

Single copy, 3 months	\$1.75
Single copy, 6 months	1.25
Single copy, 12 months	2.50
To Ministers	2.00

CLUB RATES:

5 copies, each	\$8.75
To copies, each	2.00
Extra copy sent to person sending to	
agents, new or old, and \$30.00	

Write for specimen copies.

MISSION DEPARTMENT.

Missionary Notes.

At Bombay large numbers of Mohammedans attend Christian worship. England spends more for drink in four months than the whole Christian world has given to Foreign Missions in eighty years.

Two Chinese students have entered Lane Theological Seminary to fit themselves to preach the gospel to their countrymen.

The Methodists propose to raise one million of dollars for Foreign Missions to celebrate the first semi-centennial of their first mission, in 1882.

Rev. W. E. Gwaltney, in a vigorous speech on missions at the Raleigh Association, said that "he would not give a rabbit's skin for the opinion of the man who in this day opposed Foreign Missions."—*Biblical Recorder*.

A small congregation of full-blooded Chickasaw Indians lately gave \$400 for the foreign missions of the Cumberland Presbyterian church. The church was only recently gathered, and its members live in the true primitive style.

Rev. Dwight Spencer, of Fair Haven, Vt., has accepted an appointment from the Baptist Home Mission Society as missionary to Utah Territory, with headquarters at Ogden. The Vermont Baptists have been anxious to have him superintend their missionary work, but he has decided to accept the Western field.

The number of adherents to the Church Missionary Society in the Tinnevelly districts, India, has risen to 53,210. There have been 1,511 adult baptisms during the year. Of the many thousands who have joined themselves to the Christian community in the last two years, some 300 have returned to heathenism or been drawn aside by Romanists.

It is emphatically day in France now. In the *Missionary Magazine*, M. Lepoids reports having made a preaching tour in the South of France. He passed through three departments, visited in sixteen days fourteen localities, conducted twenty-two meetings, in which the hearers were from twenty-five to five hundred, Catholics and Protestants, and made besides several hundred calls. He was well received everywhere. He had an invitation to visit the North, but there were not the necessary funds.

In a recent conversation with the active Protestant Christians of Japan, of which the meetings were all conducted by the Japanese, and only one foreigner took any part, and he only to fill the place of an appointed speaker who was not present, one of the speakers on evangelizing work said that the conflict of Christianity in Japan is not to be with Shintoism, Buddhism, Confucianism, but with the atheistic evolutionism and infidelity of Europe and America, such as are now taking root in the minds of the educated in the land.

The American Board of Commissioners for Foreign Missions has 17 missions, 75 stations, 639 out stations, 156 ordained missionaries (7 being physicians), 6 physicians not ordained, other male assistants, 8 female assistants, 246; whole number of laborers sent from this country, 416; native pastors, 142; native preachers and catechists, 425; native school teachers, 528; other native helpers, 174; in all, 1,269. Whole number of laborers connected with the missions, 1,685. There are 272 churches, with (as nearly as can be learned) 17,165 members, of whom 4,485, as nearly as can be learned, were added during the year, with additions not previously reported.

The number of ordained European missionaries supported by the Scotch United Presbyterian Board of Foreign Missions in the past year was the same as in the previous year—viz., 49; but there were two more ordained native missionaries, or twelve, instead of ten. There were, besides, 6 medical missionaries, 74 teachers, 25 native evangelists and catechists, and 183 native teachers and other agents. There are 63 stations, 147 outstations, 9,137 communicants, and 1,885 inquirers. The annual report speaks of hopeful missions, especially in Africa. In Old Calabar, where mission work was begun thirty years ago, among a savage and degraded people, an effort is being made now by the converts to support their native agency. The number of members is 198; of attendants on worship, 1,769. In Kaffraria there are 1,044 members, and signs of progress and recovery from the damaging results of the war are reported.—*Independent*.

The Foreign Missions Committee of the Protestant Episcopal Missionary Society report the receipt of \$162,084, the largest sum in any year of the Society's history. The Society has in Africa twelve ordained missionaries, including Bishop Penick and three whites, besides candidates, teachers, etc. There are 361 communicants. In China there are a bishop, five ordained foreign missionaries, six ordained natives, two foreign medical and two foreign female missionaries, besides teachers, catechists, etc.; 321 communicants, of whom 300 are natives. In Japan there are eight ordained foreign missionaries, including the bishop, a missionary physician, teachers and catechists, and 77 communicants, of whom 14 are foreigners. The diocese of Havti contains nine churches and chapels, and 490 communicants. Mexico has one bishop, two bishops elect, two presbyters, fifty-two organized and thirty unorganized congregations, and 3,500 members.—*Christianian*.

JOHN L. WEST, PUBLISHER.

Vol. 7.

SELMA, ALABAMA, THURSDAY, DECEMBER 2, 1880.

[No. 34.]

TERMS, CASH, \$2.50 A YEAR.

RATES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$4.00	\$7.00	\$13.00
2 "	3.00	6.00	10.50	19.50
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.50	32.50
5 "	6.00	12.00	21.00	39.00
6 "	7.00	14.00	24.50	45.50
7 "	8.00	16.00	28.00	52.00
8 "	9.00	18.00	31.50	58.50
9 "	10.00	20.00	35.00	65.00

Publisher's Notice 25 per cent additional.

Relative Importance of Aiding Old Churches.

At the Indiana Convention, Oct. 28, Rev. Geo. Kline read a paper on this subject. In this paper, after defining the mission of a Baptist church to be the proclamation of the gospel in order to the conversion of sinners, and the upbuilding of saints, the missionary career and practice of the churches at Jerusalem and Antioch were alluded to; how they cared for the new churches planted by their evangelists and scattered members. Paul and his associates made special missionary tours to confirm the faith of these new churches, and to check the errors creeping up among them. When the church in Jerusalem suffered in consequence of persecution and famine, in numbers and resources, and many of its members were in need, Paul solicited the liberal contributions of the vigorous new churches in Macedonia and Achaia in their behalf. And if Paul's efforts for their temporal necessities were proper, then surely these would also have been proper for their spiritual needs. The aim of the Antiochian church was to develop and foster churches already established, as well as to organize new ones. And if efficient aggressive State mission work is to be prosecuted, it must depend on the maintenance of the efficiency of those already in existence. Hence, it is of considerable importance that aid be given to those which have begun to wane, but which can be, with comparative ease, rescued from their tendency to decay, and helped to a new career of usefulness.

The causes of decay, which are twofold—those which are avoidable and moral, and those which are unavoidable and providential—must be considered, in arriving at a correct judgment as to what ought to be done. These can not be named here. Some churches, providentially, are so circumstanced that their mission may be regarded as fulfilled. Churches in their decadence ought not to be too readily abandoned however. Healthful stimulus should be the motto of State Mission Boards: If aid fails to stimulate to a point of efficiency, it should be bestowed where it will do more good. The relative importance then of aiding feeble churches should be determined by a careful consideration of the history, surroundings, spirit and prospects in each case.

The White Fields of France.

A distinguished Frenchman, M. Eugene Reveilland, is now on a visit to this country for the purpose of awakening interest in America in the evangelical movement now going on in France. He is now at the West. We find in a secular paper the substance of one of his lectures, which will be of interest to our readers, as it outlines the history of Protestantism in France, and illustrates the wonderful changes now occurring in that beautiful country.

France, he said, gave the first martyrs to Protestantism, and was not chary of them, when on bloody Bartholomew's day, the groans of thousands of the saints preceded their souls heavenward. The sway of Rome, supported by the reigning dynasty, was supreme until the revolution, since which it has been demonstrated that if Romanism and Protestantism meet in a fair field without the aid of temporal power for the former, it must always give ground. He supported indirectly the recent action of the French government toward the priests, saying that the tyranny and despotism of Rome had been found to militate against the free republic. France had always supported Rome, but the priests were ever plotting against the perpetuity of the free republic, until at last a reaction had set in among the people and from every province except the obscure one of Brittany, the cry goes out: "Come and help us."

To answer this cry three great societies had been formed in Paris. Their manner of work, as the lecturer described it, is not unlike that pursued by our own "Salvation army." The societies apply first to the mayor of the town which they wish to attack, and, with his permission, rent some public building, a theater or a ball room being preferred. An evangelist is then sent to the place. In one instance a whole village had been converted through the agency of the gospel expounded by a woman. The lecturer pointed with pride to another instance where the mayor and Municipal Council of a village had been so impressed with the gospel that by a unanimous vote they appropriated the Catholic church to the Protestants. As an evidence of the growth of Protestantism, he gave one province where ten years ago there was only one Protestant church, which now had attended with an appeal for aid, referring to the time when America in dire extremity had made a similar appeal to France and not been refused.

Foreign Missions.

At an evening session of the Synod of Virginia, Rev. Dr. J. Leighton Wilson, Secretary of the General Assembly's Committee of Missions, was introduced and addressed the Synod and a large congregation which was present.

Dr. Wilson said the world was on the eve of great events. He then proceeded to show that the facilities for preaching the gospel in every land were never such as they are at the present day.

He then spoke of the possibilities and probabilities of the future; what would likely take place before the end of the present century, assuming that from a late work by Dr. Christlieb, which he recommended to all who desired to study this subject. The number of missionary associations in the world at the beginning of the present century was seven or eight. The amount contributed then was \$250,000; now it is seven millions. The number of laborers was then 170, of whom 100 were Moravians; now the laborers of all classes are 35,000.

To say the least, there will probably, by the end of the present century, be not less than 10,000 missionaries, besides a vast number of native laborers; as may be reckoned from the fact that there are 400,000 pupils in the missionary schools. If we allow that one out of eight will engage in the promotion of the gospel, we may safely predict that by the end of the century, one million of laborers will be scattered all over the heathen world, proclaiming the gospel.

Converts are multiplying in heathen lands more rapidly than in Christian lands. A member of the Presbyterian Alliance, who had given much attention to the subject, has stated that the converts from heathenism now number not less than a million and a half, from which Doctor Wilson drew the conclusion that by the end of the present century the number will be five millions. During the present century as many as 250 languages and dialects had been made the medium of conveying the word of God to the nations. He said if the congregation would pardon an allusion to himself, he would say he counted it the greatest honor of his life that God had permitted him to devote two of these languages to the diffusion of the word of God. Many of these languages had been, by this means, reduced to writing for the first time.

There were not less than 148 million copies of the word of God in the various languages of the world. By the end of the century there would be as many copies of the word of God as there are inhabitants of the earth, and if God should make each one of these copies of the Scripture the means of converting one person, the Church would number her converts by the hundred million.

This subject daily came up at the Presbyterian Alliance; one evening was devoted to Missions, and it was the grandest missionary meeting Dr. W. had ever witnessed. The different nationalities and facts presented in that meeting were then described by the speaker, and the profound impression produced by it upon his own mind was communicated to the audience. Dr. Wilson closed with a solemn appeal to his brethren and the expression of his wish and prayer that this church might take a front rank in the work.

One verse of the hymn commencing "From Greenland's Icy Mountains" was then sung.

A missionary of the American Sunday-school Union in Texas, recently organized two Sunday-schools under difficulties—one among a "hardshell" people of strangers and strongest prejudices; the other among a very different people, under the inevitable reaction succeeding a great religious excitement—two conditions requiring much Sunday-school work, and most unfavorable to it; the problem being to soften the hardshell and harden the softshell in intelligent Christian laborers. The hardshells had a leader of great ignorance and great influence, the oracle of his sect in the neighborhood. Though warned against visiting him and exposure to his insults and his old shot gun, the missionary bearded the lion in his den, knowing that "a soft answer turneth away wrath," and a Christian spirit subdues it. He argued that "Sunday-schools had taught abolition and ruined the country;" that "when we had whipped England, she said she would get even with us and so sent over Sunday-schools just to pay us back;" that "if a Sunday-school was started the boys would steal his apples," etc. By kind management the missionary induced him to open the Sunday-school with prayer, and actually take part in the organization. In the softshell community he had similar success.—*Christian Union*.

The Presbyterians give as their Sunday-school statistics for the world: half a million teachers, 12,680,267 pupils. Of the latter 3,000 are reported from Persia.

"SPEAKING THE TRUTH IN LOVE."

BY E. T. WINKLER.

So early lost, she lies
Of Death the costly price!
Why look so soon the life stem
And crush its virgin diadem?
Despairing Nature cries:
Be still! It is thy God,
With scepter or with rod,
Who rules the world, as King of kings,
And life to death and darkness flings,
Or claims it from the sod.

He saves! The gentle dead,
Laid in her dreamless bed,
Feels not the storms that rage above—
The blasts of Power, the tears of Love—
Our sorrow or our dread.

Daughter! whom God doth own;
Whose pains henceforth are flown;
With bridal crown upon thy brow,
For us who mourn thy absence now,

Thou wilt not rend the urn,
Nor from the skies return
That keep thy kindred, gone before,
For us, a beacon from the shore,
These lights of glory burn!

Why mourn the conflict won?
The race is quickly run!
Beside her bier, faith tears to sight
And fills the vault of Death with light.
O God! thy will be done!

COMMUNICATIONS.

Who are Jews?

The general answer to this question is, The descendants of Abraham. But this is no answer to the question. The departure of the Jews under Nebuchadnezzar, and for twenty-five years previous, was so great that all historians say, "Judea was left almost without an inhabitant." The ten lost tribes have never yet been heard of. Their descendants are mixed with the nations, and are as verily Jews (descendants of Abraham) as the bankers, merchants and traders known by that appellation, who crowd all the marts known to civilization.

But what right have these enterprising people to the exclusive name of Jews? If they claim to be the same people, and to entertain the same views that the Jews did, at and before the nativity of Jesus, their claim is not only questionable, but false. If the doctors of all the churches had combined for ages to baffle and mystify this whole subject of Jews, Judaism and Judaizing teachers, they could not have been more eminently successful. The Jews, originally read, preached from and believed the Old Testament. Judaism therefore was a belief in the Old Testament, and Judaizing teachers were then, and are now, those who taught the Old Testament Scriptures. Those Scriptures taught the incarnation, life, death and resurrection of the Son of God; taught it prominently and definitely, from Genesis to Malachi.

The Christhood of Jesus is all that there is truly valuable in the Old Testament, and the minister who to-day preaches the doctrines of the Old Testament is a Judaizing teacher. It is the same now that it was then. Any number of men's denying the Messiahship of Jesus does not alter the question.

Some men talk and write as though Jesus of Nazareth was hated, rejected and persecuted by the whole Jewish nation; who finally rose up, as the voice of one man, and condemned and slew him; that they all with one shout invoked his blood upon their and their posterity; and for this they are cursed. This fanciful theory has no history, sacred or profane. It is a perversion of the New Testament account and at variance with all the rules of evidence. The biography of the blessed Savior shows that much of his ministry was almost unbroken oration, and the multitudes were spell-bound and hung upon his words. Without any police and unattended, he entered the temple, turned over the tables of the brokers and traders and thrashed them into the streets, without a word of complaint. His grand entrance into Jerusalem is proof of the great love the masses bore him.

No reformer ever denounced the wickedness of the times in more unmeasured terms; no orator ever held spell-bound such immense audiences. History represents them as "multitudes," "great multitudes," often so large that he had no time to eat or sleep. They followed him into mountains in such immense numbers that he had to perform miracles to feed them. About the only opposition that he appears to have met with was from a few place-men, and when a few scribes, priests and other salaried officials sought his arrest, they said, "Not at the feast for fear of the Jews, lest an uproar be made;" and they were compelled to bribe a member of his family and pursue him under cover of night, into the thick foliage of the garden to accomplish what they dared not attempt in open daylight before the people. And being in the hands of a mob, they must hurry through a mock trial by night, contrary to the laws, which forbade the trial of a capital offence at night. No time must be lost;

he must be dispatched by nine o'clock before the masses could be apprised of the fenshish transaction. It is fair to suppose that not a hundred men were aware of the awful transaction until the proclamation was made, "It is finished."

In proof that the blessed Jesus was despised by the entire Jewish people, it is quoted, "He came to his own, and his own received him not." It is not wonderful that our moral sense should be shocked at the rejection of such love, mercy and reward, but is it not just as strange to-day? Where is there a community of which it may not be said, The message of salvation is sent? What proportion of the citizens of Selma, Philadelphia, London, accept the salvation of Jesus?

During his ministry, the Jews were numbered by millions, and the only question that divided them was this, "Is this son of Mary the Christ of prophecy?" The Jews divided slowly and gradually upon this single question. Which was the larger portion in this division, is left entirely to conjecture. It is in proof that for many years (chronology says sixteen) all the followers of Jesus were Jews, when they were numbered many thousands. The three thousand who acknowledged his Messiahship on the day of Pentecost and the other thousands who thronged the streets of Jerusalem, were Jews. Paul gloried in being a Jew, and, like his Savior, attended the temple service from year to year. It was the custom of the apostles to attend the synagogue service, and like their Master, they were often invited to teach. Like their glorious Lord, they never renounced Judaism nor uttered a sentence in opposition to it.

After the crucifixion, when the gospel began to spread more widely, there were two distinct parties known as Jews and this difference, being that there must be some way to distinguish between the rejecting Jews and those Jews who accepted the teachings of the Old Testament with the Christ. Chronology says that after about seven years somebody called the Christians at Antioch, and they took on this name; and those Jews who abandoned Judaism and its Savior, continued to bear their original name.

M. E. ARBEE.

Selma, Ala.

Is it Right?

This question arose in my mind while in one of our Southern cities. As I was in the city several days, I visited at night what was called a Catholic fair. It was held in the third story of a large brick building. The entrance was free. In this room I saw nearly anything from a pin cushion up to a bale of cotton. In fact, the room was well furnished with cakes, fruits, furniture, ladies' cloaks, &c., &c., but none were for sale. We learned from a person who seemed to be one of the managers, that nothing would be sold till the last night of the fair. Young men and ladies were promenade all the time. There was music in the room. Each one of the ladies had a book and pencil in hand, not only asking, but insisting very much that every one who seemed to be as the writer, a spectator, should take a chance on a cake, ladies' cloak, furniture, or any thing in the room. This all being new to me, I remained a short time and then left for my boarding place, but not satisfied. These people seem to be earnest workers, and are working too for their society. Not being satisfied with what I saw and heard, I returned the second night. I went early. There were but few in the room. Soon they began to collect. I noticed a genteel looking young man take a seat near the bale of cotton. Another middle-aged man, seated himself about the center of the room. I went to watch and I did so. Both of these men had what they called a cup, and I believe, three dice, and they began the work of casting dice for the articles for which those young ladies, the night before, had teased hard, perhaps, received double their worth. Is it possible? said I. My mind went straight way to the day the Savior suffered on the cross. Yes, I thought of those wicked Jews who cast lots for his vesture. He prayed to his Father to forgive them, for they knew not what they were doing. I wonder if all those young ladies, who seemed to be so gay, did not ask the question, Is it right?

Now all this, I am told, was for the benefit of the priest. We ought to work, for we are his workmanship, created in Christ Jesus; but it is right to work in this way? Is it right? Is it right? The church at Haddonfield, N. J., has six Sunday-schools.

An Awful Thought.

What an awful thought it is that men turn to devils in passing into condemnation; but yet it must be so; for the Bible says, "They that have done good shall rise to the resurrection of life, and they that have done evil shall rise to the resurrection of damnation." It must be, then, indeed, that those unhappy spirits that are lost are changed to devils; for in a state of damnation we cannot suppose that any good remains in them. They are wholly given over to depravity and an everlasting condition of unbelief and reprobacy. Oh! dreadful state of dread despair and misery! A beautiful young lady, nurtured in the lap of social refinement and excellence, or a nice young man, brought up under all the amenities of high culture and conventional elegance,—for these to be changed to screaming fiends, or howling devils, in Hell,—oh! what a contemplation! And yet the gay and festive throngs of Terpsichore; the giddy dancers on "the boards of life," beneath the tinted lights of blazing chandeliers and the stirring music of the violin, still flit along on the tide of time all heedless of their destiny. The dreadful cataract of Fate roars loudly before them; the breakers foam, and the wild surges of the coming doom heave life's frail bark, but all in vain; they hear not, they heed not; but, draining deeper yet the cup of Lethe, for the pleasure of an hour, they swap life's opportunities; and go

Where shrieking fiends and Furies dwell—
A pandemonium reader.

Reader, dear reader, are you young and gay, a bubble sporting on life's rolling main? oh! think of this; and use thine hours of Gospel grace to profit more! R. L. DRAUGHON.

Perdue Hill, Nov. 17.

Victory in Randolph.

Randolph county, you know, has frequently been spoken of unfavorably in many sections of the State. I beg for her, from all the State, an audience, that she may speak for herself.

On the 15th, we held an election at the courthouse, and prohibited the sale of whisky in any quantity or shape within the territory of Randolph. We lead Alabama in the whisky reform. We insist that those people and counties who call themselves enlightened and educated, will not ridicule Randolph, and yet remain behind in modern reform.

We challenge the men, the Christians, the ministers of the Gospel of peace, who say they are friends to society, to come to the front and banish the cursed monster from Alabama. He has ruined our sons, widowed our daughters and beggared our children long enough. Let us raise a cry to Almighty God that shall cleave the heavens and give us audience at the eternal throne of God for help.

O God, thou who hast loved us and bought us with the blood of thy dear Son, hear us this day, and put it into the hearts of the men of Alabama to arise and break the bonds of the dread monster—strong drink,—that the lovely home which thou hast given us may no longer be spoiled by his unholy dominion! Amen.

"But and if they will not," we have room for ten thousand sober men. We have fine schools at several points in the county, a first class college at Roanoke, unsurpassed health, vast mineral resources,—perhaps not to be equaled in the State,—and have the entire county prohibited against whisky.

We would be glad to meet you who seek homes, and tender you the best wishes of our people. Brethren, will you join us while we offer thanks, on our knees, to Almighty God for our victory? J. P. SHAFER.

Roanoke, Nov. 16.

The Freeman's Journal, reminding its readers of the approach of All Souls' Day, and the crowding of offerings for masses, asks, Where are the honoraries for masses throughout the year? It adds that outside of a few thousands among Americans who are not corrupted by irreligious training, were it not for the foreign-born, the priests, especially in country places, would have few "honoraries" for the intentions of masses. This is a clear admission that foreigners are the sole support of the Catholic Church in the United States.

The idea that a Sunday-school teacher can do any justice to the lesson with only fifteen minutes' or half an hour's study on Sunday morning for preparation is absurd. No wonder that such teachers find themselves making a failure.—*Christian at Work*.

The town of Acerrington, Lancashire, England, claims pre-eminence as a Sunday-school town. Of the thirty thousand inhabitants, nearly ten thousand are connected with Sunday schools—eight thousand seven hundred and thirty-eight as teachers.

The will of the late Augustus Whitman, of Worcester, Mass., gives to the Congregational churches at North Leominster and South Abington, \$5,000 each.

Rev. Charles Howard Malcolm, of Newport, R. I., has accepted a call to the rectorship of Christ's church, Trenton, Ohio.

Secular versus Religious Duty.

Martha, Martha, thou art careful and troubled about many things; but one thing is needful.—Luke 10:41, 42.

Martha was no doubt at this time, as she afterwards clearly proved herself to be, a true Christian. Though she had a different way of showing it, yet she doubtless loved her Savior just as sincerely as Mary did. And, according to her conceptions of duty, what she was doing on the present occasion was the most proper thing. So confident was she that she was right, and so certain that the Master himself must approve it, that she boldly complained to him that her sister was not doing as she was, and by her manner, her tone, and her words, rather chided him for not sending Mary away to take part in the same service.

But good Christian woman as she was, Martha committed an error. To express it in general terms, she magnified secular duty to the neglect of the spiritual. And this Jesus tenderly, earnestly, and faithfully pointed out to her when he replied to her complaint, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful."

Now Martha's was a type of Christian character and conduct which is very common in the church. How many Christians there are, active and valuable members of the church, who practically attach a higher importance to their secular duties than to their religious ones, and when the two come in competition give the preference to the secular! For example, they cannot spare a half-hour a day from their business for private devotion; they cannot afford one hour in the week for church prayer meeting, but at the same time attend regularly the meetings of any secular board or lodge to which they belong; and should they be absent from home on the Sabbath they deem it more important to be at their business Monday morning than to keep the Sabbath holy by refraining from railroad travelling on the Lord's day.

And how many Christians practice much more diligence in their secular than in their religious duties? In their business they are prompt, systematic, energetic, and thorough, keeping everything squarely up to the notch, while in their religious duties they are irregular, careless, apathetic, and indifferent. They stir early every morning of the week, but Sunday morning they can hardly muster energy enough to get out of bed; they are always promptly at their places of business during the weekdays, but on the Sabbath day they creep into church after the service has begun, as if they begrudged the Lord even the little time appropriated to his most blessed worship; they are never absent from their business unless sick in bed, while the least excuse keeps them away from the house of God; and their business accounts are always paid when due, while their church accounts are allowed to run on indefinitely.

How many Christians, too, manifest far more concern about their secular than their religious interests! They seem to be more interested and concerned about the success of their business than their growth in grace; about accumulating wealth than in laying up treasure in heaven; about the growth of their town than the prosperity of the church; about the "appearance" of their families and the luxuries of their homes than about family religion; and about the intellectual education and social accomplishments of their children than about the salvation of their souls.

Now, we utter no wholesale condemnation of these things in themselves. Of themselves they are right and proper. Just as it was altogether proper in itself that Martha should provide a suitable entertainment for her illustrious guest, which Jesus no doubt accepted at her hand and fully appreciated. But her error, as pointed out, was in giving her secular duty the chief place, and that at the expense of her religious duty. And so, narrowed down to the simple question whether, between the two, Martha shall give up the secular entertainment and lose the privilege of sitting at Jesus' feet, or, on the other hand, whether Mary shall forego the spiritual duty she is discharging in order to aid her sister in the secular entertainment, then clearly Mary has chosen the wiser, the better course.

What we contend for, therefore, is not the neglect or disregard of secular affairs. It is freely admitted that the Christian has in this life secular duties as well as religious duties. And it is not only right but necessary that the secular business should receive thought and attention. But what we claim is that religion should have the first place and receive the highest consideration. It is of incalculably more importance to the Christian himself, to his happiness, to his welfare, to his

character and his usefulness, to society and to the world, both as regards this life and that which is to come, than any secular business can be. And when the two come into competition religion ought certainly to have the preference.

While, too, it is right and commendable to be diligent and thorough in all secular duty, we claim that religion ought surely to have as much, and not be put off with a miserable, slipshod, slovenly service which would not be countenanced or endured in secular business.

Natural and right it is also to be interested and concerned about secular matters. But oh, let the far mightier interests of religion have the chief concern. The soul's relations with God, its spiritual growth, its inheritance in heaven, the conversion and salvation of the dear ones who fill our hearts and homes, and the welfare of Christ's blood-bought church, should engage our first and profoundest concern. Secular duty, with its manifold cares and claims, may be very important and very good in its place, but, as distinguished from it, as standing out in contrast with it, one thing is pre-eminently needful.—*Christian Weekly*.

Let Them Go Down.

Coaxing the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid the poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacrilegious snares, to accomplish his object. The Christians paid their own bills, and did not expect satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one never benefits the former, but always the latter.

Untold harm comes to the church by the use of

God's work. It creates the impression on the minds of the worldly that the church is a kind of a pauper, dependent for its existence on the community; that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and exalted wealthy members more than poor saints. To stand before the world in this light, is humiliating and degrading, beyond expression. Such churches ought to be cleaned or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Banner of Holiness*.

Thoughts and Opinions.

"My sole aim in living is to glorify Christ. He is the supreme end of my life, and I value it only as being devoted to his honor."—*Dr. Doddridge*.

If there is one thing, in these days of flaccid and fiberless muscle, that is wanted more than almost any other thing, it is that which is known by the name of grip.—*Dr. P. S. Hewson*.

The Examiner and Chronicle thinks theater goers are the only people belonging to good society to whom it makes no difference what are the morals of the persons who are to minister to their pleasure.

If you are a plain, earnest man, with the love of God in your heart, you may win more souls for Christ than the man who declaims his carefully prepared harangues from the pulpit. It is not word painting, not flights of eloquence, so-called, but simple heart-to-heart pleadings, that God thus honors.—*Religious Herald*.

The Christian at Work, true to its name, thinks the best way out of trouble is the old-fashioned way of going to work. If envolved by difficulties and hedged about by cares, it is useless to spend time in idle complaints. Go to work. The moment you do this you are in that order of things where Providence is pledged to assist you, and on the instant, at your need, hands of brothers and comrades will be held out to uplift and strengthen you.

Think nothing whatever of shining. The sun does not shine because it has a will for it; no more does a man or woman. Even the moon, which shines with only a borrowed light, has no thought about it, but only lets her unoriginal beams play off their glistening into what quarter they will. And so it is universally, both in the original and the unoriginal, the first and

Alabama Baptist.

SELMA, ALABAMA, DEC. 2, 1880.

JOHN L. WEST, PUBLISHER.

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

Entered at the post-office at Selma, Ala., as second-class matter, through the mails, as second-class matter.

ALLIANCE OF LAWLESSNESS, COTTON AND PIETY.

We regret to see in the *N. Y. Independent*, under the signature of Prof. Heman Lincoln, of the Newton Theological Institution, a political article made up from beginning to end of campaign slanders upon the Southern people.

Prof. Lincoln denounces the South for ostracizing those renegades who lent themselves to the atrocious project of "africanizing" the people of their and his own race. He deprecates the triumph of the national ticket, for which the South may vote, as the coronation of treason. He magnifies the "magnanimity" of the North in inflicting upon our heroic leaders neither death nor attainder for treason. He describes the South as that "section of the Union in which ignorance predominates and lawlessness reigns and barbarous customs rule in society." He charges upon the South the wasting or absorption of the school fund, which was done by the Radical leaders when they were in power; the pressure of war-claims, amounting to hundreds of millions, upon the Government; "thousands of murders for the single crime of Republican principles"; and even the troubles in Maine, which, as he sagaciously observes, occurred "after Gov. Garcelon's visit to the South." He repeats the libel about Gen. Hampton's speech in Virginia, a misrepresentation which that gentleman has publicly stigmatized, and he declares that among us, "Northern emigrants are shunned as social lepers."

Prof. Lincoln acknowledges that it sounds strangely to say that lawlessness reigns, where a crop of over 5,000,000 bales of cotton is gathered, and where many of the freedmen have pleasant homes and live in comparative comfort. It is harder to say it, he continues, "where churches abound, and men and women of high Christian character, and honorable and refined citizens who are entitled to the highest personal esteem." Yes, indeed. This sounds so strangely that we are amazed that any intelligent person can believe such a contradiction to be possible.

Dr. Lincoln exclaims with touching simplicity: "The lawlessness goes unrebuked by statesmen like Hampton and Lamar and Gordon, and I have never seen a public protest from any eminent divine, whether Presbyterian or Methodist, or Baptist." It is just possible, Brother Lincoln, that the lawlessness does not exist, and that you are the victim of cock-and-bull stories invented by knavish politicians! The worst thing these base fellows can do is to incense credulous good men against their brethren. E. T. W.

A FREE THINKER AT BAY.

Prof. Robert Smith, of whom our readers have heard, is not enjoying that success which his Alabama admirer has claimed for him. When tried last year for unsoundness, he escaped, partly by his excuses and promises, and partly by a mismanagement of the case by his prosecutors. A Commission of the General Assembly of the Free Church of Scotland has now suspended him from his professorship, by a majority of sixty-eight, after allowing him to defend himself in a caustic and impassioned speech of an hour and a half. The Commission condemn him for the irreverence towards Scripture, which leads him to speak of them as if God were not their author, and to treat their narratives as not authentic, and their prophecies as untrue. In Prof. Smith's judgment, Ezra and Nehemiah are destitute of literary merit; some of Isaiah's chapters are "literary broadsides"; Jonah is a parable and fable is an abstraction. Why such a man, inflamed by hostile prepossessions against the Word of God, should wish to play the part of a teacher of Biblical interpretation, under the auspices of an evangelical church, we find it difficult to understand. But such is his desire and determination. He holds on to his professorship with the coil of a boa constrictor. On some technical quibbles he refuses to submit to the sentence of the Commission, and it is likely the courts must be invoked to drive him from the chair he has forfeited and now dishonors. If this is the morality which "free thought" inculcates, the less we have of such thought the better. And those who call such a man a martyr must certainly have found a new definition for that heroic name. E. T. W.

With patience and time the mulberry leaf becomes a silk gown.

A GREAT PROBLEM.

We see in the *Baptist Courier* a notice of a forth-coming volume from the pen of Dr. W. B. Carson, of Allendale, S. C. It relates to a most difficult question of theology: How can men be mere free agents if God governs them in all things? The author, who is a clear thinker and exact reasoner, has been studying the subject for years, and has, he says, found a solution of the difficulty which is as clear as a mathematical problem. Many brethren have urged him to publish the book. The late Dr. Williams, of the Theological Seminary, considered the solution complete. "The two doctrines instead of being contradictory were counterparts, fitting like a dovetail." Dr. Carson has undertaken the investigation independently, not having, as he says, seen or heard of any book which contains even an attempt to solve this problem. We are sure that he would have enjoyed profit and pleasure had he encountered Leibnitz' great work, the *Theodicee*. We learn that the demonstration of Dr. Carson will be published so soon as \$200 are secured; he has already \$100 in hand. All who will send \$2 to his address will receive a copy of the volume when published. E. T. W.

CONVERSION BY FORCE.

It is a great misfortune to persons in high places to be so far behind the times as to undertake to carry out the policy of St. Dominic in XIX. century. The tide of progress cannot be turned back by the sceptre of Canute, but will sweep king and courtier away unless they retreat to higher ground. The principle is illustrated in the case of the Governor-General of Kasson, who, as we are informed by a recent St. Petersburg dispatch, will be superseded and tried shortly for forcibly attempting to convert 700,000 Tartars to the orthodox faith. Should the Governor be confined as a punishment for his outrageous and absurd attempt to convert a nation by the knout, we hope he will be given a copy of the New Testament to read. He certainly knows nothing of that book and nothing of the use of those evangelic weapons which are not carnal but spiritual, and mighty to the pulling down of strongholds. E. T. W.

CONFLICT OF AUTHORITIES.

The revision of the Scriptures will disturb the equanimity of all those sects which rely for proof texts upon imperfect renderings of the original. The Swedenborgians are disturbed at the omission of the story of the woman taken in adultery; and of the angel disturbing the water of Bethesda; for the founder of their church who claims to have explained the Scripture by special illumination has quoted these passages and given their internal sense. But now if these passages are not in the original the Swedish Seer's claim to Heavenly guidance in their interpretation, of itself falls to the ground. The only way to get out of the difficulty is that adopted by a writer in the *New Jerusalem Messenger*, who claims that Swedenborg's authority is higher than that of the oldest MSS. of the New Testament. But this is tantamount to saying that the authority of a commentator upon Scripture is higher than that of Scripture itself. E. T. W.

QUESTION ON REBAPTISM.

Dear Bro. Winkler: After A has been excluded from a Baptist church and applies to the same church for readmittance, upon a profession of a recent conversion, saying he was deceived as to the first, what course should be adopted by such church in regard thereto? What of his baptism? J. T. EVANS.

Warrenton, Oct. 29.

REPLY.

We have answered this question already. The penitent confession of the wrong doer, if it be satisfactory to the church, entitles him to restoration, but does not call for rebaptism. Baptism, in Gospel order, must take place once. When administered legitimately, to a candidate who has made a credible confession of faith, it ought not to be repeated. The church can demand nothing more than a credible profession, for it has no power to judge the heart. The candidate at his best can bring with him nothing more. And when the ordinance has been performed by a Gospel church upon the required condition, nothing more is necessary for its validity. We have known persons of quick sensibility, who pass through a new conversion in connection with every revival season. We have heard them express the warm desire to be baptized again. But we have never encouraged the wish. On the contrary we have insisted that the solemnity of baptism would be diminished by making of it a sort of trial ordinance, a tonic to be administered to weak and doubtful cases, and to be administered until the spiritual health should be restored. The only case of rebaptism mentioned in Scripture is that of the Ephesians, who could have made no confession of evangelic

faith, for they had none to make. They knew nothing of the enlightening, comforting and sanctifying Spirit. Acts 19:2. But in the case of the inebriated person at Corinth who, on account of his heinous sin, had been excluded from the church, no condition but repentance was demanded for his restoration. The baptism was not repeated. E. T. W.

THE ORIGINAL IDEA OF STATE MISSIONS.

"What was the original idea of the State Board in their work in evangelizing the State, and do they still hold to the same idea?" INQUIRER.

Our readers will remember that this question of our Rockford correspondent was left unanswered last week. In attempting an answer we must be permitted to say, that the "original idea" of State Missions in Alabama dates back to the beginning of our State Convention nearly sixty years ago. That, with ministerial education, as we have several times had occasion to declare, was the identical idea which gave rise to our State Convention, and we doubt not to every Baptist State Convention and General Association in the United States. When the Southern Baptist Convention was organized, in most of the Southern States, the State Mission work of the several States was transferred to the Domestic Mission Board of that body, located at Marion in our own State. Virginia never did abandon her State Mission work. The whole twenty-five years that Dr. Taylor was Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, he was President of the State Mission Board of the Virginia Baptist General Association. And they did a grand work all time. We were in a situation to know that the State Board of Virginia, was the most efficient body that operated during the war in the great Virginia Army, and we had the fortune ourselves to be under its appointment.

But the Alabama Convention was one that did transfer its State Mission work to the General Convention, and in that condition it remained for about thirty years. Our Convention became almost exclusively an educational Convention. The secretaries or some other representative of the Boards of the General Convention, were expected to plead the cause of their respective Boards at each meeting of our Convention, but except our educational work our Convention had under its own management no important interest of whatever sort. Meanwhile the war came in upon us, and left all our denominational enterprises in Alabama in a feeble and doubtful situation. From year to year our meagerly attended Convention met to have a "luxury of woe" over the inactive state of our cause in Alabama, and over the unpromising condition of our schools.

Among our other disheartening trials, our strongest preachers began to leave the State; the very men, for the most part, who had before been foremost in supporting our leading interests, were the men who left. Alabama Baptists were a great sleeping giant who only needed to be aroused, or a scattered army who needed to be unified, re-organized in sympathy and co-operation with each other, so that their moral influence could be brought to bear upon any great enterprise that might claim their attention. We needed no centralization of authority, but we did need a concentration—if you please, a centralization, of moral forces; we needed something that could win the affectionate and active confidence of our churches and pastors throughout the State, and bring us into real and harmonious effort for the spread of our principles in all our loved State, for the visitation of weak churches, for the stimulating of greater energy and activity in the cause of Missions, Sabbath-schools and ministerial education; and to impress our people with the importance—for Christian and denominational reasons—of patronizing our own schools, and our own enterprises. In a word, we needed the unification of Alabama Baptists. There was no discord among us, but we lay apart and were non-co-operative.

So far as we are posted on the subject, our understanding is that there were two important ideas at the bottom of this movement. 1. It was an effort to bring about the needed unification and co-operation of which we have spoken. 2. It was believed that the work should gain this co-operation, the Board could devote its attention almost exclusively to the destitute parts of the State, and do a real missionary work.

As to how far the design has been reached, we leave the intelligent reader to judge for himself. There has been a great change—we think a great improvement. Our paper has done a large share in achieving these improvements, but much of the time the paper itself was almost dependent on the agencies of the Board.

As to whether the Board has continued to act on its original ideas, we say that it has; and that it is laboring to the accomplishment of these very ends to-day.

After this we may trust some one else to write for this interest. R.

BRETHREN CRUMPTON AND EUPAULA.

We have a few things to say in regard to Bro. Crumpton's letter of last week "in the interest of peace and harmony." And, first, he need not apprehend any danger. No man in the State believes more heartily than we do that "Eupaula" is an excellent gentleman; and though we detect his doctrine as we would a leprosy, we are prepared to believe and can show good authority as the basis of such a belief, that a man may be an infidel with regard to much of the Bible and still be "a child of God by faith in Christ Jesus." We have not been so fortunate in our private interviews with "Eupaula" as Bro. Crumpton and others seem to have been; or perhaps we ought to say we have not been so unfortunate as they; we have a better opinion of "Eupaula" than Bro. Crumpton's showing would justify. In our conversations with him we have found him ingenious, and the conversations showed that he had been ingenious in his public utterances; there was perfect harmony in what he said to us privately with what we heard from him in public, and that, too, in regard to both of his discourses to which allusion has been made. We do not believe that "Eupaula" has a batch of doctrinal sentiments to be put forth on public occasions and retracted or explained away in private; to say the least, that has not been our experience with him. This would put him in the attitude of making a play-stage of our conventional meetings, where, with insincerity, he acts the part of a comedian before an equally insincere auditor. We have not so regarded his exposure.

A SERIOUS MATTER.

But in all conscience, Bro. Crumpton's testimony places this matter in "the light of great darkness." And now the serious reflection arises, Has it come to this in the Alabama Baptist pulpit, and convention, and paper, that a cultivated Baptist minister may "deny the inspiration of the language and historic events of the Bible," as Bro. Crumpton says "Eupaula" did at Huntsville, and then denounce "predestination, an old and cherished Baptist doctrine, and as true as God is true," as Bro. Crumpton admits that "Eupaula" has done, and yet it is to be explained away, apologized for, and receive a universal, but masked, condonation? and if a Baptist editor, who is directly attacked by the said minister, shall think proper to locate the source of the assault, and call the assailant's faith by the name of any common dictionary, or any informed evangelical writer would affix to it, all at once brethren are in a squirm and up to protest, apologize and explain?

After our notice of the Huntsville sermon in 1875, it is not likely that we should ever again have called attention in this paper to "Eupaula's" grave errors if he had not assailed sentiments which we had avowed, but as the matters are now forced on us, we are going to say what we think whenever the occasion offers, standing by the faith of our people as found in the Word of God and received among us; embracing their sublime faith in all its grandeur and entirety, we shall not say anything inconsistent therewith. If in Alabama a minister with "Eupaula's" views must pass unquestioned it is time we all knew it.

EUPAULA'S LETTER AND "HAND."

We are here reminded of Dr. Poindecker's response to the venerable Dr. Welch, at our convention in Baltimore in 1868, both of whom we doubt not are now in heaven. Dr. Welch made an eloquent speech on fraternal intercourse between Northern and Southern Baptists, he being a Northern messenger to the convention; at the close of the speech he offered Dr. Poindecker his hand. Poindecker arose and said, "No sir! I must know just what this handshaking means first." And then followed a speech in which, rest assured, the honor of Southern Baptists was vindicated. Dr. Fuller styled it "a Poindecker speech." And as he closed he said, "Now, Bro. Welch, on this speech, I will give you my hand!" The grand old Northern doctor seized his hand, and we all felt first rate. But we are not a Poindecker, and therefore hardly feel at liberty to decline the hand of "Eupaula." But "first" we must be allowed to say a few things about this singular ebullition of his. He comes at us with two distinctive traits of a cheap argument: 1st, a play on words; 2d, a shout of victory; and then he uses one very adroit style of argument, namely, an attempt to conceal the real issue; all of which are fallacious and betray a weak cause. Astronomy is not the heavens but our conception of the heavens, he tells us. Very well, but what about the astronomer, who, in order to make "progress" in the science of astronomy turns away from the heavens to earth, saying, the heavens are not satisfactory on the science of astronomy, and therefore we must go down and delve among the rocks and fossil remains embedded in the earth before we can make progress in this science? The science of Geology is not the earth, but our knowledge of the earth. But what of the geologist who goes up

among the "star-eyed heavens" to learn geology? Well, now this is just what that class of progressive theologians to which "Eupaula" belongs are constantly doing. With them the Bible—the source of the science of Christian theology—is only about half inspired, and must be supplemented; the sciences are more certain than the Bible—the Bible is on trial, and much of it already condemned by that sort of progressive theology. "Eupaula" knows that this is infinitely removed from progress in the knowledge of God's word. The one system eliminates whatever of the Bible does not suit its purpose; while the other, with reference to the whole Bible, believes that it is "true from the beginning, and that every one of its judgments will endure forever." But enough.

As regards what an "old landmark" brother said to him about us, we have known several so-called old landmarks whose whole faith resolved itself into that one article. Grant them that, and they would be willing to join "Eupaula" in tracing their descent clear back to the ancestral oyster. We should not wonder if the one he mentions were that style of a landmark. R.

A GOOD LETTER.

We have a good letter from Bro. W. P. Chambers, of Cuba Station, and regret that we did not receive a former one which he mentions.

As to the matter of extending the band of fellowship to new members, we may say that it is only a custom, whether before or after baptism it is a custom, and therefore entirely optional with each church whether to practice it at all or not; and if at all, it is at their option as to what time to have it. It has been common at the South to extend the hand immediately after receiving the applicant. Some churches who do that, still extend the hand after baptism. This however is generally done by the pastor in behalf of the church: It is sometimes impressively done at the communion table, on admitting new members for the first time to the communion. It is well to have some form of public recognition after baptism, and the communion table furnishes a suitable time, and extending the hand of fellowship is a very appropriate custom.

Bro. Chambers says, that his church has adopted the system of regular quarterly collections, and that neighboring churches are doing the same. This gives us great pleasure. Our churches need more efficient organization, and we believe that this, if generally adopted, would effect this object, and right soon we should all be amazed and rejoiced at the result. Let all our churches try it, even those that are weak, and despise not the day of small things. The little sums aggregated will make a large sum. We thank Bro. Chambers for his kind expressions of approbation. R.

The Young Reaper.

Published by the Publication Society for Intermediate Sunday School Scholars, is profusely illustrated with Engravings, executed by the best artists; the paper is of the finest quality, highly colored; the press work is of the first order; and the best writers of the country, are regularly employed upon its pages. Its circulation is nearly two hundred and fifty thousand per month.

FIELD NOTES.

The Methodists are making preparations to build a new house of worship at Snow Hill, Ala.

Bro. George E. Brewer, of Dudleyville, has moved, or will move very soon, to LaFayette.

Rev. J. A. Glenn has moved from Peek's Hill, Calhoun county, to Steel's Station, St. Clair county.

Rev. Dr. I. T. Tichenor, of Auburn, preached at the First Baptist church in Montgomery, on Thanksgiving day.

Things are moving along well at Opelika. Several new members will be received at the next conference meeting.

Rev. Fleet Stevens, a Primitive Baptist minister, died near the Shelby place recently. He was from Harris county, Ga.

Bro. Samuel Reid, one of the members baptized by Bro. Riley at Opelika, was buried at that place on the 24th ult.

The Colored Baptist Convention of Alabama recently held its session in Marion. There were about two hundred delegates present.

I will canvass my churches and neighborhood as soon as possible, and get you all the subscribers I can.—J. F. Stringer, Jackson, Ala.

Work is progressing on the new Baptist house of worship at Fort Deposit. It is being built of brick, and will, it is said, be a handsome structure.

Rev. John J. Beeson has removed from Scottsboro to Pisgah, Jackson county. We are pleased to record that Bro. Beeson is a warm friend of our paper.

To J. A. Mauldin, Newberne: All right. We know several persons about your town who are not taking the ALABAMA BAPTIST, but who might be induced to take it if politely requested to do so.

I want my paper continued; I can't do without it.—H. M. Mickle, Roanoke. Thanks, Bro. Mickle, for your kind proposition. We hope you will get us a good list.

Please say to the churches of the Alabama Association, that the minutes will be distributed in a few days. They have been delayed by a cause therein explained.—Clerk.

I would rather pay five dollars for the ALABAMA BAPTIST than to have it stop.—P. L. Massey, Brooklyn. That shows what a South Alabama preacher thinks of the paper.

The school at Snow Hill is in a flourishing condition. The patrons are highly pleased with Prof. Clarence Jones and his accomplished assistant, Miss Vallie Lavender.—C.

Your paper should be read by every Baptist in the State.—D. Rogers, Baker's Hill. We know that, but have no hope that it ever will be. We shall be satisfied if half of them read it.

Rev. J. G. McCaskey, having accepted an appointment from the State Mission Board, will remove from Rebooth to Garland, Butler county, and requests correspondents to address him at the latter place.

I am astonished that Baptists take worthless secular papers, but cannot be induced to subscribe for our State Baptist paper.—D. Rogers, Baker's Hill. Maybe, after all, such people love the world and the things of the world.

I do not see how any Baptist can afford to be without the ALABAMA BAPTIST. It is an excellent paper.—W. T. Davis, Lincolnville. Nor do we. But some of them who use tobacco and take several secular papers, are not able to pay for it.

Every good pastor should have a competent salary. A stipulated amount, and every church should have a well paid pastor. Pastors should be prompt, or the pastor, sooner or later, must leave.—Dr. D. G. Corpe, of Utica, N. Y.

Snow Hill Beat, Wilcox county, will petition the present Legislature to prohibit the sale of spirituous liquors within its bounds. The adjoining communities, Allenton, Monterey, Farmersville and Carlisle are moving in the same direction.

I have talked much for the paper this fall, but have received only a few subscribers.—Geo. E. Brewer, Dudleyville. We have preached much to sinners, but only a few of them, comparatively, believed and were converted. But keep on preaching.

I want the paper as long as I live in Alabama or feel any interest in my native State, and I shall regard it as a pleasant duty to secure and forward subscribers to it.—J. D. Cook, Pushmataha. Many, many thanks, Bro. Cook for the names and money.

The citizens of Roanoke, Randolph county, have subscribed \$1,000 toward building a house for Rev. J. P. Shaffer to live in. It will cost \$650 more, and it is proposed for the citizens of the county, especially the temperance ones, to raise the additional sum.

We have had some good meetings up here recently, and a goodly number have been added to the churches. The State and Foreign Mission cause is brightening in the northeastern part of Hale county, for which we feel thankful to Almighty God.—M. T. Jenkins, Carthage.

I feel anxious to get the paper into every family of my congregations, but have little hope of being able to do so, as they have not yet learned to appreciate religious papers.—Geo. E. Brewer, Dudleyville. Some people are slow to learn, but they learn after awhile. Let us be patient with them.

Ko San-Lone, a converted Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Advertising to the matter on one occasion, he said, making at the same time a large sweep with his arm, "When the disciples in my country come out from the world, they come clear out."

Notwithstanding the extreme coldness of the weather, last Sunday a large congregation assembled at the water's edge to witness the baptism of a faithful follower of our Master. Also, on the previous Sunday, I baptized Bro. W. R. Walker and his wife. Bro. Walker is the principal of our male school at North Port, and we look upon him as a valuable addition to our church.—Fred. D. Hale, North Port, Nov. 23.

We invite the special attention of our readers to the advertisement of the Mountain View High School, which appears in this issue of our paper. Rev. Dr. Shackelford, the Principal, is well known to the leading men of our denomination in Alabama as a dignified and agreeable Christian gentleman, and he is an educator of large experience. We cordially recommend his school to our readers and bespeak for it a liberal patronage.

Bro. Jas. A. Wright, of Kentucky, Talladega county, has been running a Sabbath-school at his place almost entirely at his own expense. He is liberal and willing, but really not able to furnish what the school needs, while from the peculiar circumstances that surround him, he must of necessity bear the expense for the present in order to carry on the good work.

He would be glad to receive contributions from those who are interested in this cause, with which to purchase Sabbath-school supplies. The object is worthy. Who will send us a contribution for him?

You will please address me hereafter at Fairfield, Freestone county, Texas. I will leave to-morrow, hoping to reach my destination in four or five days. I leave my old home and field of labor with reluctance, but duty points me thitherward. I expect to continue a life subscriber to the ALABAMA BAPTIST, not only for its own sake, but because of my love for the brethren with whom I have so long labored and the cause we have served. Should the spirit so move me, you may occasionally hear from me. May the blessing of the Heavenly Father rest upon you and the paper.—P. E. Kirven, Nov. 22.

Thus do we lose one of the very best preachers in Alabama, and Texas is the gainer. God bless you, Bro. Kirven, in your new field.

The mission work of North Liberty Association is encouraging. The brethren and churches are enthusiastic over co-operation with the State Board. I have recently baptized two and received three by letter into one of my mission churches, and have had the house repaired and made comfortable and attractive. Last week I had a meeting of five days in the vicinity of Enon Church. A number of conversions and revivals was the result. I think Enon church will receive ten or twelve additions as the result of the meeting. I will do all I can for the paper.—T. J. McCandless, New Market, Nov. 25.

The Apostolic Plan.

I have been thinking since the State Convention met in Greenville, that I would write an article for your paper; but as I had never written an article for publication, I have been hesitating, hoping that some one else would see things as I now see them, that could express them more fluently. Some years ago I was in the city of Montgomery, at the opening exercises of the Baptist State Convention. In the prayer used the invocation was made, "Thou God would bless us, in devising ways and means by which we might spread his Gospel." Sufficient to say, I left the Convention its enemy, feeling that its advocates were presuming to legislate or dictate to Jehovah; and I have remained its enemy in feeling until since the last session held in Greenville, which session I attended for the purpose of fault-finding. I found enough of it to dissatisfy myself and the whole Baptist family. I came home feeling more sad than ever, estranged in feeling from the common brotherhood, alone and disquieted in mind and spirit. I picked up the word of eternal wisdom, earnestly asking the Spirit of God to direct me, his servant, in the way of truth and righteousness. Here let me state, that at such times I am possessed with something similar to a superstitious notion that the book opens at the right place, and I feel constrained to read what is on the open pages. And so it happened on the occasion referred to, that I opened the Bible at the sixth chapter of Acts, and read: "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Thus I read, from the first to the ninth verse. And now I will give you some of the thoughts that passed through my mind.

By referring to the above verses, we find that by the providence of God an emergency arose, and the apostles, being inspired, were equal to the emergency, and gave instruction to the multitude of disciples, showing to them that the apostles' work was prayer and the ministry of the word; and thus they instructed, "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude." Now, it seems to me that the Convention at its last session came down to the simple apostolic direction in throwing away its old plan and old Board and adopting the one given by the apostles: Look ye out honest men full of the Holy Ghost and wisdom, whom we may appoint over this business. The number of disciples having increased to about seventy-five thousand in Alabama, and the cry having arisen for the bread of life, which God has ordained shall be supplied by the preaching of the gospel, no local church or preacher can attend to this cry outside of his or its immediate territory. This family of Baptists are scattered all over the State, and cannot live on bread alone, but by every word that proceeds from the mouth of God. How else can the cry for the bread of life be met, than through a Convention of the churches, by representation, to appoint men of proper gifts over this business?

The apostles may not have seen or understood that they were giving a precedent for the great missionary work that is to convert the world to Christ, that God, whose all seeing eye comprehends all things from the beginning to the end, was present and giving directions and leaving examples for his followers through all time. God looked down through time's long vista to the day that now is, and gave us the plan and the way, though it was urged in the Convention that we had no plan. God who sent his Son into the world to set up a kingdom, has not left it to chance or man's wisdom, but has made his ways plain, if we only look for them in the right place. Now I can bid the work of the Convention, through its Board, God-speed. The seven appointed by the apostles were styled deacons, and I would prefer the Board of Deacons to simply the Board. You have my permission to add my name to your roll of co-workers in the Master's cause, in his way and upon the apostolic plan, i. e., by voluntary contributions. A. F. GOLDSMITH, Fort Deposit, Nov. 23.

The reports of the State Convention of Vermont, showed a balance of funds in the treasury and no debt. The need of a State missionary was made manifest and Rev. Dwight Spencer, of Fair Haven, was appointed to the office.

In the Baptist Theological Seminary, near Chicago, 40 students remained from last year, and 40 new students have entered this year. There are twelve Scandinavian students under the special instruction of Prof. Edgren. The Professor carries his pupils through the entire Bible.

For the first time in the history of Mississippi Baptists, they are making a reasonable effort to establish their cause in the cities and towns. We have the country, and the towns with their saloons and heresies, in a large measure have us. Let us "take the war over to Carthage."—Baptist Record.

During the year from \$150,000 to \$200,000 has been spent in liquidating church debts in the Baptist churches in the State of New York. Nine new church buildings have been dedicated, and five churches were organized. Over 4,000 have been baptized into the churches, nearly 2,000 of them from the Sunday-schools.

The First Baptist church in San Francisco is burdened with a debt so heavy as to be greater than the value of its property. The probability is that the church will, before very long, have to go into bankruptcy, or in some other way be whipped out of existence. Churches have a hard time in California, for the people generally have little reverence for religion, and no particular respect for Sunday above other days.

A correspondent of the Mississippi Baptist Record says that Mt. Parnon church, Grenada county, Miss., has contributed the following amounts for the last annual association year: for educational purposes, \$500; for the college, \$500; for missions, \$1,300; State, foreign and association; for other purposes, \$550; aggregating \$3,350 per capita. This is a country church.

The following statistics of New Jersey Baptists were reported at the State Convention: Ministers, 197; died, 47; ordained, 9; changes in the pastorate, 39. Twenty-one ministers have left the State; twenty-six have come in. The average duration of the pastorate is three and two-thirds years. Churches, 172; organized in the year, 7; houses of worship, 180; parsonages, 55; new houses built, 7; membership, 32,600; paid for current expenses, \$249,005; for repairs and on debts, \$154,505; the value of church property, \$1,829,500, on which is an incumbrance of \$220,630; churches free from debt, 93; benevolence reported, \$75,548.86.

It is not often given a minister to preach a twenty-fifth, a fiftieth and seventy-fifth anniversary sermon upon any occasion; but just this has recently fallen to the lot of Rev. Dr. Phares Church of Tarrytown, N. Y., who, becoming pastor of the Central Baptist Church, Providence, R. I., in 1828, two years later (in 1830) preached the sermon at the twenty-fifth anniversary of the constitution of the church. In 1855 he preached at the fiftieth anniversary, and recently at the seventy-fifth. The Doctor suggested in his sermon that it might be well for them to appoint an alternate for the hundredth anniversary, as it might not be convenient for him to be present.

The following statistics show the present standing of the Baptist denomination in N. Y. State and throughout the United States: New York State—Associations, 45; churches, 863; ordained ministers, 773; present membership, 113,215; Sunday-schools, 85; officers and teachers of Sunday-schools, 10,741; schools, 112,345; baptisms from Sunday-schools, 2,356.

United States—Associations, 1,095; churches, 24,794; ordained ministers, 5,401; baptisms, during the past year, 78,924; present membership, 2,159,044; Sunday-schools, 12,407; officers and teachers, 110,869; scholars, 923,602; baptisms the past year from Sunday-schools, 20,320. The contributions of the churches in this State during the past year for benevolent purposes were \$702,797.38; in the United States, \$3,815,947.26.—Exchange.

The Presbyterians of Melbourne offered Dr. Dykes, of London, \$6,000 a year to become Principal of Ormond College, but he declined.

The Interior thus forcibly puts the idea of the responsibility of church membership: A man joining a church is not there to take a ride on a machine, but to be a vital or a clogging part of it.

Rev. R. D. Hitchcock, D. D., has been chosen Dr. William Adams' successor as President of Union Theological Seminary. Dr. Hitchcock has filled the chair of Church History to the Seminary for twenty-five years.

Baptist News.

The churches at Shelbyville and McMinnville, Tenn., are without pastors.

reader is therefore obvious. It is

When the war closed, there was

Rev. I. A. Paddock, who has been rector of St. Peter's Episcopal church in Brooklyn, for over twenty years, has resigned that office to become Bishop of Washington Territory, to which position he was elected by the recent Episcopal Convention.

Statistics presented at the Congressional council in St. Louis showed that during the past nine years, since the council was formed, New England has given \$1,000,000 in legacies, while outside the New England States the total legacies foot up only \$376,000.

Mr. Joseph Wilson, of Rockbridge county, Va., recently deceased, left his whole estate (\$30,000) to Hampton Sidncy Theological Seminary, Va. When he came to die, he felt that the best use to which his money could be put was to help Christ's ministers to do the great work whereunto they are called. — *Religious Herald*.

The Evangelical Alliance has issued its call and programme, for the usual week of prayer, January 2 to 9, 1881. Among the topics suggested are praise and thanksgiving for blessings, humiliation and confession, prayer for the church of Christ, prayer for the young and their instructors, prayer for all nations and rulers and prayer for Christian missions.

The statistics of growth in the Congregational churches of the country during the last three years are as follows: 330 new churches have been organized, and 169 have been dropped from the roll, making a net gain of 165, and the total number of such churches 3,764. The total membership is 589,920, a net gain in three years of 17,325, and an increase over the previous three years growth of 8,000. In Sunday-school membership there has been a net gain of 15,600.

Many clergymen in this country

have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold round hand," so that those who happened to see them would suppose that they were manuscript, for twenty-five cents each, or twenty dollars a hundred. He has a line of cheaper sermons in print, at ten cents apiece, warranted orthodox and others—a little more expensive—which have "a pleasantness yet a awful solemnity about them."

Giving is evidently growing in Indiana, in all departments of benevolence. The pastors are becoming impressed. There is a decided tendency toward systematizing benevolent operations. The societies are in growing esteem. One brother approached the college agent with a proposition to discontinue the use of tobacco for the coming year, and to pay Franklin College one-half the amount it had been costing him. Proposition accepted. The books will be open for other propositions of the same sort for thirty days, with the usual three days' grace.—*Journal and Messenger*

ALABAMA NEWS.

The Butler county grand jury found 36 turkeys guilty of killing hogs and ordered them to be killed.

The Eureka Iron Works, of Oxnard, turned out from 30 to 60 tons of iron daily.

The Pratt Coal and Coke Company are turning out 1,500 tons of coal daily.

A car load of 50 bales of cotton was burned just north of the Columbiana depot.

About seven thousand tons of guano have been engaged for next season by the Trade Dealers in fertilizers.

During his absence, the residence of Edw. W. Brackin, of Hance county, with all its contents, was burned.

M. C. Floyd, of Elmore, cut his thumb under a quarrier mill from home, while endeavoring a fit of mental aberration.

The farmhouse of Mrs. Daniell, near Louisville, Randolph county, was destroyed by fire recently, with six bags of cotton.

Clay McClelland, of Hale county, shot and mortally wounded a white man who was stealing cotton from his cotton pen.

R. H. Stanley, father of J. B. Stanley, miller and proprietor of the Greenville Academy, died in Greenville, Nov. 21.

Over a thousand bushels of sweet potatoes, some of them weighing 17 pounds, were made at the Insane Asylum at Tallapoosa this year.

An Alabama paper publishes the following:

Married, at Tallapoosa, Ala., Nov. 18, Samuel Woodruff, assisted by Rev. Joel Wherston, and Edw. H. Grindstone to Emeline Sandston.

A man named John Adams, of Cleburne county, about to start West, had a row with a drunken man named Lowe, who shot him four times, the fourth shot inflicting a mortal wound in the right breast.

Troy has received a little over sixteen thousand dollars up to date, and, of the five thousand balles of this number were paid for piano bought last spring. A large portion of this cotton was injured by the storm and averaged about five cents a pound.

Mr. Matthews, of Echo, Dale county, who grinding cane at a mill, had his hand and arm drawn in the mill to his shoulder. He was called by a boy named attached to the saw, who called to the boy near him, and who commanded that he draw his, Matthews' knife from his pocket and cut off the arm, which was done.

— J. K. RYAN.
Ingleside, Ala.

Subscription price, \$3.00 per year.
SCRIBNER & Co. 743 Broadway, N. Y.

the St. Nicholas, or Appleton's Journal,
Lippincott's Monthly. Address
LITTELL & CO., Boston.

ORANGE JUDD CO
Publishers,
245 Broadway, NEW YORK

ly, Sundays excepted. JNO. M. BRIDGES, Supt. Nos. by subscribing now. Address NURSERY PUBLISHING CO., Boston

THE FAMILY CIRCLE.

"Left Undone."

BY NETTIE BOWEN.

What is that phrase, surcharged with pain,
When whispered soft and low,
That causes bitter, vain regrets
From penitence hearts to flow?
How solemn the lament, how vain,
And yet how often spoken,
"Left undone,"—its pleasure's bane,
Where life's fond hopes lie broken.

Each soul must have "a looking back,"
Each soul, a memory wave,
That drifts from shore the wasted hours,
Too late, alas! to save.
Too late, alas! to think of thought,
That turns our eye to night,
And, methinks, would mark the joy,
In the fair realm of light.

Behold the man whose footsteps slow,
And silver locks and gray,
Proclaim that on life's motley stage
A life's acted, many a day.
Behold him pause, with steadfast gaze,
Fixed on the setting sun,
So like his life receding fast,
It tasks all "left undone."

Unfinished the life work assigned
By wisdom from above,
He heeded not the sowing time,
Nor reaped a Savior's love.
As memory's wave comes rolling through,
A caverned, misty past,
Bestrewn with wrecks, he sadly views,
This "left undone" at last.

Oh! the prospects blasted now
Where laurels trophies lay,
Oh! the precious golden lost,
And, oh! the wasted day!
The broken links in friendship's chain,
The loves we might have won,
The gifts abused in long neglect,
The duties "left undone!"

Ah! life would prove a better thing,
More glorious, grand, and true,
Did its unfolded leaves disclose
No "left undone" to rue.
The golden time God gives to thee,
Employed with heart and mind,
In truth to self and Him, will tread
No "left undone" behind.

Mobile, Ala., Nov., 1880.

Take the Children to Church.

Almost all good things are liable to misdirection. There seems to be a growing tendency among parents, particularly in our large cities, to give up the Sunday-school to the children, and then to excuse them from all attendance at church. Now in this there is a double wrong. So far as is practicable, and it is far more practicable than practised, it is the duty of parents to go with their children to Sunday-school. The salutary influence upon the children, who are quick to perceive this evidence of interest, as well as upon the Sunday-school as a whole, to say nothing of the reflex benefits which may be expected by the parents themselves, ought to induce a much larger attendance of grown people at these Sunday morning gatherings for Bible instruction.

But it is a far graver mistake which those parents are making who fail to accustom their children regularly to attend divine worship. The Sunday-school is in no sense "the children's church," and it cannot take the place of the church. "The great congregation" is the place where, of all others, united families, fathers, mothers, and children, should join in praising God. Indeed, much as we value the Sunday-school, and inculcate as its benefits as an institution, we should say if children can go to only one, and a choice must be made, that it is the church, and not the Sunday-school, which the children should attend.

It is sometimes objected that children cannot understand the sermon and are little benefited by it. That depends very much on the kind of sermon they listen to. Cases have been known when grown people have made similar complaints, and in some instance, we fear, with only too much justice. Still, most discourses that aim at and not over the heads of the congregation will, at least in part, reach down to the level of its younger members. Besides, all worship does not consist in sermons or in listening to them. The prayers that are offered, the hymns that are sung, even the reverent attitude and the solemn air of thoughtful and respectful attention which characterizes decent worship, all have their influence upon young minds. They leave an impression for good which is simply beyond computation or estimate. "Train up a child in the way he should go, and when he is old he will not depart from it." Habits of churching going early formed are likely to be permanent. If, on the other hand, we permit our children to remain at home and at the same time to encounter those temptations which the busy adversary of souls is sure to multiply upon the Sabbath to those who are left unguarded or under the care of servants, the hazards are great and the danger is imminent. "I can always trust my children when I leave them at home on Sunday," you say. So thousands of over-confident parents have said, and wondered in bitterness and tears how the rank weeds of sin were sown that in after years sprang up into such a harvest of woe.

By all means take the children to the house of God. Accustom them early to its solemnities and to its worship. It is the safe, the sensible, the prudent way. It is only thus that the Sabbath can be taught to find "the Lord honorable," the holy of the Lord. The child who is not to be master of the future of those whom God has given us, but safety for the young lies in joining, not in neglecting, the customary worship of the sanctuary; and those parents who kindly and wisely but still firmly insist that their children shall accompany them regularly to church can best plead the promises of God and most confidently look for his blessing upon their families.—*Western Recorder.*

The *Missionary Herald* tells of a converted man in Japan, who, buying a public bath, put over it this sign: "No business done here on Sunday." The people made fun of him, and his custom was reduced, but the place became greatly advertised in consequence as a house of prayer, and very many have there been taught the way of life. The proprietor says: "I am running the house at a loss, but so long as the people are learning of this way, that is not worth mentioning." Truly we can be taught by the converts in heathen lands.

Efficient Christian Life.

The secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child is united with the church, this is considered the end sought, rather than a means to the end which ought always to be kept in mind. It is of little use for a person to enter a gymnasium, and stand off as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To insure vigor, health, and growth, one must use diligently the various appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the Church of Christ is for the soul. It is a divinely-appointed training-school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our churches would be less likely to be carried away with a zeal for senseless and vicious amusements, if they were kept busy about something better. It is a mistake in mature and established Christians to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child-spake as a child, understood as a child, and thought as a child. Let the youth's mission-circles, and other groups for social Christian activity, be encouraged as means of grace.—*Religious Herald.*

Our Children.

Little children are winning messengers from heaven. Their life on earth is neither a failure nor a blank. Nothing in all God's universe fails to answer its end. "The tiny insect that starts into life at sunrise, and dies with old age at the first sunset, fulfills its mission as completely as the flaming hierarch that waits before the throne. So the infant that lives but an hour or a day, and spends that brief time in cries, accomplishes the end of its existence. Its very frailty and crying are an argument for a better world than this. It lifts its little voice and twines itself in loving grasp about a parent's heart—then dies a witness for Jesus and an heir of glory, as if to draw mother and father to the Lord who gives and takes away. Each dead infant is thus a minister and a martyr. Arrayed in its snowy shroud, as if in priestly robes, and from its little coffin as from a pulpit, it preaches to opened hearts that never heeded or understood the truth before. 'The wages of sin is death' to the body; but the gift of God eternal life to the soul, through Jesus Christ our Lord."

But it is not for the dead children that we have tears, but for the living. It is the child that lives that calls for anxiety, for training and for tears. And right here the family, the school, and the church are pressed with the divine commandments concerning the child. And what shall our answer be? Will we train them as God commands, and reap the rich reward; or will we be neglectful of their interests, and let them grow up a "crew of aliens and enemies" to God and home? God grant that we may be as teachers and parents faithful, as the servants of God, to our children!—*The Mentor.*

A Last Message.

One of the best writers of books for boys, Mr. W. H. G. Kingston, wrote the following farewell to boys before his death, to the boys of England. It will be read with interest by many boys and girls of America:

My Dear Boys:—I have been engaged, as you know, for a large portion of my life in writing books for you. This occupation has been a source of the greatest pleasure and satisfaction to me, and I am willing to believe, to you also. Our connection with each other in this world must, however, shortly cease. I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered. Of the truth of this, I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell! I want you to know that I am leaving this life in unpeakable happiness, because I rest my soul on my Savior, trusting only and entirely to the merits of the great atonement, by which my sins (and yours) have been put away forever. Dear boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in heaven.

Do you pay for a religious newspaper? Do you read it? If you do, continue to take, read and pay for it, and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It can not be a professor of religion, and not taking a religious newspaper? A member of the visible church, and voluntarily without the means of information as to what is going on in that church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making. Here is one of those to whom Christ said, "Go teach all nations," he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise. Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. He is afraid that this professor of Zion would not love "the gates of Zion more than all the dwellings of Jacob." "Ah, he forgets them, O Jerusalem."—*De Neuus.*

"Our Young Ministers."

It is a thousand fold better, whatever a man's ability and culture may be, to commence his ministerial work in a small pastoral charge, where every form of ministerial service will be required at his hand; where he will be called to look up the humblest of the people, and to seek from house to house fresh attendants upon the public worship and Sunday-school. It is well for him to be taught economy by the necessities of the case. There is not the slightest danger of his suffering the pangs of hunger, if he visits faithfully among the people. These habits of looking after the wanderer, of comforting the mourner, of gathering childhood, of limiting his expenses, will be the foundation of his broadest success and usefulness. Our presiding elders seek among these young men special abilities for critical positions. Let them present their most desperate fields of service, and picture the actual condition and possible success that may be secured, and then call for volunteers to justify their claims to a divine call by offering themselves for any field that may be proposed, however forbidding. One of the best of our young scholars in the ministry, whose parental home was always a warm nest, accepted readily one of the most barren mountain circuits in the New England Conference, cultivated his field at amazing personal sacrifices and endurance, and with, under the circumstances, wonderful results. The polish on his sword did not blunt its edge, only made it keener and more effective. There was no place then in the work where he feared to go, as he began with comparatively the lowest; and in the more hopeful fields which he has since filled, the effect of his early, blessed discipline is seen and felt.

Our professors must rally the Christian manhood of these young men, and inspire them not to await like slaves on the market for the survey and the selection of the officers of the church, but to volunteer their names, without specification, for any position where a call for labor and their talents indicate that they could do the most good in the Master's vineyard.—*Zion's Herald.*

Cinderella.

Do you know that the story of Cinderella is one of the oldest stories in the world? It has been told to delighted youngsters for thousands of years, and by almost all races of people. There are, of course, some little differences in the story as told by different peoples; the French, for instance, have a cow for the good fairy, and when the animal was about to be killed she told Cinderella (or rather Cendrillon, which is her French name), to collect her bones into her hide, and to wish over them for anything she wanted. As the Scotch tell it, a dying queen gave her daughter a "little red calfy," which was killed by the cruel step-mother, and over its bones the child, Rashincoat, as she is called, wishes for her three dresses.—*N. Y. Messenger.*

What Did the Clock Say?

The clock upon the tower of a neighboring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looked earnestly in her face, asking: "Mother, what did the clock say?" "To me," said his mother, sadly, "it seemed to say, 'Gone—gone—gone—gone!'" "What, mother? what has gone?" "Another hour, my son." "What is an hour, mother?" "A white-winged messenger from our Father in heaven, sent by him to inquire of you—of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is he gone, mother?" "Back to his home, sent by him to inquire of you, what we are doing, what we are saying, what we are thinking and feeling."

"Back to his home, sent by him to inquire of you, what we are doing, what we are saying, what we are thinking and feeling."

Dress Plain on Sundays.

It would lessen the burden of the many who find it hard to maintain their places in society. It would lessen the temptations which often lead men to barter honor and honesty for display. If there were less style in dress at church people in moderate circumstances would be more likely to attend.

A universal moderation in dress at church would improve the worship by the removal of many wandering thoughts. It would enable all classes of people to attend church better in unfavorable weather. It would lessen on the part of the poor the temptation to be envious and malicious. It would save valuable time on the Lord's day. It would relieve our means of a pressure and thus enable us to do more for good enterprises.—*Western Recorder.*

A good story comes from Madison, Wis. A young man of that city who, either through snobbery or laziness, will never carry a package through the street, made a purchase one day of six dollars and a necktie, and, as usual, ordered them to be delivered at his residence. Soon afterward a two-horse freight wagon was backed up to the door and the package laboriously placed on the steps by the driver and an assistant, who inquired whether it should be left in the hall or carried up stairs. As the young man's sweetheart was a witness of the scene, it is likely that he appreciated the full force of the joke.

FARM AND HOUSEHOLD.

Fried Oysters.

Have ready a skillet and boiling lard; dip your oysters, one at a time, in beaten yolk of egg, then in grated bread crumbs, lastly in sifted meal, and then drop into the lard. Turn, and allow them to become only slightly browned. Drain upon a sieve and send to table hot.

How to Dress a Turkey.

There is much practical wisdom among the poultry men, that does not get into the papers or books. A turkey raiser who prides himself on sending to market the handsomest lot of turkeys in his town, for the Christmas market, tells us how he dresses his birds. The turkeys are fed as usual the night before butchering, and in the morning are driven in upon the barn floor, as soon as they come from the roost, and are made secure. Their crops are empty, and they can be caught as they are wanted. Make a slip noose of strong cord for each turkey, in an adjoining stable or shed, put the turkey's legs into the noose, and with a small pointed knife stick the bird as near the head as possible. As soon as the bird is secured, cut off the feathers, pinfeathers and all. Cut the neck off as near the head as possible, remove the wings and draw the entrails, before taking the bird down. The turkey is hung up alive, and taken down ready for market. Lay the bird on his breast or side, upon a clean board to cool. Turkeys should be carefully handled in dressing, to avoid breaking the skin, for it rubs off very easily when they are warm. Remove all the pinfeathers and pack the birds, when sent to market, in clean straw, so that there will be no marks of blood upon them. Hand-some, clean dressing will add a cent a pound, and often more, to the market price of all kinds of poultry.—*American Agriculturist for Nov. 1.*

To Color Cotton Goods.

First to prepare the water for coloring for all dyes: take four pails of water; add one quart wheat bran; tie the bran loosely in a thin coarse bag; before heating, squeeze the bran until the water is white; boil and take off the scum. Dove and slate colors are all made by boiling in iron a cupful of good black tea with a teaspoonful of copperas, and sufficient water to cover the goods; dilute this until you get the desired shade. About three shades of any color look well blended together. Salmon is made by boiling annatto in soap-suds. A good green is obtained by taking yellow cloth and dipping into blue dye. All dyeing should be done the same day, as many things can be used for different shades and colors. For a good black, to each pound of goods, take one of blue vitriol, one of copperas dissolved in sufficient water to cover the goods; boil half an hour; take two ounces extract of logwood and boil one hour; put in the goods, stirring and lifting often; then add a strong solution of common salt made boiling hot; let them remain fifteen minutes, then rinse in several clear waters. A handsome brown is obtained by steeping black walnut or butternut shucks until all the color is extracted; put in the goods until of the required shade; rinse in strong soap-suds. Aniline must be dissolved in alcohol, strained off in sufficient water to cover the goods, lifting constantly and keeping it quite hot; rinse in alum water; dry in the shade.

Kitchen Garbage Disposal.

My short letter on the garbage question in September number has directed attention to at least one subject—that of burning up the refuse matter of the kitchen on the premises. Mea of intelligence, householders and housekeepers, ask how it can be done without the fumes or gases getting into the house? I answer, very easily. First, as to the manner or modus operandi: The burning of coal fires in ranges and in cooking-stoves constantly gives off gases more volatile, more penetrating and more poisonous and deleterious than the gases from the burning of the refuse kitchen matter, such as potato peelings, turnip tops, and other trimmings, when thrown into the fire, when these substances are fresh; and so also of the scraps of meat, bones, etc., after dinner, if thrown into the fire. Now, if the gases that are generated constantly by the burning of coal fires in ranges and stoves are all carried off harmless and unperceived, as they are by the chimney, the less penetrating and less powerful gases from the burning of the kitchen refuse will be carried off harmless and unperceived. This is about all the philosophy there is about it, and it is a perfectly simple process; any man or family can try it and do it. As to this material being of any value or use to anybody, as some say it is, and ought to be saved, it is quite a mistake; it is of no sort of value or use to anybody who has not a pig-pen near his house to throw it into whilst it is fresh; to attempt to save it in cities or large villages is penny-wise and pound-foolish. It costs more than it comes to, for it cannot be kept any time without undergoing decomposition and becoming putrid and filthy, and it is this vile liquid that poisons the streets and fills the air with pestilence, supplying the pabulum of diphtheria and fevers the pabulum of malaria and deadly, not only in the streets, but in the house, and whole hordes of children are slain by the unseen foe that enters our dwellings in the filthy garbage box. The boxes, or receptacles of this vile stuff, cannot be kept clean; they are a nuisance in or about the house or on the premises. In a few cases in cities, where large hotels have a farm near by, the material can be carted off before it becomes putrid, and used in the hog pens. Very few know the importance of keeping our dwellings free from all decaying matter. Cleanliness is next to godliness; pure air and pure water, the first essentials for life, are the gifts of our Creator, and when they come from his hand they are pure and undefiled.—*E. F. Peck, M. D., in The Sanitarian.*

Habits of the Grasses.

The majority of the grasses mostly highly valued for pasture are gregarious in habit, and seem to thrive better when several species are mixed together than when each is growing separately. Many interesting experiments have been made in this direction, and all show that for a good permanent pasture a mixture of several species of a similar habit is better than any one alone. There are, it is true, exceptions to this rule, principally found in localities where some particular species is especially adapted to a certain formation or kind of soil. For instance, the Kentucky blue grass will on some soils take entire possession and crowd out other kinds, while in others it will scarcely hold its own against timothy, red top, and similar well-known species. Some of the species are especially valuable for hay, others for pasture, owing to their different habits of growth. For hay, the farmer wants a grass that grows moderately full and comes to a maturity early, and if several are sown together they should all mature at the same time. But in a pasture, different species should be sown, coming on at successive periods of flowering, in order that some one or other of the grasses may be in perfection at almost any time during the summer and autumn. It is by having some such combination of a considerable number of species that the farmer should seek to secure a rich pasture for his stock the season through. The roots of grasses are almost as variable in form of growth as the stem and leaves. Some have long fibrous roots that penetrate the soil to a great depth, and these are adapted to light, poor soils; while others, like timothy, are almost bulbous in form, with a few long fibrous roots extending from the base, the latter requiring a rich and rather heavy soil. The fibrous-rooted and low-growing species usually produce a close, compact sward, while the others form at most small tufts or bunches. Many of our valuable indigenous species grow in bunches; hence the very common name, "bunch grass" applied indiscriminately to at least a score of different species of prairie and mountain grasses. In appearance, grasses are very deceptive; the most luxuriant may be very poor in nutritive properties, while the small, rusty looking may be exceedingly rich. The same is true in regard to fragrance; the sweet vernal grass, so very much prized to give hay a sweet flavor, is really a very inferior species, and by itself would make very poor fodder. The above are only a small part of the various characteristics and habits of grasses that might be named, but they are important and should be known and investigated by every farmer who is desirous of procuring the species best adapted to his particular soil and climate.—*New York Sun.*

Put Clover on your Land.

An Ohio paper says that by clovering hundreds of farms that were about worthless have been rescued from dilapidation and ruin. It is an accepted truism that as long as "clover will catch" the farm can soon be restored to paying fertility, and by a good rotation is even getting more productive and profitable; for after some years of such treatment the land will bear harder farming; that is, two or three crops may succeed a good coat of clover before laying down to clover again. Rough new land should be subdued by the use of large clover. Nothing so effectually rots out stumps and kills weeds and sprouts, and prepares the land for the plow and good paying crops. Wild new lands should always have it sown on the first grain crop down. It saves a vast amount of labor, for in a few years it so times the ground and clears it of enemies to the plow that it works like old ground, and is good for full crops. One great error is often fallen into, and that is following the old tradition that a bushel of clover seed will do for eight acres. That may have been enough to clover land partially when it was new, but whoever aims at getting up his land in a speedy and profitable way should sow a bushel on four acres, so that his land may be thoroughly shaded.

HUMOR.

"Look here, Matilda," said a Galveston lady to the colored cook, "you sleep right close to the chicken house, and you must have heard those thieves stealing the chickens." "Yes, ma'am, I heard de chickens holler, and heard de voices ob de men." "Why didn't you go out, then?" "Case, ma'am, I knowd my old fadder was out dar, an I wouldn't hab him know I'st lost confidence in him foah all de chickens in de world."

"My friends," said the political speaker, with a burst of ingenious eloquence, "I will be honest." There was a large number of his neighbors present, and the terrific outburst of applause which followed this remark entirely upset the point which the orator was about to produce.—*Rockland Courier.*

A man who is always grateful had a tough piece of meat for breakfast. "You always say there is something to be thankful for," said his wife, but I guess you won't find it in that veal." "O yes," he replied, "I was thinking how grateful we should be that we met it when it was young."

"Pears to me your mill goes awful slow," said an impatient farmer boy to a miller; "I could eat that meal faster'n you grind it." "How long do you think you could do it, my lad?" quoth the miller. "Till I starved to death," answered the boy.

A man had the misfortune, recently, to lose his wife. Over the grave he caused a stone to be placed, on which, in the depth of his grief, he had ordered to be inscribed: "Tears cannot restore her—therefore I weep."—*Ex.*

"Her father loved me," sang the young man under her window, one evening. "Yes," said the old man with a sigh, as he replaced the shotgun, a few minutes afterwards, "fondly loved, and sadly missed."

BUCKEYE BELL FOUNDRY
Bells of all sizes, cast in the best material, and to order.
VANDUZEN & TIF, Cincinnati, O.

SELMA BUSINESS DIRECTORY.
The advertisements which appear in this column are all on strictly first-class issues. We recommend them to our readers as among the best and most reliable firms in the city. Business may be transacted with either of them by correspondence, with the assurance of prompt attention and honorable dealing.—*THE PUBLISHER ALA. BAPTIST.*

R. W. B. MERRITT.
JOBBER AND DEALER IN THE LATEST Improved First Class Sewing Machines of all kinds, Needles, Attachments, Oil, &c. Also Sewing Patterns.
BAZAR PAPER PATTERNS.
Broad Street, Selma, Ala.

W. G. BOYD, BOOKSELLER and STATIONER.
Carries full lines of everything in the trade, and is prepared to give close prices to all buyers, in person or by mail, for cash.
22 Broad Street, Selma, Ala.

W. B. GILL, DEALER IN—
FURNITURE OF ALL KINDS, BURIAL CASKETS OF ALL GRADES, CARRIAGES, WAGONS AND CARTS.
At Very Low Prices.

S. F. HOBBS,
DEALER in Watches, Diamonds, Jewelry, etc. Also agent for the
KNABE & FISCHER PIANOS,
—AND—
Estey Cabinet Organs.

E. A. SCOTT & CO.,
"THE CLOTHIERS,"
Broad Street, Selma, Ala.
Fine Clothing, Hats, Caps, &c.
PRICES LOW!
CUSTOM GOODS A SPECIALTY.
PERFECT FITS GUARANTEED.
Samples of Goods Sent on Application.

A. T. JONES,
Hardware, Agricultural Implements, Stoves, etc., etc.
Rubber and Leather Belting, Babbit Metal (in Bristles, Cotton Seals, Steel Yards, etc., etc.)
AGENCY FOR
Howe's Standard Scales, Steel Barb Wire, Cash Stove Co.'s Stoves, Fountain Pumps.

R. C. KEEBLE & CO.,
—WHOLESALE—
Provision Merchants,
ALWAYS KEEP
Heavy Stocks at Bottom Prices,
SELMA, ALABAMA.

INSURANCE AGENCY.
LOUIS GERSTMAN,
General Fire, Marine and Life Ins. Agent,
WATER STREET.

LOUIS A. MUELLER,
Wholesale and Retail Dealer in
CROCKERY, GLASSWARE, LAMPS,
HOUSE-FURNISHING GOODS, TOYS, &c.
42 Broad Street.

T. A. HALL,
—DEALER IN FINE—
BOOTS AND SHOES,
22 Broad Street.

A. W. Jones, E. K. Carlisle, Abner Williams
CARLISLE, JONES & CO.,
Cotton Factors & Commission Merch'ts.

J. H. ROBBINS & SON,
Wholesale Dealers in
HARDWARE, COOK STOVES, IRON, NAILS, PLASTER, LUMBER, &c.
WAGON MATERIALS, GRATES AND MANTELS,
WATER STREET.

Agents of Miami Powder Co., Charter Oak Stoves, and Franklin's Stoves.
BROOKS & WILKINS,
—WHOLESALE DRUGGISTS—
Pure Flavoring Extracts a Specialty.
Broad Street, Selma, Alabama.

"Musical Homes are Always Happy Homes."
GUILD, CHURCH & CO.,
Manufacturers, Boston, Mass.

In accordance with the stringency of times we have determined to place instruments at the very bottom prices. New and magnificent styles of
PIANOS
Such as CHICKERING, GUILD & CHURCH, MATHUSSE, HAINES, HALL & DAVIS, Favorite and Southern Grand Pianos, at prices from \$149 upwards.

Of new and elegant designs, of standard makes, such as MASON'S, HAMLIN, BURDETT, PELOUSEY & Co., and Starling, at prices from \$35 upwards. Instruments sold on easy terms, or rented till paid for. Don't purchase till you get our prices.
WARRINGTON & SAVAGE,
Cor. Broad and Selma Sts., Selma, Ala.
Schemes and designs for Pipe Organs furnished and estimates given.

GARY & RAYMOND, Wholesale Grocers,
Water Street, Selma, Alabama,
PROPRIETORS OF THE
"BOLTED SNOW"
BRAND OF FLOUR.
Superior Inducements offered our Customers.
We Solicit Patronage.
GARY & RAYMOND.

M. CANNING & CO.
Water St., Next to Jos. Hardie & Co., Dealers in
WAGONS, DRAYS, AND CARTS,
CARRIAGES, BUGGIES, ROCKAWAYS, CHILDREN'S BUGGIES,
BAROUCHES, PHÆTONS,
MILBURN WAGONS
As good as any in the market; every one warranted.

CARPETS! CARPETS!!
The finest stock of CARPETS, OIL CLOTHS, &c., ever displayed in this city. An immense assortment of
Brussels, Three Ply's, Extra Supers, &c.
Entirely new designs of colorings and best makes. An elegant assortment of
Brussels, Velvet, and Turkish Rugs and Mats, Crum Cloth, Stair Carpets, Borderings, &c.
We invite special attention to the above goods, and guarantee our prices to be the closest possible.
Respectfully,
OBERNDORF & ULLMAN,
Selma, Alabama.

THE BROWN GIN.
FEEDER & CONDENSER.

THIS GIN NOW STANDS THE PEER AND EQUAL OF ANY OFFERED ON THE MARKET!!
HEAR TESTIMONY IN ITS FAVOR:

Mr. B. L. Garber, of Laneville, Hale Co., says: "It cleans the seed well and works easily."
Mr. D. N. Hodgins, of Montevallo, says: "It is first-class,—makes a good yield. The Condenser takes out dust and dirt."
Mr. S. R. Gregg, of Lower Peach Tree, says: "It is one of the best Gins I have ever seen."
Mr. Wm. Dunlap, of Wolf Creek, St. Clair Co., says: "It gins fast, and gins a good sample."

Col. D. F. Fruit, of Demopolis, says: "It came fully up to my expectations."
Mr. Daniel Cook, of Wilcox Co., says: "It cleans seed well, gins fast, and gives a good sample."
Mr. T. J. Martin, of Harpersville, Shelby Co., says: "It proves to be all claimed for it."
Mr. W. R. Lee, of Coates, says: "The Brown Gin runs light, cleans the seed, and makes a good sample."
Messrs. W. & A. Oates, of Pelham, say: "It cannot be recommended too highly."

Send for Catalogue and Price Current.
Jos. Hardie & Co., General Agents,
Water St., Selma, Ala.

Why It Is Best to Sell for or to Buy SEWING MACHINES from R. W. B. Merritt, Selma's SEWING MACHINE MAN.

1st. Because he furnishes you Machines of various makes and styles, and thus enables you to suit yourself or customers more readily.
2nd. He was the first to sell Sewing Machines at Reduced Prices.
3rd. When you deal with him you are face to face with the man you trade with, and not with a soulless Bos-constructor, whose head is a thousand miles distant, and yet who calls himself around you, as do the monopolists whose agents flood the country. Many of these agents are innocent gentlemen, but the coil holds its iron grip nevertheless.

SAMPLE MACHINES SENT AT WHOLESALE RATES.
THE REMINGTON No. 3 and the WILSON OSCILLATOR are the Grand Leaders.
Superior needles for all kinds of Machines sent by mail.
Send for circulars and price lists.

A Few Good Agents Wanted.
Also, a Cash Dealer in every county in the State in which we have no agent.
R. W. B. MERRITT,
Broad Street, Selma, Alabama.
Don't mistake the Place. See Sign of A Red Sewing Machine.