Alabama that he "draws." About one hundred persons stood to hear him.—W. S. R.

—The committee to suggest the amount each church should pay in order to get up the amount which the State Mission Board has suggested for the Eufaula Association to raise, scored brother Rogers' churches heavily; and what's funny about it is he and they feel complimented and don't grumble a bit.—

—The Eufaula Association has the best and the meanest clerk in Alabama. He's too mean to leave one thing for the grumblers to find fault with. It's too bad that the grumblers should be treated in that way. And it's moderator is just as merciful on these essentials.—W. S. R.

—Kind Words, published by the Home Mission Board of the Southern Baptist Convention, for use in Southern Baptist Sunday-schools, is fully up to the standard. One of the best Sunday-school workers in Selma says it can't be beaten. For sample copies, terms, &c., address Kind Words, Macon, Ga.

—Bro. T. S. Logan, of Steel's Station, St. Clair county, who has just sent us the money for seven subscribers through Rev. P. S. Montgomery, says that he is growing old and is not able to do much, but will keep trying as long as the lamp holds out to burn. That is a good spirit. We thank Bro. Logan most cordially for the efficient work that he has done for the paper this year.

—We expect to begin a protracted meeting here on Sabbath next. Some weeks since I had the pleasure of baptizing six converts. A month or so ago I was called upon to officiate at the marriage of Dr. Foster, formerly of Choctaw Co., and Mrs. Lide, all of Livingston. The friends of Mrs. Lide will take knowledge of this fact and address her hereafter as Mrs. Foster.—N. B. Williams, Livingston, Nov. 18th.

—I have baptised seven into my own church since last winter. I have just returned from a visit to Bibbville, where we had a good meeting. The results, I suppose, will be made known to you by the brethren. Bro. Hogan was just a little ahead of me in getting subscribers. I found that it was of no account to work on ground that he had gone over. So I made a failure so far as work for the paper is concerned.—Fred D. Hale, Northport, Nov. 9.

## Receipts of the State Mission Board From July 14, to Nov. 1, 1880.

FOR STATE MISSIONS.	
Received at the Convention for salary of Cor. Secretary.....	\$31.25
" " " " State Missions.....	360.10
" " " " J. F. Cox.....	54.45
" " " " Pine Level church, Alabama.....	5.00
" " " " Town Creek church.....	4.20
" " " " Dr. Nowlin, Cedar Bluff.....	1.10
" " " " Providence church, Cahaba.....	5.00
" " " " A sister at Uniontown, Cahaba.....	8.40
" " " " S. S. Salem church, Alabama.....	2.50
" " " " L. B. So. Town Creek Ch., Ala.....	5.00
" " " " I. C. Brown, Treas. Bigbee.....	6.50
" " " " H. B. Chappelle, Treas. Union.....	176.05
" " " " Mrs. Connor, Bladen Springs.....	86.05
" " " " Treasurer of Tuscaloosa Association.....	3.75
" " " " Greenville church, Alabama.....	71.18
" " " " Milton Baptist church, Florida.....	12.35
" " " " Pine Barren.....	5.00
" " " " Rev. T. Gordon.....	50.45
" " " " East Liberty Association.....	1.00
" " " " First Baptist church, Troy, Salem.....	304.90
" " " " West Liberty.....	12.00
" " " " Bethlehem.....	32.55
" " " " Muscle Shoals.....	25.00
" " " " Macedonia church, Coosa River.....	161.50
" " " " W. C. Ward, Esq., Mulberry.....	8.10
" " " " Bethel.....	1.50
" " " " H. W. Caffey, Treasurer Alabama.....	5.20
" " " " T. V. B. Moore, Treasurer Canaan.....	380.12
" " " " Treasurer, Judson.....	5.00
" " " " Rock Mills.....	259.55
" " " " Hopewell church, Cahaba.....	102.20
" " " " Friendship.....	13.40
" " " " W. B. C.....	3.50
" " " " Dr. Williamson.....	38.00
" " " " J. H. Hendon, Cahaba Valley.....	118.15
" " " " A church.....	6.66
" " " " M. Cody, Treasurer Eufaula.....	4.00
" " " " B. B. Davis, Minute money returned.....	274.10
" " " " P. M. Callaway, Salem Association.....	10.00
" " " " " " Newton.....	153.90
" " " " Sulphur Springs.....	44.32
" " " " Canaan.....	28.50
" " " " Bethlehem.....	15.00
" " " " Pine Barren.....	142.20
" " " " Zion.....	82.72
" " " " Elm.....	62.65
" " " " Stonewall church, Bigbee.....	4.90
" " " " Tuscaloosa.....	75.00
" " " " Churches in Mobile and Baldwin counties.....	81.63
" " " " W. B. C., Alabama Association.....	45.00
" " " " W. B. C., Cahaba.....	73.70
" " " " Centennial.....	3.25
" " " " Bethel.....	161.60
" " " " Carey.....	160.00
" " " " Treasurer Birmingham church.....	68.75
" " " " A. T. S., Zion Association.....	16.75
" " " " " " Association.....	117.00

FOR HOME MISSIONS.	
Received at the Convention for Home Missions.....	\$ 93.40
" " " " Indian Missions.....	18.75
" " " " from Shiloh church, Alabama Association.....	17.25
" " " " Treasurer, Bigbee.....	15.50
" " " " Union.....	16.10
" " " " " " Ind. Miss.....	3.70
" " " " Tuscaloosa.....	37.90
" " " " Pine Barren.....	10.35
" " " " East Liberty.....	13.50
" " " " East Liberty.....	33.60
" " " " Bethlehem.....	15.25
" " " " Bethel.....	16.90
" " " " Woman's Missionary Society, Centre Ridge church.....	2.50
" " " " Treasurer Alabama Association, for Indian Missions.....	148.05
" " " " Dr. Williamson, Canaan Association.....	9.80
" " " " Cahaba Valley.....	9.15
" " " " A. Hill, Centennial.....	6.66
" " " " M. Cody, Eufaula.....	27.40
" " " " B. B. Davis, Convention Minute money returned.....	142.27
" " " " Treasurer, Birmingham church.....	5.40
" " " " " " Association.....	13.00
Amount forwarded directly to Dr. McIntosh.....	656.93
" " " " " " Association.....	132.25
" " " " " " Association.....	789.18

FOR FOREIGN MISSIONS.	
Received at the Convention.....	\$ 69.00
" " " " from Cedar Bluff.....	30.90
" " " " Treasurer, Bigbee Association.....	28.00
" " " " " " Union.....	27.40
" " " " J. Fendley, Salem church, Bethel.....	5.75
" " " " J. J. Berson, churches in Tenn. River.....	3.15
" " " " Treasurer, Tuscaloosa.....	37.00
" " " " C. W. O'Hara, Shelby.....	18.00
" " " " Pine Barren.....	25.90
" " " " Ladies Benevolent Society, Town Creek church.....	68.30
" " " " Bethlehem Association.....	7.00
" " " " Muscle Shoals.....	15.45
" " " " Rev. J. H. Fendley.....	18.00
" " " " Bethel Association.....	1.00
" " " " H. W. Caffey, Alabama.....	24.85
" " " " Treasurer, Canaan.....	249.17
" " " " " " Rock Mills.....	11.00
" " " " Cahaba.....	20.00
" " " " Cahaba Valley.....	9.15
" " " " Treasurer, Centennial.....	6.66
" " " " Eufaula.....	42.25
" " " " B. B. Davis, Minute money returned.....	145.90
" " " " P. M. Callaway, Newton Association.....	5.00
" " " " " " Association.....	11.32
Amount forwarded directly to Dr. Tupper.....	\$880.21
" " " " " " Association.....	72.22
" " " " " " Association.....	\$952.43

# FOR THEOLOGICAL SEMINARY.

\$952.40

ed at the Convention.....	\$ 70.00
" Eufaula Association.....	.90
" Rev. W. N. Reeves.....	150.00

## FOR THEOLOGICAL STUDENTS IN HOWARD COLLEGE.

\$220.90

ed from Treasurer, Bigbee Association.....	8.00
" Mrs. Connor, Bladon Springs.....	3.75
" Tuscaloosa Association.....	15.00
" E. at Lafayette.....	10.05
" Dr. M. J. Rev. E. Fayette.....	25.00
" Eufaula Association.....	79.80
" First Baptist Church, Eufaula.....	10.00

\$188.60



### Silver Anniversary.

A very pleasing incident occurred at Zion church, Sumter county, on the third Sabbath of September. Our esteemed brother J. K. Ryan has been pastor of that church for 25 years. This being an unusual occurrence, the church determined to celebrate it in a fitting manner. Accordingly, on the third Sunday in September, in the presence of a crowded house, by appropriate exercises, including songs and speeches, the church celebrated the "silver anniversary" of Bro. Ryan's connection with them. In a neat and appropriate speech, Bro. A. P. Evans presented to the pastor a silver cup, which bore the inscription, "Zion Church to its Pastor, J. K. Ryan, on his Silver Anniversary." Then Dr. E. P. Harris, on behalf of those of the community who are not members of Zion church, presented Bro. Ryan a silver inkstand, pen and holder, accompanying the presentation with an excellent speech. Bro. Ryan had intimated that he thought 25 years long enough to serve one church and that he intended to offer his resignation. But the church, anticipating such an event, had gotten up a petition, expressing entire satisfaction with his ministrations and a strong desire for him to continue as her pastor. Nearly every member of the church had cheerfully signed the petition, which, at the conclusion of Bro. Evans' speech, was read and presented to Bro. Ryan, by Bro. J. A. Davidson, Eld. W. F. Pond, of Beulah church, claimed Bro. Ryan as his pastor also, and in an affecting little speech presented his hand to Bro. Ryan in behalf of Baptist all over the country. Bro. Ryan then replied to all in a very appropriate address, which was received with much feeling. The exercises were concluded by singing "Shall we gather at the river?"

In a conference meeting after preaching copies of the addresses delivered on the occasion were requested for publication in the ALABAMA BAPTIST. They were accordingly forwarded to us by Bro. J. A. Davidson, with the sketch of the proceedings which we have given above. The speeches, with the proceedings, would fill several columns of our paper, and we regret that, with the limited space at our disposal and the pressing demands upon our columns, we have not been able to publish them in full.

### Ministerial Education Fund.

I take this method of informing brethren and others who have pledged to the Ministerial Education fund at the late session of Pine Barren Association, or for any of the objects being fostered by that Association, that they can send the amounts so pledged to me at Snow Hill, Ala., by registered letter or other safe way, and on receipt of any money I will forthwith return a receipt for the same to the person sending it, and apply the amounts to the proper object intended. J. W. PURIFOY, Treas. of Pine Barren Association. Snow Hill, Ala., Nov. 9th.

### ALABAMA NEWS.

A new Methodist church is being built in Belgreen.  
Horses are afflicted with epizootic in Butler county.  
Several citizens of Notasulga contemplate settling in Florida.  
Mortgaged mules were sold at auction in Tuskegee, at from \$25 to \$50 each.  
A Greenville lady had snap beans of the third crop on her table a few days ago.  
Prof. Willoughby Reade and family, have moved to Marion, their adopted home.  
The paupers of DeKalb county were let out at \$5 per month to James Franklin.  
Hon. Jno. D. Rather, of Tusculum, was elected President of the Alabama Senate.  
The convicts of Dallas county will be hired out at public auction, Dec. 6, at Selma.  
Dr. A. M. Calhoun, of Perry county, has received \$200 per acre this year from his ribbon cane.  
Hon. N. H. R. Dawson, of Selma, was chosen Speaker of the House of Representatives.

### OBITUARY.

James Russell Palmer, grandson of J. L. and Ann E. Bailey, died the evening of Nov. 12, at 2nd and 1/2, aged nine years. "Feed me with the bread of heaven," was the song he sung previous to his death.  
"Ade" died, far from thee  
Thy kindred and their graves may be;  
But mine is still a blessed sleep,  
From which none ever wakes to weep.  
[Baptist Banner, Cumming, Ga., please copy.]

### Our Club Rates.

We will send any of the following periodicals and the ALABAMA BAPTIST to any address on receipt of the amount. The column headed price of both. By this means you will secure a great reduction.  
Price of...  
American Agriculturist... \$1.50  
Harper's Young People... 1.50  
Harper's Magazine... 1.50  
Harper's Weekly... 1.50  
Christian Herald... 1.50  
A. A. Farm Journal... 1.50  
Southern Argus... 1.50  
Court Journal... 1.50  
Democrat's Magazine... 1.50  
Godey's Lady's Book... 2.00  
Planner's Journal... 2.00  
Philadelphia Times... 2.00  
Our House... 1.00  
Harper's Bazar... 4.00  
The Nursery... 1.50  
Baptist Family Magazine... 1.00

### Eminent Dr. C. C. Clark.

Oswego, N. Y., writes: "Golden's LIQUID EXTRACT OF BEER is by far the best of all the preparations of the kind (food and tonic) that I have ever used."

CATHON & COLEMAN, Druggists, Selma, Ala., make a specialty of Good Liquid Cathartic, and sell them for the same price that is asked for inferior ones.

The best, cheapest, and most convenient article for marking clothes is the Good Liquid Cathartic. For sale by Cathon & Coleman, Druggists, Selma, Ala.

Frank Leslie's SUNDAY MAGAZINE FOR DECEMBER

brilliantly closes Volume IV. of this favorite periodical. The opening article is entitled, "Satanism," by Rev. Daniel Edwards; Alfred H. Guernsey, There is a most interesting one by M. F. Vallette. The buried Cities of the East—Excavations Around Nineveh and Babylon, Christian Enterprise in New Zealand, by Rev. Daniel Edwards; The Nile, etc., are noteworthy articles. The admirable series, "Hester Morgan's Husband and Maid Marjory," are concluded; the department of fiction contains, besides these, some excellent stories, among which are: "The Mystery of the Old House," "The Mystery of the Old House," "The Mystery of the Old House," etc. There are several descriptive articles replete with interest and information; the poems are by Adelaide Stout, F. R. Havard, Mrs. J. H. St. John, etc. It is impossible, however, to convey an idea of the variety contained in the 128 quarto pages, literary and artistic; the illustrations number some 100. As the next number commences a new volume, now is the time to subscribe. A single copy is only 25 cents; the annual subscription, \$3; six months, \$1.50; four months, \$1; sent postpaid. Address, Frank Leslie's, 155 N. 5th St., New York, N. Y.

Brazilian Shoe Polish stands without a rival. It will not rub off or soil the leather when used. For sale by Cathon & Coleman, Druggists, Selma, Ala.

A Foolish Waste. Thousands of Fox, Raccoon, Rabbit and other Fur skins are annually sent away. This is a foolish waste. Gather them all up, get your neighbors to join you, and ship them to Bertrand Zachry, Opelika, Ala. Bro. Zachry is a honest and fair dealer, and will promptly return to you the full value of all the Furs you may send him.

SIXTY THOUSAND PATIENTS AFTER THIRTEEN YEARS.

The treatment of sixty thousand patients should establish without doubt the efficacy of Rev. T. P. Childs' "Catarrh Specific." The advertisement of which appears in this issue of the ALABAMA BAPTIST. Mr. Childs gives his own experience after thirteen years of relief from the disease. No doubt many of our subscribers will find their own cases stated with startling clearness. The discovery of his cure for Catarrh has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national—among them clergymen, physicians, lawyers, merchants, bankers and business men. Editors and publishers of our leading periodicals, have personally investigated the facts, and are satisfied that Mr. Childs has made such a study of the disease known as Catarrh as to enable him to treat it with most extraordinary success. The statement of the causes and symptoms of the disease given in the advertisement is wonderfully accurate, and the success achieved by those who have used it is certainly appalling. That Mr. Childs has been able to cure himself and heal the ravages made in his own system by the disease, among them, after thirteen years of perfect health, to make the assertion that he has never once had a return of the disease is wonderful, and shows the power and effectiveness of the remedy.

He has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of a few of those he has cured, that any one who desires may inquire of the patients themselves what Childs' Catarrh Specific has done for them. To judge from the published statement of some of his patients, the medicine Mr. Childs continues to place, by the use of his inhalers, just where it is needed, must be the most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call attention of such to the advertisement of Mr. Childs. Catarrh is a common and disgusting disease, but Childs' Catarrh Specific may be relied on as an effective and certain cure, and you may inquire of the patients themselves with every confidence.

### SELMA MARKETS.

Corrected weekly by Gary & Raymond, Wholesale Grocers, Water Street.  
COTTON.—Good Middling, 13 1/2; Middling, 14 1/2; Low Middling, 13 1/4; Good, 13 1/2; Ordinary, 13; Stains, 12 1/2 to 13 1/4.  
RICE.—Harris, 12 to 12 1/2; Shoulders, 6 1/4 to 6 1/2; C. H. Sides, 9 1/4 to 9 1/2.  
LARD.—No. 1, 10 1/2 to 10 3/4; No. 2, 10 1/4 to 10 1/2; No. 3, 10 1/4 to 10 1/2; No. 4, 10 1/4 to 10 1/2; No. 5, 10 1/4 to 10 1/2; No. 6, 10 1/4 to 10 1/2; No. 7, 10 1/4 to 10 1/2; No. 8, 10 1/4 to 10 1/2; No. 9, 10 1/4 to 10 1/2; No. 10, 10 1/4 to 10 1/2; No. 11, 10 1/4 to 10 1/2; No. 12, 10 1/4 to 10 1/2; No. 13, 10 1/4 to 10 1/2; No. 14, 10 1/4 to 10 1/2; No. 15, 10 1/4 to 10 1/2; No. 16, 10 1/4 to 10 1/2; No. 17, 10 1/4 to 10 1/2; No. 18, 10 1/4 to 10 1/2; No. 19, 10 1/4 to 10 1/2; No. 20, 10 1/4 to 10 1/2; No. 21, 10 1/4 to 10 1/2; No. 22, 10 1/4 to 10 1/2; No. 23, 10 1/4 to 10 1/2; No. 24, 10 1/4 to 10 1/2; No. 25, 10 1/4 to 10 1/2; No. 26, 10 1/4 to 10 1/2; No. 27, 10 1/4 to 10 1/2; No. 28, 10 1/4 to 10 1/2; No. 29, 10 1/4 to 10 1/2; No. 30, 10 1/4 to 10 1/2; No. 31, 10 1/4 to 10 1/2; No. 32, 10 1/4 to 10 1/2; No. 33, 10 1/4 to 10 1/2; No. 34, 10 1/4 to 10 1/2; No. 35, 10 1/4 to 10 1/2; No. 36, 10 1/4 to 10 1/2; No. 37, 10 1/4 to 10 1/2; No. 38, 10 1/4 to 10 1/2; No. 39, 10 1/4 to 10 1/2; 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No. 383, 10 1/4 to 10 1/2; No. 384, 10 1/4 to 10 1/2; No. 385, 10 1/4 to 10 1/2; No. 386, 10 1/4 to 10 1/2; No. 387, 10 1/4 to 10 1/2; No. 388, 10 1/4 to 10 1/2; No. 389, 10 1/4 to 10 1/2; No. 390, 10 1/4 to 10 1/2; No. 391, 10 1/4 to 10 1/2; No. 392, 10 1/4 to 10 1/2; No. 393, 10 1/4 to 10 1/2; No. 394, 10 1/4 to 10



