

TERMS, CASH, AS FOLLOWS:  
One copy, 3 months, \$1.00  
Six copies, 6 months, \$2.00  
Twelve copies, 1 year, \$3.50  
CLUB RATES:  
Five copies, 1 year, \$15.00  
Ten copies, 1 year, \$25.00  
Twenty copies, 1 year, \$40.00  
Fifty copies, 1 year, \$80.00  
One hundred copies, 1 year, \$150.00  
For single copies, 10c each.

Alabama Baptist Directory.  
Baptist State Convention.  
Hon. J. H. Harrison, President, Selma, Ala.  
H. B. Davis, Secretary, Eufaula, Ala.  
S. H. Fowlkes, Treasurer, Mobile, Ala.

State Mission Board.  
W. C. Clement, President, Selma, Ala.  
T. M. Bailey, Cor. Sec. and Treas., Mobile, Ala.  
J. H. Harrison, J. W. Lister, E. T. Winkler, J. I. D. Renfro, A. R. Woodfin, J. H. Davis, W. C. Ward, H. A. Harrison, E. G. Keefe, T. S. Brown, H. S. D. Maloney.

Missionaries and Correspondents of State Mission Board.  
F. C. David, J. J. Stamps, J. Hogan, T. J. McCasless, J. N. Prestidge, J. E. Cox, J. M. Callaway, J. G. McCaskey, D. Rogers, J. G. Skippert, J. L. Byars, L. Norris, G. V. Anderson, G. B. Anderson, R. F. Henderson, Wm. Pittsford, Colporters: J. E. Brainerd, Colporters: G. B. Jenkins, Evangelists and Colporters.

Direct funds for Foreign Mission Board for Home Missions Board of Methodist Episcopal Church in Howard College.  
Baptist Theological Seminary, for Home Missions, for Evangelization of Colored People, and for Colporters work to T. M. Bailey, Marion, Ala.

Missionary Notes.  
There are in Florence, Italy, which has a population of 5,000, eight Protestant churches.

Some Wesleyan missionaries in South Africa have been murdered by the natives who desire to take revenge upon England.

Three Naga women were lately baptized at Amqui. These are the first Naga women, so far as known, who have ever been baptized.

The waste places of this land, and all others, will blossom like the rose when we become missionary in fact as well as in name.—Baptist Record.

Vermont has done nobly in sending to foreign fields nearly two hundred missionaries, male and female, from her Congregational churches.—American Messenger.

The Methodists of America have 211 missionaries and 7,336 local preachers and teachers on the foreign field. Their church members and probationers in foreign lands number 35,432.

It is said that a curious tablet has been found in Shensi Province, China, whose inscription shows that Christianity was introduced into China A. D. 636, and sanctioned by imperial decree in the year 639. The tablet was erected A. D. 781.

The Baptists were the first to start Sunday-schools in Sweden. Peter Olsson founded the first Sunday-school in Sweden in 1817. Now the country has 15,000 Sunday-schools with 150,000 scholars and 10,000 teachers. All this from nothing, and within thirty years, and in the face of fierce opposition and persecution.

A congregation of one hundred and twenty-five members is reported as having contributed one hundred and thirty dollars, during the year, toward benevolent objects, and is accordingly labeled, "a liberal church." But when the inwardness of the matter is known, it turns out that one hundred and twenty-four of this liberal membership contributed but thirty dollars of this sum, and that one member—the remaining one—gave the rest, that is, one hundred dollars. This person is known to be a very godly man, with whom giving is no burden, but a heartfelt delight, and an act of worship. He gives regularly, systematically, and according to his means. He is bright and shining light, not alone because he gives so liberally, but rather because "the love of Christ constraineth him." And yet the congregation, as such, receives the credit, from those who only see the "table of contents," and have not read the book. The hundred-dollar man is not half as well off in temporal things as the majority of his fellow members, and yet all the rest of the congregation average a little less than twenty-five cents each of the year's contribution. But the statistics set them all right.—Messenger.

A CALL FOR FOREIGN MISSION WORK.—If motives were needed to increase devotion and liberality in the missionary enterprise, they might be found in a review of the population of the earth. The mind staggers under the weight of the figures, and the heart is filled with awe and anxiety, sympathy by the consideration of the present condition and ultimate destiny of the millions upon millions of men and women. The Turkish Empire, with its 25,180,000 inhabitants, needs the Gospel and perishes from lack of godliness. Arabia and Persia are interesting countries, but now few of their 10,700,000 are Christians. Afghanistan, with its 4,000,000 of a population, has suffered many things from England, but little has been done for its evangelization. China, according to the latest computation, contained 434,626,500 people, and only a few hundreds of this vast multitude worship the true God and trust in the one Saviour. The British possessions in India report 240,000,500 inhabitants, nearly all of whom are aliens from the heavenly commonwealth. Africa waits to be converted to Christ. The population of that continent is vast. For instance, Central Sudan has 31,770,000 inhabitants; West Sudan and Upper Guinea 43,500,000; North Equatorial Region, 27,000,000; South Equatorial Region, 20,000,000; Independent South Africa 13,000,000; besides many less populous districts. Comparatively little is being done for these millions. The harvest is plentiful and the laborers few. Soon we must, will be witness a concentration of Baptists to evangelize and arouse, yet glorious, the sleeping world for Christ.—Christian World.

Prohibition in Alabama.

There seems to be quite an awakening among the people of this State upon the temperance question; if not among the people of the whole State certainly among the people of this immediate section. In fact, by far the larger majority of not only the Christian people of every denomination, but also of the property-holding and law-abiding citizens of this county (Lawrence) are determined that the manufacture and sale of all intoxicating liquors shall be prohibited by law in the county. Of course, there are some in the community who are bent, at least in this one matter, the sale of intoxicating liquors, upon not only the destruction of the temporal interests of the people, but, in like manner, for their own and their neighbors eternal interest. Now, I give many of these people the credit of, at least, not realizing that such is the whole, the decided tendency of their business, their arguments in favor of its sale and use, and their lives, but which is none the less the fact. I heard only yesterday a brother Baptist, (a man whom I suppose to be a considerably the wealthiest citizen of the county, and who, I think, does the largest advancing business in the county,) say that from and after the first day of January, 1887, he would advance to no man who was in the habit of visiting dram shops, and moreover that he would close out his business and leave our town and county, if the manufacture and sale of intoxicating liquors were not prohibited in the county. A good Methodist brother, (with silvery locks all whitened for the grave, and with slow and feebly tottering steps, a successful merchant of long standing in the county,) upon learning that a bill was about to pass the Legislature prohibiting the manufacture and sale of ardent spirits in Crenshaw county, said that he felt inclined to leave our town and county and remove to Crenshaw. A young man, an eminently successful business man, a true Christian and citizen, who is doing a large advancing business, says, that he will have to close out his business in our town and remove to some other town if we fail to carry our measure now at tempting before the Legislature, and prohibit the sale of whiskey from our town. And such in general seems to be the spirit of the moneyed and good citizens of this section, and especially of this town.

And now, influenced by the existing facts, viz: that such a large number of petitions have been sent up to the Legislature from all sections for local option, thereby showing the feeling and spirit of the people in many sections of the State on this question, and that the Legislature is one so favorable to such a move, and especially the Committee on Temperance, these people here, who have this cause so much at heart, have enlarged their desires, and are now eagerly anxious to have the whole State enjoy the privileges of prohibition. And, to this end, we ask not only the use of the columns of your paper, but that the Baptists throughout the State will agitate this question, and have petitions prepared and sent to the Legislature, when it shall again assemble, earnestly requesting prohibition for the State. We of this section do not believe this measure to be by any means an impossibility, but one plausibly probable of accomplishment. Certainly no question more vital to the interests, temporal or eternal, of the people has ever, or is likely ever, to present itself for the consideration and action of our Legislative assemblies, and we do not think that the columns of the ALABAMA BAPTIST could be devoted, at least for a time, to a better cause.

On last Sabbath afternoon, some ten or twelve citizens assembled in the Baptist church at this place to consider the adoption of such measures as would secure prohibition for our town and county. It was determined, first, to send our pastor, Bro. Fortune, to Montgomery the next morning, with a view to try and get such a measure passed before the adjournment of the Legislature, and, secondly, to circulate the next day eight or ten petitions among the citizens and secure their signatures. A sufficient number of volunteers to circulate the petitions was readily found, and they went promptly to work the next morning. Among the number four or five ladies, two of whom rode many miles in the country, although the roads were bad and the day a very cold and bleak one, and ended their day's work saying they would ride a week if necessary. I mention these facts to suggest, that not only every brother who reads this article will see to it that petitions are circulated in his com-

munity, but that every sister do the same, and rest assured if the ladies will take the matter in hand we will meet with success. There are many other things which we would like to say upon this subject, but this article is quite long enough. You may hear from me again. D. P. G. Fort Deposit, Ala.

Bible View of Baptism Refuted.

Section 2. John's Baptism not Christian Baptism.

Mr. Boland begins this section by saying that John was the son of a high priest, and that the law made him a priest regardless of his choice. There is no doubt that the statements are true. He further states that as Christ was to be a priest, so his forerunner had to be a priest. Still he gives no evidence to prove it. No one that we know of has said that Christ's forerunner was to be a priest. He says, "John was not a Christian minister, nor the organizer of a Christian church, nor the administrator of Christian baptism." Mark calls John's ministry and baptism (See Mark 1:1). "The beginning of the gospel, &c." Then John was a gospel minister, the organizer of a gospel church, the administrator of gospel baptism. Mr. B. intimates that he did not baptize in the name of the Trinity, but he does not know what name he baptized in, nor what ceremony he used. Again he says, "We must not forget that John belonged to the old dispensation." Now in all candor we do not remember that he did, nor has Mr. B. produced one particle of evidence to show that he did. We know of no part of the Mosaic law that enjoins the ordinance of baptism. One proof text would have been more satisfactory than all his bold assertions. But as he has given none, it is fair to presume that he knows of none.

Again he says, "John's baptism was not Christian baptism, because it was set aside by an inspired apostle and the parties re-baptized. Those disciples had not heard whether there was any Holy Ghost. Then certainly they never heard John preach, for he preached about the Holy Ghost; and if they did not hear him preach, it is not likely that he baptized them, as the preaching came first. We have no record that John had a right to authorize any one to baptize. Those disciples did not say that John had baptized them. Here we might let the matter rest, and demur to all Mr. B.'s evidence, but we proceed a step further. Those disciples had been baptized, but by whom we are not informed. They said unto John's baptism. It is clear that some one had baptized them, and told them that he baptized them into John's baptism. They claimed to be disciples, and were recognized as such by Paul when he asked them, 'Have you received the Holy Ghost since you believed?' But when they answered by saying they had not so much as heard whether there be any Holy Ghost, it seems from Paul's language that he was surprised, for he immediately asked them, 'Unto what then were you baptized?' If you have never heard any thing about the Holy Ghost, how is it that you claim to be disciples? Unto what were you baptized? Here we see that Paul recognized no one as a disciple unless he had been baptized; and further, that where any one had been baptized without proper authority, the baptism was a nullity. It makes no difference who had baptized those disciples, it is certain that John had not, and it is equally certain that some one had done it who had no authority to do so, just as Mr. Boland sometimes immerses persons when he cannot induce them to let him sprinkle or pour water upon them. But as he is not authorized by the church of Christ to baptize, every such act is a nullity, and his disciples have to be re-baptized to make the act valid.

Mr. B. says, "How the idea originated that John was a Christian minister, the organizer of a Christian church, the administrator of Christian baptism, is a mystery we cannot explain." No, nor will Mr. B. ever be able to explain it. God's truth is now, like it was in Christ's time, hid from the wise and prudent and revealed to babes. It is so because of the blindness of the heart. Paul said, "Even to this day when Moses is read the veil is upon their heart." So it is with Mr. Boland. He reads Moses to find out what baptism is, and how to perform it; and as long as he reads Moses the veil will be upon his heart. Then how can he see? He must continue blind, and a leader of the blind. Moses crossed the Red Sea with the Israelites fifteen hundred years before baptism was authorized as an ordinance by the authority of God. There was a man sent from

God whose name was John, and he was sent to baptize. John said God sent him to baptize; Jesus said the law and the prophets were until John; since that time the Kingdom of God is preached, and every man preacheth into it. The Pharisees and lawyers rejected the counsel of God against themselves, by not being baptized by John. No one, till John came, preached repentance, faith and baptism. John did so. So did the apostles, both before and after the day of Pentecost. John preached the baptism of repentance for the remission of sins, so did Peter on the day of Pentecost. There is nothing more clearly taught in the New Testament than that the baptism of repentance was the beginning of the gospel or Christian dispensation, and essentially belongs to that very dispensation. The fact that the leaders of the old dispensation opposed John, did not even know who he was, believed that all his work was of men, though they were afraid to say so,—all this proves substantially without the possibility of successful controversy that John's preaching and baptism belonged to the Christian dispensation, and not to the old Jewish dispensation. Mr. Boland's assertion, to the contrary, notwithstanding. P. M. MUSKOVITZ.

Endowment of Howard College.

Local Baptists Organized.

[The following communication appeared in our issue of December 9. By an unfortunate oversight the printer omitted the most important paragraph of the entire article, the paragraph that gave it its point and explained its object. The subject is of sufficient importance to warrant the reproduction of Uncle Fed's communication with the omitted paragraph restored to its proper place.] To the Baptists of Alabama.

I have long thought, and think now, that it is quite practicable to raise a Ministerial Endowment Fund of fifty thousand (\$50,000) dollars for Howard College, whose interest shall be appropriated, annually, to the education of young Baptist ministers of this State. I have long thought, and think now, that it is quite practicable to raise a Ministerial Endowment Fund of fifty thousand (\$50,000) dollars for Howard College, whose interest shall be appropriated, annually, to the education of young Baptist ministers of this State.

The proposition I wish to submit is this: I will be one of one hundred to give \$500.00 each to this object, payable by October 1st, 1887. I make this proposition in good faith, determined to redeem my pledge. Surely in this great State, in a denomination that numbers 75,000 members, ninety-nine others can be found who will join me in an undertaking so important and commendable.

I deem it a work of supererogation to attempt to say anything in commendation of this enterprise, since it is one that commends itself, by a direct appeal to the hearts and consciences of those who love the truth of our Lord Jesus Christ and the glorious gospel of man's salvation.

Alabama interest upon \$50,000 would be \$4,000. This amount of money would defray the expenses of 15 or 20 young brethren at Howard every year. When they shall have completed the full literary course in that best of colleges, if they, or any of them, can do so, let them go to the Southern Baptist Theological Seminary in Kentucky. But if the Divine pointings shall lead them from the walls of the blessed old Howard directly into the open field of gospel labor, with the literary and theological advantages of that institution, who can estimate the amount of good that men of mind, with the love of the truth in their hearts, and the volume of inspiration in their hands, are to accomplish, as they go forth under the Great Head of the Church, in the interest of the Redeemer's Kingdom, preaching the everlasting gospel of peace and good will to men? To attempt to estimate the amount of good to be accomplished, under God, by these brethren thus educated and thus sent forth, would be presumption, since it would subject us to the necessity of calling upon the unopened Books of Eternity for answer. But, as I before intimated, there is no need that one should speak of the benefit to the cause of Christ from this enterprise, for the accruing advantages of its accomplishment to the Baptist Denomination, not only of this State, but far and wide, must be patent and obvious to all.

The question of the endowment of Howard College is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered.

I have only one more thing to say, and that is, that I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

In making this proposition, I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

The correct paper in the right idea, and every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

Here is the extract from the correspondent of the Argus: "The temperance, or rather the prohibitory, boom is booming most amazingly. With one accord, the people all over the State appear to be revolting against the liquor traffic. The demand for local prohibitory legislation is greater than ever before. To-day the people are ready for general, sweeping, absolute prohibition of the manufacture, importation, or sale of distilled liquors; and if the Legislature enacts a sufficient local option law, this nefarious trade will be expelled from nine-tenths of the State within a year. The politicians are behind public sentiment, and stand halting, hesitating, doubtful on the verge of what seems to them revolution; but this is revolution that will not go backward."

Let this boom go on booming and it will soon be felt in every corner of the State. W. B. CRUMPTON. Shield's Mill.

Backsliders.

It is a fearful thing to be a backslider in the church of God. There is a fear of "having done despite to the Spirit of grace, and of being indeed a 'castaway.' Even Paul had this fear; and if he confessed to it, with all of his grace, we had better be careful and take heed lest we fall. It is not certain, because we think so, that we are of the elect, and it is always better to be in a state not of high-mindedness, but in some extent of fear. If you are conscious of being in a state of declension, my brother, you had better try to get out of it; and the sooner the better; for it is one of danger. Better take to prayer, and earnest seeking after the Lord, if peradventure you may find him. Don't sit down in lethargy and despair. Get up and do as he has told you. Use the means of grace; go to church; study God's Word; associate with the brethren; hunt up the prayer meeting; and be often and much at the mercy seat in humble supplication. With David, ask the Lord "to restore unto you the joys of salvation." "Lord, revive us; Lord, revive us; all our help must come from thee!" "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity!" "O Israel, thou hast destroyed thyself; but in me is thine help!" "Let us return unto the Lord: for he has torn and he will heal us." "Let us take with us words; and say unto Him, 'Blot out all iniquity and receive us graciously! Then will we teach transgressors thy ways; and sinners shall be converted unto thee.'" R. I. DRAUGHON. Perdus Hill, Ala.

The question of the endowment of Howard College is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered.

I have only one more thing to say, and that is, that I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

In making this proposition, I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

The correct paper in the right idea, and every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

Here is the extract from the correspondent of the Argus: "The temperance, or rather the prohibitory, boom is booming most amazingly. With one accord, the people all over the State appear to be revolting against the liquor traffic. The demand for local prohibitory legislation is greater than ever before. To-day the people are ready for general, sweeping, absolute prohibition of the manufacture, importation, or sale of distilled liquors; and if the Legislature enacts a sufficient local option law, this nefarious trade will be expelled from nine-tenths of the State within a year. The politicians are behind public sentiment, and stand halting, hesitating, doubtful on the verge of what seems to them revolution; but this is revolution that will not go backward."

Let this boom go on booming and it will soon be felt in every corner of the State. W. B. CRUMPTON. Shield's Mill.

Backsliders.

It is a fearful thing to be a backslider in the church of God. There is a fear of "having done despite to the Spirit of grace, and of being indeed a 'castaway.' Even Paul had this fear; and if he confessed to it, with all of his grace, we had better be careful and take heed lest we fall. It is not certain, because we think so, that we are of the elect, and it is always better to be in a state not of high-mindedness, but in some extent of fear. If you are conscious of being in a state of declension, my brother, you had better try to get out of it; and the sooner the better; for it is one of danger. Better take to prayer, and earnest seeking after the Lord, if peradventure you may find him. Don't sit down in lethargy and despair. Get up and do as he has told you. Use the means of grace; go to church; study God's Word; associate with the brethren; hunt up the prayer meeting; and be often and much at the mercy seat in humble supplication. With David, ask the Lord "to restore unto you the joys of salvation." "Lord, revive us; Lord, revive us; all our help must come from thee!" "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity!" "O Israel, thou hast destroyed thyself; but in me is thine help!" "Let us return unto the Lord: for he has torn and he will heal us." "Let us take with us words; and say unto Him, 'Blot out all iniquity and receive us graciously! Then will we teach transgressors thy ways; and sinners shall be converted unto thee.'" R. I. DRAUGHON. Perdus Hill, Ala.

The question of the endowment of Howard College is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered.

I have only one more thing to say, and that is, that I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

In making this proposition, I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

The correct paper in the right idea, and every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

Here is the extract from the correspondent of the Argus: "The temperance, or rather the prohibitory, boom is booming most amazingly. With one accord, the people all over the State appear to be revolting against the liquor traffic. The demand for local prohibitory legislation is greater than ever before. To-day the people are ready for general, sweeping, absolute prohibition of the manufacture, importation, or sale of distilled liquors; and if the Legislature enacts a sufficient local option law, this nefarious trade will be expelled from nine-tenths of the State within a year. The politicians are behind public sentiment, and stand halting, hesitating, doubtful on the verge of what seems to them revolution; but this is revolution that will not go backward."

Let this boom go on booming and it will soon be felt in every corner of the State. W. B. CRUMPTON. Shield's Mill.

Backsliders.

It is a fearful thing to be a backslider in the church of God. There is a fear of "having done despite to the Spirit of grace, and of being indeed a 'castaway.' Even Paul had this fear; and if he confessed to it, with all of his grace, we had better be careful and take heed lest we fall. It is not certain, because we think so, that we are of the elect, and it is always better to be in a state not of high-mindedness, but in some extent of fear. If you are conscious of being in a state of declension, my brother, you had better try to get out of it; and the sooner the better; for it is one of danger. Better take to prayer, and earnest seeking after the Lord, if peradventure you may find him. Don't sit down in lethargy and despair. Get up and do as he has told you. Use the means of grace; go to church; study God's Word; associate with the brethren; hunt up the prayer meeting; and be often and much at the mercy seat in humble supplication. With David, ask the Lord "to restore unto you the joys of salvation." "Lord, revive us; Lord, revive us; all our help must come from thee!" "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity!" "O Israel, thou hast destroyed thyself; but in me is thine help!" "Let us return unto the Lord: for he has torn and he will heal us." "Let us take with us words; and say unto Him, 'Blot out all iniquity and receive us graciously! Then will we teach transgressors thy ways; and sinners shall be converted unto thee.'" R. I. DRAUGHON. Perdus Hill, Ala.

The question of the endowment of Howard College is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered. It is a subject which, perhaps, no one has yet fully considered.

I have only one more thing to say, and that is, that I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

In making this proposition, I am sure that every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

The correct paper in the right idea, and every one who reads this article will see to it that they will do their best to support this enterprise. I am sure that every one who reads this article will see to it that they will do their best to support this enterprise.

Here is the extract from the correspondent of the Argus: "The temperance, or rather the prohibitory, boom is booming most amazingly. With one accord, the people all over the State appear to be revolting against the liquor traffic. The demand for local prohibitory legislation is greater than ever before. To-day the people are ready for general, sweeping, absolute prohibition of the manufacture, importation, or sale of distilled liquors; and if the Legislature enacts a sufficient local option law, this nefarious trade will be expelled from nine-tenths of the State within a year. The politicians are behind public sentiment, and stand halting, hesitating, doubtful on the verge of what seems to them revolution; but this is revolution that will not go backward."

Let this boom go on booming and it will soon be felt in every corner of the State. W. B. CRUMPTON. Shield's Mill.

Backsliders.

It is a fearful thing to be a backslider in the church of God. There is a fear of "having done despite to the Spirit of grace, and of being indeed a 'castaway.' Even Paul had this fear; and if he confessed to it, with all of his grace, we had better be careful and take heed lest we fall. It is not certain, because we think so, that we are of the elect, and it is always better to be in a state not of high-mindedness, but in some extent of fear. If you are conscious of being in a state of declension, my brother, you had better try to get out of it; and the sooner the better; for it is one of danger. Better take to prayer, and earnest seeking after the Lord, if peradventure you may find him. Don't sit down in lethargy and despair. Get up and do as he has told you. Use the means of grace; go to church; study God's Word; associate with the brethren; hunt up the prayer meeting; and be often and much at the mercy seat in humble supplication. With David, ask the Lord "to restore unto you the joys of salvation." "Lord, revive us; Lord, revive us; all our help must come from thee!" "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity!" "O Israel, thou hast destroyed thyself; but in me is thine help!" "Let us return unto the Lord: for he has torn and he will heal us." "Let us take with us words; and say unto Him, 'Blot out all iniquity and receive us graciously! Then will we teach transgressors thy ways; and sinners shall be converted unto thee.'" R. I. DRAUGHON. Perdus Hill, Ala.



## Alabama Baptist.

SELMA ALABAMA, DEC. 23, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS: E. T. WINKLER, - - - Marton, Ala.  
J. J. D. BENFROE, - - - Talladega, Ala.

Entered at the post-office at Selma, Ala., as second-class matter, March 10, 1879.

"ALWAYS ABOUNDING IN THE WORK OF THE LORD."

The strongest argument in attestation of the truth of the religious doctrines we hold is the effect of those doctrines upon our hearts and lives. Men are easily misled by great authorities, and confused by special pleadings, for this or that belief. A symmetrical character, a consistent life, a beneficent activity are evidences of godliness which all can appreciate. Hence the injunction of our Lord, "Let your light so shine before men, that they, seeing your good works, may glorify your father which is in Heaven."

This principle explains why the success of the cause of Christ is not greater. A large number of those who hold the truth, and boldly and even eloquently proclaim it, seem to have quite forgotten that duty runs parallel with doctrine, or rather that the two are vitally connected. Doctrine is the ground and inspiration of duty. How can a man believe that Jesus Christ died for his salvation, without being constrained, as the Apostle was, by the Savior's love? How can he believe that the Gospel, which has saved him from destruction, can also save his dying fellow-men, without putting forth an effort to commend the gracious message to them? God expects his people to live soberly, righteously and godly in this present evil world, and to pray and toil for others, and to pray liberally for the relief of their temporal and spiritual necessities; and, unless this is done, our professions are vain, and the sacred truths we preach are in a large measure robbed of their influence. While we publish the "strong doctrines," and prove that they are Scriptural; and while we vindicate that church polity which was enjoined by the first teachers of Christianity, who spoke as they were moved by the Holy Ghost; men will, all the while, apply another test than argument to our theology and our churches. They will ask: "What do *you* mean others?" And it is just because of the inability of so many professors and churches to answer this question, that the cause of Christ is paralyzed and the Word of God is bound.

How many a church meets on the Lord's day for no other purpose whatever, but just to exchange social greetings, listen to a sermon and then disperse! How many a minister and deacon's meeting has no other object than the affirmation of a few doctrinal tenets, in which all the attending parties are already agreed, and at last adjourns, without having considered a single practical question! How many an association assembles annually for the mere purpose of hearing a few doctrinal sermons, reading a multitude of rambling letters and a few vague reports, and providing for the publication of the minutes! How little thought is devoted to Sunday-schools, to ministerial support, to the training of the young in our noble institutions, to the circulation of our paper, to missions in our own and foreign lands, to the obligations and methods of Christian work! How little is given for any of these objects, in comparison with what we give for the pleasures and luxuries of life! Where are real sacrifices—sacrifices that are *felt*—made for that Friend who gave himself for us, and to whom we so often, yet alas! so idly sing,

"Were the whole realm of nature mine,  
That were a present far too small—  
Love so amazing, so divine,  
Demands my heart, my life, my all!"

We have, just now, fallen upon an account of a typical Ministers and Deacons Institute, held for three days in a neighboring State. On Friday morning, the subject was, "The peculiarities of a Gospel church, to the discussion of which the afternoon was also devoted. At night there was a sermon proving Christ to be the Messiah. On Saturday, the Scriptural character of extreme revival measures was considered, and also the Scriptural meaning of the word Repentance. At night, the final perseverance of the Saints was conclusively proved. On Sunday there were two sermons; that in the morning on Baptism; that at night on communion; and there were also Sabbath-school addresses, and much hand-shaking, and a parting song, swelling and pealing from the large congregation, "Shall we gather at the river?" And the collection resulted in a contribution of ten dollars in cash and pledges, for the State Convention! Considerable feeling had begun to manifest itself; and it was thought that visible results would have ensued if the ministers could have stayed. But they did not. They had come to work, but to discuss subjects, in regard to which they and

the members of the church were already agreed; and, when the appointed exercises were ended, they all went home, leaving inquiring souls to find their way to the cross as best they might.

No doubt the meeting we have sketched was very enjoyable. But just where Christian giving and Christian working should have come in, it was a failure. There was plenty of good orthodox talk; but nothing worth speaking of *new*, or *even* *understanding* to be done. There was an abundant supply of faith without works; but faith without works is dead.

E. T. W.

## CURRENT QUESTIONS.

The question is asked by the (Memphis) Baptist: "Does the practice of closing the Alabama State Convention of closing the Alabama State Convention with a communion service still continue?" It does not. Our impression is that formerly the custom prevailed very extensively in the denomination, especially at the meetings of the associations. The church observed the supper inviting the association to share in it. But the fact that the ordinance was really associational awakened the scruples of many brethren, and led to the giving up of the practice.

The Baptist has also an elaborate article in opposition to what is called the interdependence of the churches, which it regards as the same as centralization. Yet that the churches have an interdependence of some sort is unquestionable and is recognized by our neighbor himself. He says: "No advocate of church independence claims that a church may not be petitioned, rebuked or advised by a sister church, or that a sister church may not even dis fellowship and refuse to receive the ordinances at her hands if her disorder is sufficient to warrant it. But she cannot dictate to her." Now add to this the idea that pastors are not ordained when called from one church to another, and that members are not rebaptized when leaving one church for another, and that the churches mutually recognize the official acts of each other; this certainly involves interdependence. And such mutual consideration and reciprocity seem to be what is understood by the word. But how they endanger the independence of the churches we fall just now to see. The only "disciplinary power" that one Baptist church can exercise over another is simply the withdrawal of fellowship. As to the question of ordination there ought to be a better understanding among the churches than now prevails. They have suffered sorely from the intrusion of unfit persons into the office. But how to correct the evil is one of the most difficult of questions.

E. T. W.

## THE LAW OF STORMS.

"The wind goeth toward the South and turneth about unto the North; it whisteth about continually; and the wind returneth again according to his circuits."—Ecc. i. 3.

The law of storms which bears the name of Prof. Dove, has now been so well established that it ought to be thoroughly understood by all seamen whose business it is to navigate a ship, and upon whose skill the preservation of property and life depends. A storm is circular; and hence is now commonly called a *cyclone*. Its course is precisely contrary to that pursued by the hands of a watch when its face is held upward. Thus the hands of a watch move from the top to the right side, then to the bottom, then to the left side, and so back again; or, to indicate their progress by the points of the compass, they proceed from North to East, thence to South, thence to West. On the contrary the cyclone moves from North to West, thence to South, thence to East, thence to North. The storm pursues this reverse course at whatever point of the compass it may begin. And within the great revolving wheel there is a centre of calm.

A skillful navigator in open sea can easily get out of a storm—covering a limited area, by availing himself of a knowledge of this law. Thus, when a storm strikes the ship from the Northeast, he should steer toward the Northwest, and so get out of its range. When a storm strikes from the South, he should steer to the Southeast. An easterly storm requires a northerly course; a westerly storm a southerly course; a southerly storm an easterly course. Such is the rule, unless the whole drift of the cyclone should be in the direction which would otherwise be the path of safety. The first business of the seaman is to get out of the terrible storm wheel which threatens to engulf him. And by drawing a little circle, with arrow heads on its circumference, pointing contrary to the direction pursued by the hands of a watch, and observing the course of the wind, he can see at once where the storm centre is, and what is his way of escape.

It is surprising to observe how little is known upon this subject by many, who spend their lives upon the ocean. We see that two vessels, the British bark Callotha, and the German bark Kalliope, have recently reached New York after encountering a terrible storm of shipwreck. And it is clear that the danger arose from

an absolute ignorance of meteorology on the part of their navigators. Both vessels, instead of sheering off from the edge of the cyclone, ran straight into it. The British captain thus naively explained the situation: "I have been at sea twenty-two years, and I have never met with anything like this before. Now, this may seem a strong assertion, but it is absolutely true. When the storm was at its height neither my crew nor I ever expected to see dry land again. It seemed utterly impossible that the ship could ride out the gale." When asked for further details Capt. Trickett continued: "It was on the 27th of October, in latitude 26 deg. 47 min., longitude 63 deg. 40 min., that we had the worst of the weather. On that day we ran into a terrific hurricane blowing from the east-northeast to east. At 2 p. m. the barometer indicated 29.80. At twenty-eight minutes past 3 p. m. the ship was thrown on her beam ends and the cargo shifted, thus adding a new danger to our already perilous position. At midnight the barometer read 27.80, and a little later I had to order the men to cut away the topgallant masts, with all the spars and gear attached. At half past one on the 2d, the barometer standing at 27.40, it suddenly became calm, and there was a complete lull in the tempest for some twenty minutes. After this the gale returned with redoubled violence, blowing from the southwest. The long boat and bulwarks were washed away and the waves raked the vessel from stem to stern. The cyclone was at its height at about three a. m., after which the tempest gradually abated, happily for us, for our ship could not possibly have lasted it out much longer."

A similar account was given by the German captain. He reported that on October 2d, the Kalliope encountered a hurricane from north northeast veering to southwest, with a very heavy sea. The vessel was put before the wind and scudded for eight hours under bare poles. The sea broke on board frequently and everything movable was washed from her deck.

Not a few persons regard that department of meteorology relating to the wind with incredulity from an incorrect apprehension of our Lord's declaration: The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. This passage, however, does not pronounce the knowledge of the general laws of the wind to be unattainable. For the purpose of the illustration the fact suffices that the persons whom Christ addressed had no such knowledge. And no future science will perhaps enable us to trace the path of those variable airs which are ever playing on the earth's surface. The weather will always have its mysteries, so long as the world stands. But certain elementary facts in regard to the winds are known, especially the principle we have indicated, and to every navigator the knowledge of them is necessary for his own safety and that of the freight and passengers committed to his care.

E. T. W.

## SIMPLIFYING MACHINERY.

There was a conference held in New York two weeks ago, between prominent brethren representing the Missionary Union, the Publication Society, and the American and Foreign Bible Society, at the solicitation of the last named organization, which resulted, as it seems to us, in virtual killing off the Bible Society. It has been evident for a long while that the majority of the leading Baptists of the North were getting tired of that society, for the reason that "it is impossible for a denominational society to compete successfully with the great national society in the publication of Bibles." The American and Foreign Bible Society, which is a Baptist society, sprung into being at the time that the old Union Bible Society refused to publish Judson's version in the Burmese tongue, and has, from the first, been attempting to do the Bible work of Baptists of the United States at home and abroad.

Now the American Baptist Missionary Union, which is the Foreign Mission agency of our brethren at the North, purposes taking charge of the Bible work as carried on by their foreign missionaries, and really have been doing so for years. At the same time the American Baptist Publication Society propose to take charge of Baptist Bible work in the home field, circulating the "common" version and Dr. Conant's versions; and these last named societies gravely suggest to the Bible Society that it cease to be active, but maintain its organization to hold certain bequests, &c. In some recent reading of Alabama history, it was interesting to us to notice that the American and Foreign Bible Society was among the first institutions which received support from the Baptists of this State, and knowing the noble part which it bore in behalf of Judson's Bible, it is painful to us to see it sinking out of sight; and we are the more regretful as we have no confidence that the American Bible Society will ever lend any permanent aid to the printing or circulation of any version which renders *baptists* to immerse.

## EUFULA'S THANKSGIVING LETTER.

We are pleased to observe the thanks of "Eufaula" to Bro. Crumpton. He evidently understands the letter of the latter as written in his interest, and so we understood it. It is interesting to see the brethren explain for each other. "You do not mean what Dr. K. has attributed to you." We are willing to let the explanation pass, but as "Eufaula" says that brother C. has, on the whole, represented him properly, there is just one thing that we want to know, and that is whether these gentlemen mean to intimate that we have misrepresented either the Huntsville sermon or the Greenville speech? Neither was delivered in a corner, and we are in possession of some opinions of other brethren in regard to these effusions. On Sabbath evening after the sermon at Huntsville, as brethren were gathering at the church for a mass meeting in behalf of some interest, three influential ministers came to us with the proposition to submit a resolution disclaiming the convention's responsibility for the course. These brethren will remember that we advised against such a course, and promised to give it a suitable notice in the paper. This we did, and so far as we know our notice has never been called in question, unless it is now done.

"Eufaula" wants to know how we reconcile the "statement that a man may be an infidel and yet a child of God by faith in Christ Jesus." The statement was called forth by the nature of Bro. Crumpton's letter, and with special reference to "Eufaula." We shall not discuss his personal religion any further. We trust that we have some of that charity which hopeth all things. But his infidelity is a public matter, and has been thrust upon us at such times and places as make the Baptists of Alabama responsible for it. No one has questioned that Dr. Toy is a child of God, and yet our truest and best tried men have pronounced his position on inspiration infidelity. "Eufaula" tells us that at the Convention at Huntsville was "just the time and place to preach it (his sermon), and it has and will do good and not harm." It is an agreeable thing to have such a complacent opinion of our work. These Baptists are in the rut, and it was his business "to stir us up and drive us out of the old ruts." He is so "glad that he preached it," and would do the like again. Well, now that is his opinion. Can he have another man of responsible position in the State who would say half so much for that sermon? We once knew an old deacon who, after trying unsuccessfully to find some one to endorse his hobby, complacently settled down with the heroic statement that he could endorse it himself. Perhaps the reader remembers the story of Josh. Brown's Fourth of July oration. He was very much pleased with it. Some time after it's delivery he was at a campmeeting, and seeing the multitudes assembled there, he insisted with the Presiding Elder that that was just the time and place—Sabbath at 11 o'clock—for him to repeat his Fourth of July oration. It would "drive them out of the old ruts."

If a man denies that the first half dozen chapters of the Bible are historical, as "Eufaula" did at Huntsville, this is to deny the whole story of creation, to deny that Adam and Eve every existed, to deny the fall of man, to deny the flood; and this opens the way to go further and deny the correctness of other Bible statements, as he did; and then subsequently he may deny supernatural agency in the work of human redemption, as he did at Greenville. And now if this is not infidelity "all the dictionaries must be made over again," for he who denies supernaturalism in the plan of salvation denies the plan itself; he preaches "another gospel" than that which is "the power of God unto salvation;" he finds his gospel in the forces of nature and the evolution of the scientists, as he did at Greenville. And if we are to ever have this "evolution" again, we trust that it will be so plain and strong that it will not be necessary for any one to take the author aside and practice the science of evolution on him privately in order to evolve what he does really mean.

## INSPIRATION.

"Eufaula's" views of inspiration are threadbare. Nothing was ever more completely in the "ruts." Dr. Toy came forth with some views on that fashion with all the airs of freshness, and after writing what he had to say to get us out of the ruts, he was left right there in the ruts himself—ruts which had been tramped by great and small skeptics clear down the ages. He did not produce one single new argument. "Eufaula" has done the same. We make no pretensions to originality or learning, but when men assume "to drive us out of the ruts" we demand that they give us some new routes. They have not done so. Their notions of inspiration comprise a grave error which has lifted up its deformed head and been crushed as often as any other heretical sentiment known to the history of sects.

No man has advanced far in the conceptions of God's wisdom and power if he be unable to conceive that the Holy Spirit could and did inspire men in every word that they uttered in his name, and yet maintained their own style and their own peculiar traits of character and their own degrees of learning. Were this not true, that is, if God prescribed no word, and took no control of verbal statements, it is impossible to know what is the word of God, and seeing that the writers were men of like passions with ourselves, it is impossible to know what is truth and how much of the story is only human passion and grave mistake. It is an absurdity of the boldest character to suppose that such men, left to themselves, and only inspired with a theme, could ever have given us such succinct, pure, graphic statements of such wonderful events. Impossible! The like has never been. It would be a humn miracle as astounding as any divine miracle recorded in the Book of God. Nof it is given, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." And he who denies this is just that far an infidel.

## PREDESTINATION.

Why did we not discuss predestination with "Eufaula"? We will answer frankly. His denunciation of the doctrine and his whole article showed that it would have been a waste of time so far as it concerned him. Besides our opinion of his biblical status was such, that we supposed he would not hesitate to attempt to rule out any proof text that we might introduce. And then there was a dogmatic air, as in his present letter, in the way he alluded to the doctrine, which was a little too much for our nerves. A man who can stand up before the great learning, and Christian philosophy, and profound godliness which the ages of Christian history have gathered around the doctrine of predestination, and pronounce it, as held by his own people, a *falsehood*, a *curse*, a *lie*, puts himself in an attitude which deserves another treatment than that of discussion. And in declining to discuss predestination with him we felt called upon to let our readers know the theological status of him who from ambush had thus assailed their faith.

If there are any brethren who are aggrieved at our writing on this matter, we only beg that they will remember that we did not begin it.

## EUFULA AND THE OYSTERS.

No, we never heard you say anything about the "ancestral oyster," but we'll tell you what we did hear you say and then our inference. We heard you deny the whole Adam story as history and reduce it to a mere allegory, and then we heard you speak eloquently on evolution. Now some of those evolutionists who deny the historic story of Adam only trace their ancestry back to the monkey; others find the forces of nature in one of many millions of chances combining to make a nose, and then in one of many millions of chances combining to make an eye, and so on through the many, many millions of chances making two eyes and two ears, and through many more millions of chances making all the members of the human form, and then by some wonderful "miracle of nature" bringing them all together in one being, and by a still more wonderful miracle putting life into it; and by a similar process with so many millions of chances against it there was a female made. Then there is another conjectural idea which traces ancestral dignity far back into the oyster; this conjecture suggests that possibly by the development of millions of ages the oyster was developed into a man. Now when a Baptist preacher is understood to deny his Adamic descent and prates about evolution, we must by mere inference and "hypothesis" (the word of the evolutionists) do the best we can for him; and to trace him back to the monkey might be too real and too modern. Besides the oyster might be supposed to suit the old landmark Baptist which he has found—particularly as the oyster is a water animal. We thought we were giving these gentlemen a very pleasing cosmogony.

Eufaula loves to poke fun, but he flinches when it is poked back at him. He can thrust the "hippopotamus" at us repeatedly, and come at us with the fumes of a disordered liver, but he does not relish the ancestral oyster in return. He is great on "livers." Perhaps he wants us to observe that "L. D." stands for Liver Doctor. Therefore from this on let him be known as the great L. D.

Intermediate Picture Lesson Quarterly.

This new Quarterly is designed for the intermediate grade of scholars. There are larger and higher priced Quaterlies than this one published by the Society, but there are none that are better adapted for effective work. There are also Quaterlies that cost less, but, taking the quality of the contents, and the mechanical execution into the account, there is no cheaper Quarterly published.

## FIELD NOTES.

People who have been trained to think grow weary of a thoughtless ministry.—Baptist Record.—Rev. H. E. Longier has moved from Randolph to Jones's Switch, Autauga county, Ala. He requests correspondents to address him at the latter place.—It is indisputable that an inefficient ministry will make inefficient churches.—Baptist Record.—It is also true that a large proportion of Southern Baptist ministers are inefficient. What is the remedy, and how shall it be applied?—Rev. J. R. Nesmith, of Avoca, Lawrence county, has traveled over 100 miles since Nov. 1st, canvassing for the ALABAMA BAPTIST. If just half the pastors in Alabama would each send us as many new names as Bro. Nesmith secured he this special effort, our list would be doubled. How easily the thing could be done if the brethren would only try.

The people have gone ahead of the ministry.—Baptist Record.—The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is all owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.—George Eliot. A beautiful thought, and all the more comforting because it is true. God chooses the weak things of the world to accomplish the grandest ends.—"A man takes correction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Flowers remain open to the soft-falling dew, but shut up during the violent downpour of rain." That is just what we think every time we read a tirade of abuse in the papers, or hear it from the pulpit or in private. We are becoming more and more convinced that if we would reclaim the erring we must speak to them as we would to a brother whom we love.

A loving heart encloses within itself an unfading and eternal Eden.—It would surprise some people to mark the growth of many preachers, if they only had a chance. A reasonable pastoral support will go quite a distance toward supplying this serious want.—Baptist Record.—Our observation is, that poor pay makes a poor preacher, and a poor preacher makes a poor church.—Conviction, were it ever so excellent, is worthless till it converts itself into conduct.—Carlyle.—In one of the counties of Pennsylvania, Potter by name, at the last term of the criminal courts not a single indictment was found. In that county no licenses for the sale of intoxicating liquors have been granted for the last twenty years. The two facts stand related to each other as cause and effect: where drunkenness is impossible you find the least crime.—The Churchman.

If your preacher does not edify you, consider whether you give him a living chance to do so.—Baptist Record.—Churches that force their pastors to teach or to plow, or to starve, should not complain if the pastors have nothing to offer them but husks or hash.—"Every man has just as much vanity as he wants understanding."—The great thing for the South do is to plant churches and schools everywhere. We agree with you fully. A church first, then a school in every community.

We reproduce uncle Fed's article in this issue. He is in earnest about the endowment of the ministerial department of Howard College. Cannot ninety-nine others be found to join him? We think we know twenty-nine who are abundantly able to do so.—If I will.—When I was a young man, I had plenty of money to spend I should have gone to destruction.—Merrin.—When you wish to ruin your body, give him plenty of money and nothing to do. That is the short road to the desired end.—Baptist Record.—Give your boy the best education possible, train him to some useful occupation and require him to work his way, if you would make a man of him.—The colored Baptists are raising funds by subscription for the purpose of erecting a college in Greenville.—Bro. Phillips baptized two converts at Tuscaloosa on the second Sunday evening in this month.—The general awakening on the temperance question throughout Alabama is wonderful to contemplate. It would seem from present indications, that our Legislature will be forced to pass a law of general application on the subject.—The most successful preachers are large devils to whom worshipping converts throng as always a reaper of the fruit of the toil of one or more hard working, overworked, and it may be discouraged pastors.—Bro. Austin Phelps.—Rev. H. H. Horton, of Paint Rock Valley, has been called to the pastorate of the Baptist church at Scottsboro, Jackson county.—Your typo made me say "hearing" that Bro. Bailey was supplanted. It should have been "fearing."—J. N. P.—Rev. B. Williams, of Marengo county, has been called to a field of labor in Texas and will accept. Texas has received several Alabama preachers recently.—quite enough we think for the present.—Pickensville and Carrollton have both unanimously recalled Bro. Curry for the ensuing year. He has recently held fine meetings at each of these places.—J. N. P.—Our church, New Hope, in Conecuh county, has been without a pastor for 12 months, and therefore we have had no preaching for that time. But our hearts have been made glad by a visit from our evangelist, Eld. J. G. McCaskey, who takes the place of Eld. A. T. Sims in this district. Bro. McCaskey preached several times for us, persuading us to good works, and especially to secure a pastor, which I think we will do very soon. We feel that Bro. McCaskey's visit has done us great good. He did not forget the ALABAMA BAPTIST, but succeeded in adding a few of our names to its subscription list. It is a valuable paper, and one, I think, that should be in the house of every Baptist believer.—M. A. Lane, Springfield.—This is the last issue of the ALABAMA BAPTIST that will appear this year. It has been our uni-

form custom to give our printers holiday Christmas week. Our next issue will bear date Jan. 6th, 1881.

The members of Friendship church, at Pine Apple, have very much improved their house of worship. A little more than a year ago they had it painted inside and out. During the present year they have added a steeple to it. Recently they have purchased a first-class 400 pound. The church has improved also in other respects. For several years they have had preaching on only one Sunday in each month. This year they secured a pastor at an increased salary for two Sundays in each month. And the increased salary for preaching twice a month was collected with much greater ease than a smaller salary has heretofore been collected for preaching once a month. Rev. A. T. Sims has been called to the care of the church for another year.

A great many mistakes would be avoided if brethren would be more careful, in writing, to give their own names and addresses correctly. Scarcely a day passes that we do not receive letters from brethren who fail to give their address. Sometimes they even forget to give their names or give only their initials. Recently we have received a sealed envelope from Union Springs and another from LaFayette, each of which contained \$2.50 but no letter. Who sent them, and what for?

There are fifty-three Thursdays in this year. This is therefore the fifty-second issue of the ALA. BAPTIST for 1880. Each subscriber for 1880 has received the full number of papers, and still we have an extra week for Christmas holidays. We hope to greet our readers again on the first Thursday in January. In the mean time it will be a great relief to us if all whose subscriptions are due will forward the amounts immediately, so that we can post up our books and begin the new year with our work well in hand.—A number of communications received for this paper will have to be held for the next issue.—We are pleased to know that *Kind Words*, the paper published for use in Southern Baptist Sunday-schools, by our Home Mission Board, is prospering to an unusual degree this winter. The list is growing rapidly, but not more rapidly than it deserves. An entirely new set of type has been secured for the paper, and new and pretty cuts have been secured for the illustrations. The best and whitest of paper will hereafter be used. We are very much gratified to note these improvements in this really excellent Sunday-school paper. Bro. Boykin, the Editor, is a devoted Christian. He tries to lead the children to Jesus, and then to make them good, working Baptists and missionaries. The best judges have pronounced the Sunday-school lesson expositions given in *Kind Words* as good as any published of their grade. See that your school is supplied with this paper for another year. For specimen copies and terms write to *Kind Words*, Macon, Ga.

A subscriber has become offended with us because we failed to write and publish a notice of the death of a member of his family. We do not write such notices. We publish a notice of 100 words free when written and sent to us. For all over 100 words we make a charge of one cent for each word. The money should be sent with the obituary to insure publication.—"I can't see why it is that when the large Northern weeklies are published at from \$1.50 to \$2.00, you can't publish the ALA. BAPTIST for \$2.00."—J. S. We can see it with one eye closed and the other only half open. Give us half the circulation of the "Northern weeklies" named by Bro. J. S., and we would not want a better thing than to furnish our paper at \$1.50 a year. For 17 months we tried to publish the ALA. BAPTIST at \$2 a year, and it was not a success. Last year we worked hard from Jan. 1st to Dec. 31st to furnish a good paper to the Baptists of Alabama. For that full year's work we not only did not receive a single dollar profit, but we actually lost money on the paper. Can Bro. J. S. or any other brother ask us to give our whole time and attention to this interest and then require us to pay for the privilege? We are pleased to be able to state to Bro. J. S. that we have had a much larger circulation this year at \$2.50 than we had last year at \$2.00. We are also pleased to state in behalf of Bro. J. S. that, although he grumbles a little about it, he has paid his \$2.50 like a man and will receive the ALABAMA BAPTIST regularly. We hope he will be so well pleased with it that he will be willing to pay \$3.00, or \$4.00, or \$5.00.

## Bro. Benfro's Ancestral Oyster.

Where did he come from? Where did you get him, Dr. Out of the Huntsville sermon, the Greenville speech, or private conversation? Surely never from any utterance of mine, either public or private. No man or woman can say they ever heard me directly or indirectly, by implication or otherwise, advocate any such ancestor. He is no progenitor of mine, either in fact or theoretically. Why, then, bring him in? Why disturb his ancient repose? Was it to leave the impression on your readers you were hitting at me? Is that "ingenuous"? Is it fair? Well, you've missed me once or twice before when hitting at me, and this time you've hit me in the same place you missed me before. If, however, it affords you any pleasure, I'll try to stand it.

By the way, you've stirred up that L. D. I tell you he don't like it a bit, your sending him back to rake among the anti-deluvian oyster beds hunting up his ancestors. He's not a going to stand it either. I wouldn't be surprised if you heard from him. He never has the Hippopotamus himself, but sometimes his liver gets out of order. So take care. But all I well that ends well, and all this I hope will end well.

EUFULA.

## Baptist News.

Rev. Mr. Baker, of Orleans, Ind., died in Kansas Nov. 27. He was prostrated in the pulpit and died instantly. Age about 70.

The churches of Southern New York Association owe on their buildings \$175,000. Their property is worth eight times that amount.

The Park Avenue church house, Plainfield, N. J., was dedicated Nov. 23. The cost was \$37,000, of which \$15,000 is now in form of a mortgage.

The First Baptist church of Brooklyn, which abandoned the pew-renting system for the envelope plan, raised the income from \$3,500 to \$10,000.

Rev. J. H. Cason has removed from Green Hill, Tenn., to Sherman, Texas. Bro. Cason was for several years pastor of the Pickensville and Carrollton churches in Alabama.

There are seven white Baptist churches in Washington, D. C., with a membership of about 2,000. The colored Baptists have thirty-three churches and 4,000 members.

Rev. G. W. Lehmann, of Germany, the veteran missionary who has labored so long and so well as a pastor and missionary in his fatherland, has now reached his eighty-second year, and is nearly laid aside from labor by his infirmities.

BAPTISTS IN SWEDEN.—We learn that there are now, after the lapse of twenty-five years, since the work of Baptists began in Sweden, 125 chapels that have cost them \$500,000. This is an average of \$2,000 per year. In addition to their contributions for the support and enlargement of their own work, they are taxed for the support of the Lutheran State church, \$2,000 yearly, or one dollar per member. How hard it would seem for the Baptists in this country, if we were taxed \$2,000,000 per year for the support of other than our own churches! These figures should be thought of when we are asked to help our less favored brethren abroad.—National Baptist.

## General Religious News.

The Seventh-day Adventists now number 15,570 in this country, and 640 churches.

Sarah Smiley, the well known preacher among the Orthodox Friends, has joined the Episcopal church in West Chester, Penn.

Father Gavazzi, the well known Italian patriot and preacher, arrived in New York on Sunday, Nov. 28. His mission is to solicit aid for the Free Church of Italy. He preached three times on the day of his arrival.

Probably the longest pastorate in New Hampshire was that of Rev. L. A. Winsworth, of Jaffrey—seventy-five years and six months. He died March 17, 1858, at the age of one hundred years.—Christian Secretary.

By the liberality of the Rev. G. J. Tillotson, of Wethersfield, Conn., and others, a substantial building for Tillotson Collegiate and Normal Institute, at Austin, Texas, has been put up, where a school of high order is about to be opened for colored people.

Col. C. G. Hammond, in addition to \$40,000 already given, offers \$20,000 to the Theological Seminary in Chicago on condition that \$30,000 more are raised before May, 1882. This \$80,000 is to be a Professorship endowment fund. The gifts of Mr. Cyrus H. McCormick to this Seminary, to relieve it of debt, amount to \$100,000.

## General News.

Soldenburgh & Co., of New York, the largest cigar manufacturers in this country, have failed.

The dry goods house of Brown & Bro., Vicksburg, Miss., was closed last week by attachments.

Erie, Pa., had a \$100,000 fire last week. Two men were killed and several wounded by a falling wall.

The Republican Union of Missouri, colored, has issued a call for a colonial national convention at Washington, August 30th, 1881.

Last week the steamship Scindia, from Paines, brought 210 emigrants to New Orleans, most of whom will settle in Louisiana.

A dispatch from Paris to the London Times says the success of the Panama canal is enormous. The organization of the undertaking is in full swing.

The will of Mrs. Maggie Emory, which was admitted to probate at Elkton, Kentucky, Dec. 16, gives \$200,000 in Louisville and Nashville railroad stocks to the Vanderbilt University at Nashville.

A fire at Pensacola, Fla., on the 17th last destroyed nine-tenths of the business portion of the city. The loss is estimated at between \$500,000 and \$750,000, on which there was not more than \$300,000 insurance. Rebuilding will be begun at once.

Baron DeFriedland and his wife have been arrested at Paris. The latter, who is the daughter of Duke de Persigny, granddaughter of the Princess de La Mascara and god-daughter of the ex-Empress Eugenie, is charged with forging her grandmother's signature to an acceptance amounting to the sum of 198,000 francs.

The St. Petersburg correspondent of the Cologne Gazette, revives the rumor current some weeks since of the transfer of the czar's authority to a council under the presidency of the Czarowitch, and adds that the marriage of Princess Dolgorouki with the Czar will be declared legal, the receiving the title of Duchess of Holstein-Gottorp, and her children will be princes and princesses of that title. The Czar and his family will retire to Levodae, in Crimea, he remaining Emperor in name, the actual authority, however, residing in the Czarowitch.







## THE FAMILY CIRCLE.

## Remember Thy Mother.

Land thy mother tenderly  
Down life's steep decline;  
Ours her cross was heavy,  
Now she leans on mine.  
See upon her loving face  
Those deep lines of care!  
Think! it was her toil for thee  
Left that record there.

Ne'er forget her tireless watch  
Kept by day and night;  
Taking from her own the grace  
From her eye, the light,  
Cheerful well her faithful heart,  
Which through weary years  
Endured to save,  
All thy smiles and tears.

Thank God for thy mother's love,  
Guard the precious hour;  
For the bitter parting hour  
Cometh all too soon.  
When thy grateful endearments  
Leave you to be alone,  
Earth will hold no dearer spot  
Than thy mother's grave.

## REDEMPTION AND ITS EFFECTS.

While a minister preaches redemption by Christ, unless he shows also the glorious effects of this redemption, he tells you of a casket without a jewel, or sets before you a fine wrought picture which leads you to admire his ability, though it gives you but little idea of life. A redeemed one, conversing with a celebrated sculptor, who had been hewing out a block of marble to represent one of our great patriots, Lord Chatham. "There," said he, "is not that a fine figure?" "Now, Sir," said I, "can you put life into it? Else, with all its beauty, it is still a block of marble." Now, Christ by his Spirit puts life into a beautiful image, and enables the man he forms to live in his praise and glory.—*Rev. J. H. Hill.*

## He Also Serves Who Waits.

I once knew a workman, a potter by business, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, a bit of ribbon, or a fragment that would lie out on the white counterpane and give a color in the room. He was a quiet, unassuming Scotchman; but never went home at night without some toy or trinket, showing he had remembered the wan face that lit up so when he came in. I presume he never said to living soul that he loved that boy so much. Still he went on patiently loving him. And by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down the sides before they stuck them in the corners of the kitchen at burning time. One brought some fruit in the bulge of his apron, another some engravings in a rude scrap-book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them; so he understood all about it. And I tell you, seriously, that entire pottery full of men, of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the unengaged ones stopped swearing, as the weary look on the patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing near. Every day now somebody did a piece of his work for him, and put it up on the sand-plank to dry; so he could come later and go earlier. So, when the bell tolled, and the little coffin came out of the door of the lowly house, right around the corner out of sight there stood a hundred stalwart workmen from the pottery with their clean clothes on, most of whom gave a half day of time for the privilege of taking off their hats to the simple procession, fling in behind it, and following across the village green to the grave that small burden of a child, which probably not one of them had ever seen with his own eyes.—*Methodist Protestant.*

## Rata.

She was engaged, it appears, in the domestic manufacture of plaster casts of various kinds. Complaint having been made of the fragility of these casts, Mrs. Benedict began a course of experiments with the hope of giving greater durability to her casts. One of her devices was to mix wheat flour with her pulverized plaster of Paris, so that the gluten of the flour might make the paste less brittle. One evening she had visitors who rang her door-bell just as she was sitting the mixed plaster and flour for the third time by way of mixing them intimately, as the chemists say. She had already set a dish of water at hand, and when the door-bell rang she hastily removed her apron and went to welcome her guests, leaving her materials upon the kitchen table. The guests stayed until late bedtime, and when they bade her adieu Mrs. Benedict went to bed without returning to the kitchen.

What happened in the night was this. A rat sniffing the odor of the flour made up the legs of the table to the top where he was speedily joined by other rats—his brethren. The dish of flour and plaster was easily reached, and the rats ate freely and heartily of it, as it is their custom to do. It was rather a dry supper, and water being at hand, each rat turned from the savory dish of flour and plaster to slake his thirst with water. Everybody who has tried to do with plaster of Paris will guess at once what happened. The water drunk first wetted the plaster in the rats' stomach, and then, in technical phrase, "set it"; that is to say the plaster thus made into paste instantly grew hard in each rat's stomach, making a cast of all its convulsions. The result was that each morning the rats lay dead around the water-dish, and Mrs. Benedict became convinced that a public benefactor—*Methodist Protestant.*

## Last Days of Gen. Albritton.

At Sea-Girt there was a poor young man in whom he felt an interest, and as he bade him good-bye, before starting homeward, he said, "Allen, won't you find the Savior?" Allen answered, "I will." We hope that this word in season, spoken by a dying man, may result in that young man's salvation! Can we not speak many a similar word as we pass to and fro in the earth?

On the train for home, he said to his wife, "My dear, I have a plain funeral." In his own home he said to his pastor, "My friends need have no concern about me; I have no fear for the future. I am resting in Jesus." "Well," the members of the church it all right between Jesus and me. Give me more to tell them. I hope to meet many of them in eternity. At another time, to the same, "I have some plans I should like to carry out. I should like to endow, Dickinson College. I believe the great want of the age is to have our educational institutions well equipped." After the singing of the chorus, "Only Trust Him," he responded fervently, "Amen!" and exclaimed, "O, if every body would trust him!" In calmly conversing with his wife about the future, and the friends who had gone before, his thoughts especially turned to her who in her youthful loveliness departed to the glory-land, and with deep emotion he said, "Golden-haired Marie and I will run down to the shining shore to meet you, 'till we meet again." To another he said, "Train your children for heaven, and live for it yourself. Meet me there. It will not be hard to find me; I will come and meet you." He sent a message to one of his brethren in the church, "Tell him," said he, "to work and pray for the salvation of souls." In speaking of one who was often with him, toward the last, he remarked, "I love him because he is struggling to help poor humanity."

On the last Sabbath of his life he could speak with difficulty, and slept most of the time; but in one of the intervals of consciousness, he murmured, "Jesus saves me every moment." And among the last intelligible words that he uttered, were these, "O, the fullness!" and again, "The fullness!"—*Philadelphia Methodist.*

## A North Carolina Marriage.

Soon after the close of the last war, Captain X was appointed a justice of the peace, in a country place not far from Raleigh, N. C. in Carolina.

His father had been a planter in a rather small way, and his son, the captain, had acquired considerable experience in the business of managing real estate, drawing up deeds, etc., during the father's lifetime, and then in settling the estate after his decease. Further than this he had no legal knowledge, and, indeed, his entire stock of "book-learning" was small and poorly selected, but any lack in general information was fully made up for his uses, by self assertion. Late one afternoon, as he was riding home from Raleigh, he met a young woman and two men, who hailed him and inquired if he was Captain X. The young woman and one of the men wished to be married at once. The other had come as a witness. They had procured the necessary license, but an irate father was on their path, and swore that they should never be married. It was considered on all accounts safest to have the ceremony performed without delay, and try pacification afterward.

Now the captain had never witnessed a marriage, and naturally had no very clear idea of what was usual in such cases. He remembered having seen a book about the house, years before, with a form for marriage in it, but what the book was and where it was, he could not remember.

"Why," said he, when he told the story afterward, "I knew the 'Postles' Creed and Commandments, and at first I thought I'd use 'em to begin on, but then I reckoned, on the whole, they was too solemn."

He asked the couple to come to his house, secretly hoping that he could find that book; but they declined, for the reason that the matter admitted of no delay.

A less assured man would have been sorely perplexed, but not he. He lost no time in removing his hat, and remarked, "Hats off in the presence of court." All being uncovered, he said, "I'll swear you in fast off. Hold up yer right hands."

"Me too?" asked the friend of the groom.

"Of course," said the captain, "all witnesses must be sworn. You and each of you solemnly swear that the evidence you shall give in this case shall be the truth, the whole truth, and nothing but the truth, 'elp you God, you, John Marvin, do solemnly swear that to the best of your knowledge and belief you take this ceremony as an 'ter hold for yourself, yer heirs, executors, administrators, and assigns, for your 'n their use 'n behoof, forever!"

"I do," answered the groom.

"You, Alice Ewer, take this yer man for yer husband, 'er hev an 'ter hold forever; and you do further swear that you are lawfully seized in fee simple, are free from all incumbrance, and hey good right to sell, bargain, and convey to the said gentleman, yer heirs, administrators, and assigns."

"I do," said the bride, rather doubtfully.

"Well, John," said the captain, "that'll be about a dollar'n fifty cents."

"Are we married?" asked the other.

"Not by a big right yer ain't," quoth the captain, with emphasis; "but the fee comes in here." After some fumbling it was produced and handed to the "Court," who examined it to make sure that it was right, and then pocketed it, and continued: "Know all men by these presents, that I, Captain X, of Raleigh, North Carolina, being of sound mind, of legal age, and of sound and disposing mind, do hereby certify that a certain 'ter hold in hand of a dollar'n fifty cents has been paid, the receipt whereof is hereby

acknowledged, do and by these presents have declared you man and wife during good behavior, and until otherwise ordered by the court."

The man put on their hats again, the young couple, after shaking their benefactor's hand, went on to meet their destiny and the irate father, while the captain rode home richer in experience.—*Editor's Drawer, in Harper's Magazine.*

## Concerning Beards.

The hirsute appendages of the face have somehow or other been invariably connected with politics, religion or fashion. Adam is always represented on the ancient monuments as wearing a flowing beard, and the Jews have so fully accepted the tradition that the more orthodox of the race cherish the appendage with pious jealousy. The Israelitish envoys "tarried at Jericho until their beards were grown;" and during the acute stage of Russian tyranny in Poland, no more severe punishment could be decreed a Hebrew than shaving—and washing—him. A Chinese without his pigtail or an Indian brave divested of his lank locks could not be more an object of commiseration than a beardless Polish peddler. In all the days of their bondage and slavery in Egypt the children of Abraham clung to their beard. For a stranger to touch it was an insult, for children and kindred to kiss it, the sign of supreme affection. The fugitive who sought for succor, and to swear by the beard was to take an oath which not even the most infamous of them would break. The Moslem, until he got corrupted by the fashions of the Gaiours, had an equal reverence for the appendage to the chin; and when Selim I. shaved, the Mollahs were too shocked to appreciate the wit of the Sultan's reason for the heinous transgression. He declared that he cut off his beard "in order that his vizier should have nothing to lead him by," a reason not unlike that which induced Alexander the Great to ordain the shaving of his Macedonians, namely, to prevent their enemies laying hold of them in close combat.

The beard has often been the cause of religious schisms. The Greek and Roman churches fought over it, and the Belgian reformers were so hot on the question that they would fain have ejected all save the shaven from their ranks. Peter the Great, with that utter indifference to authority which distinguished the shipwright Czar, laid a tax on the beards of Popes and people alike, though this idea was possibly not original with the emperor, since more than a century earlier Queen Elizabeth, unable to carry out her father's edicts against them, ordained that every beard above a fortnight's growth should pay a yearly tax of three shillings and four pence. There have even been battles over beards, for history records how Tartars, Persians and Chinese have shed blood over some disputed questions about shaving and clipping. But of all the broils which fashion has ever caused, the greatest was that which followed the shaving of Louis VII. of France. This monarch was married, and lived happily enough, with Eleanor of Aquitaine, until in a fatal hour he cropped his hair, and like Horatius, "smoothed his chin." Then the troubles began, and ended, as the chroniclers relate, in the King's divorce, and the Queen's remarriage to the Count of Anjou, who is better known to us as Henry II. of England. With this beard-loving dame came Poitou and Guienne as a portion, and from these rich provinces originated wars which ravaged France for 300 years, and cost the lives of 3,000,000 of men, who might all have died peacefully in bed had Louis le Jeune refrained from cropping his chin and offending his wife.—*English Magazine.*

The Primitive Baptists, says the Oglethorpe (Ga.) Echo, make it a rule to expel a member from the church who takes advantage of any relief law or refuses to pay a debt. A few months since one of this class—a pretty rough looking case—entered an Athens store and wanted credit for a few goods until he could sell his cotton. Not knowing his customer, the merchant refused; but about this time a known elder of the church entered, and, tapping the farmer on the shoulder, said, "How are you, brother Blank?" "A, that gentleman a member of your church, Uncle D?" asked the tradesman. "Oh, yes; and a good one too," was the reply. "Well, then, my friend," continued the dealer, "go through this house, from cellar to garret, and pick out what you want. I will sell you the whole establishment, clerks and all, on credit, with only your religion as security."

It turned out that the customer was one of the solid men of North-east Georgia.

MUTUAL AID.—How faithful to each other the parts of the body are! Let any offensive and shameful object be presented to the countenance, and the heart instantly sympathizes with it, and dispatches a gust of blood to serve as a veil and to screen it from disgrace. On the contrary, let the heart receive a shock from violent anger, or sudden fright, and instantly the blood forsakes the countenance, and rushes to the help of the suffering member; the consequence of which is that we grow pale. Christians ought to be in the same manner, seeing that we are members one of another. In every case where the means are in our power, and conscience permits, we should endeavor to screen our neighbor's shame, take his affliction to heart, and hasten in emergency to his aid. From the fact that this is so little done, it may be inferred that good Christians are few in number. Of that few, again, O my Father, that I may be poor.—*Goldfield's Emblems.*

One of the wisest and most commendable remarks of Lord Bacon is that he who marries will see much trouble; but he who does not marry will see no joy.

The Episcopalian Presbyterians on Little White River, Hudson's Bay, have lately dedicated an iron church sent to them from London.

## FARM AND HOUSEHOLD.

## How to be a Housekeeper.

Never cover up anything, and be sure to leave open all your closet doors while you sweep. Sweep have more than half enough dish water; don't have it too much. Have your rags for your dish-cloths, and dirty towels for wiping—if you have wet floors. If you live on a farm, set your milk pans fresh from sitting on the ground in the barn-yard, right into your dish-pan. Be sure not to scrape your dishes. Put crumbs, leavings and all into the dish water, or you may not have your "clean dishes" so rough and sticky as you otherwise might. Keep your milk where you can have full benefit of all the air that is used over and over again by the family. Don't have extra knives for butter, etc. Be careful to keep fresh air out of the house from October till April. Have no soft water. Wash as seldom as you can. Use the same towel for a whole week. Let your children lick or suck their knives, and then drive them into the butter. Blow into the nose of the coffee-pot or the teapot. Boil both tea and coffee till all their flavor is killed. Use soda without measure. Unstuffs have ribbons, stockings, wash-rags, hairy combs and brushes, wet towels, and if you are a city woman, face powder and paint, well mixed with feathers and silk dresses, and muslin dresses, and gilded garments, diversified with hats and mantles, on the unsuited beds. Never have any regular time for meals, nor for going to bed, nor for rising from bed. Never think the night before what you shall have for breakfast. If you have nothing that your husband likes and he goes off hungry and mad, so much is saved—perhaps; but, perhaps the saving will be at too heavy a price. The above is a common style of housekeeping even where it is hardly sustained.—*Helen Brink.*

## Pepper.

The people of our fever districts do not use pepper enough. I don't mean black, but red pepper, and not urging it upon children, either. Pepper-ten once had a place in American household science, but that place is being taken, in the progress of a bogus civilization, by stimulants that cost a good deal more, and are not always handy. Fifteen years ago the late, lamented Dr. Brownell advised me (at a time when I had come to a standstill, in health, and wished the counsel of a physician) to use a little red pepper with my meal. He meant cayenne, and probably told the same thing to hundreds of folks in his practice. Out of the decline of the knowledge of medicinal herbs upon the farm grew the so-called "botanic" practice and the family use of pepper in "pain-killers" and "No. 6."

Curiously enough, red pepper is one of the practical substitutes for alcohol, and one whose use need not become a pernicious and dissipated habit. I have been told that patients at the Binghamton Inebriate Asylum are apt to favor their food with this spice. Regular New England farmers people make nothing of stuffing a basket of peppers, with minced cabbage for pickles. It is one of the old ways of securing a supply of the sharp condiment. A quarter of a pepper, goes with every plate of baked beans. Once no stew of meat or chicken was complete without a pod or two of red pepper from the dried string or the garden. The pungent spice may be as bad for some of the 758 organic species existing in the air we breathe as whiskey or fermentation.—*Harvard Courier.*

## The Sheepfold.

Some way or other agriculture seems incomplete without a flock of sheep. They are "essential" to the land, and all the world over in olden times they were esteemed as most important. In the most improved agricultural country of England they are cherished by every farmer, from the highest to the lowest. The wool is one of the incomes which cannot be dispensed with, and the flocks are so managed that the legs cut heavier and more valuable fleeces than the older sheep; in fact, sheep fleeces in England not only weigh thirty per cent. heavier than those of ewes, but make ten or more per cent. higher prices. There is no excuse in the West for the absence of sheep on every farm.—*Sheep of Kansas.*

## The Dangers of Childhood.

The belief in the curability of maladies by remedies in the form of drugs has always been intense in proportion to the amount of ignorance of the causes and nature of disease. Such medicines, though now regarded by those who know as chiefly an adjunct to other treatment, are credited with omnipotence by those who, knowing nothing, are ready to believe anything. The faith of past ages in medicine of all kinds, superstitiously given without any intelligible principle or method, has still its counterpart. This is evinced, of course, most strongly in the practices of the lower classes, on whom the light of knowledge has not yet fully dawned, and whose unquestioning trust in the efficacy of "doctors' stuff" has stocked the chemist's shop with worthless and pernicious drugs, and contributed to the support of ignorant practitioners and designing quacks. Not content even with waiting till their ignorance and neglect, in the matter of ordinary cases, have resulted in making their children ill, and then rushing to drugs to repair the mischief, there are many in charge of young children—and these not always of the lower classes—who cannot even refrain from administering some favorite drug to a healthy new-born infant. And it is not the poor alone who suffer from the application of over-dosing, but often among those of the wealthy as well, a belief, shared by their employers, in the mysterious necessity of giving medicines, takes many opportunities conducive to their own ruin, or of

ing their charges with Paregoric Elix. or Mrs. Winslow's Soothing Syrup. The enormous fatality of bronchitis and other chest diseases, apart from constitutional predisposition, and the occurrence of serious gastric and intestinal disorders, all clearly due to cold, as has especially been pointed out by Dr. Eustace Smith, show the necessity of using the obvious preventive measures of keeping up sufficient warmth of body during the period of early childhood. Although I cannot here enlarge on the subject, I would, before passing on, state my full conviction that the well-to-do classes are often much to blame for neglect on this head; and that many long-continued, and, at first sight, somewhat puzzling ailments of young children are often found rapidly to disappear with no other treatment than appropriately warm clothing.—*Dr. Horatio Dunkin, in the Sanitarian for December.*

## Farm Tools.

Farm tools will rust out sooner than they will wear out. Many farmers will injure their farm implements more by exposure to the weather than by the use on the farm. An implement which with good care would last twenty years, will, when exposed to the weather, become useless in five years or even less. A farm-car which, with good usage, would last almost a lifetime, would last only a few years, when exposed to the weather. The explanation of the reason why farming does not pay with money, is found in this neglect to take care of the farm tools. All farm implements are costly, and the farmer who has to buy three or four times as many as his neighbor, because he does not take care of them, of course will not find much profit in farming. The same carelessness in any other kind of business, would ensure equally as disastrous results.

## To Wash Flannel without Shrink-ing.

First have soft water for the whole process, made so artificially if necessary, and next have good soap, or that which does not contain rosin. Our best soaps are safe for this purpose. You may wash and rinse entirely in cold water if you choose, but if you wash in warm water you must not rinse in cold. It is decidedly best to use only warm water all through, the rinsing water warmer than the suds, if there is any difference. It is best to make a good, strong, clean suds (and not wash nice white flannels in a dirty suds with other clothes that are to be boiled), and put the flannels in it, instead of rubbing soap into the cloth. Hand rubbing tends to full and shrink flannel, as it matts and interlaces the delicate fibres.—*American Agriculturist for Dec. 1.*

## HUMOR.

What Dr. Carpenter calls "unconscious cerebration" was translated into plain Anglo-Saxon the other day by a six-year old psychologist, thus: "I guess the thinking part of you just thought it and you didn't know it."

A droll fellow fished a rich old gentleman out of a mill-pond, and refused the offer of twenty-five cents from the rescued miser. "O, that's too much!" exclaimed he, "ain't worth it;" and handed back twenty-five cents, saying calmly, as he pocketed the four cents, "That's about right."

A jolly Dutchman who, when the steamboat was likely to sink, succeeded, after much trouble, in finding a life-preserver large enough to fit him, while he was trying his best to blow it up, a young fellow standing by said: "You can't fit that with wind, it leaks." "Don't you hear it sise?" "Isk dot so?" he replied. Well, I think den, I better keep de wind in myself."

A Galveston darkey has returned from a business trip to the interior of the State, very much disgusted. "Did not receive any offers to pick cotton!" asked a friend. "Yes, such as day was. A man offered me one-third ob de amount I picked, and when I looked at de field I saw for myself dat when it was all picked it wouldn't amount to one-third, so I leff for home." "You was in luck dat he didn't fool yer." "You bet I was Sanded. My remetic is all what sated me. I tell yer all, send yer childrens to school."—*Galveston News.*

"Got any matches?" asks Smith, stepping into the grocer's. "Well, I haint got anythin' else," replies the man of pints and pounds. "You may put me up half dozen bunches," said Smith. "I'll be after them presently." By-and-by he returns. Handing the matches, the grocer says sweetly, "Is that all to day, Sir?" "Why, no," Smith returns, "I did want ten pounds of sugar, and a barrel of flour, and a tub of butter, and a few other things; but when I asked you if you had any matches, you said you hadn't anything else, so I bought the other things over at Herringbone's across the way." You can fancy the feelings of the grocer; but they cannot be described. He is very particular how he answers customers ever since that day.

Anywhere but in New Jersey. A young man, whose mind was wandering, was placed by his friends in the care of Dr. —, of the town of —, in the State of New Jersey, in the hope that he might, under his judicious treatment, soon be restored to health. He was, however, very discontented with the place and with the restraint on his movements that was felt to be needful, and the doctor, more than once, in kind and friendly conversation, endeavored to make him feel reconciled to his situation. And as the young man was of a religious turn of mind and a constant reader of his Bible, the doctor one day, when talking with him, said: "You ought to remember, my friend, that the apostle has taught us that in whatever state we are, we are to be contented with it." "Yes, yes," replied the other, "I know Paul says that; but then I don't think Paul ever was in the State of New Jersey."—*Harper's Magazine.*

**BUCKEYE BELL FOUNDRY**  
We make all kinds of bells, and castings of all kinds of iron and steel. We also make and repair all kinds of machinery. We are located at the corner of 1st and 2nd streets, Cincinnati, O.

**SELMA BUSINESS DIRECTORY.**  
The advertisements which appear in this list are all of strictly first class business. We are prepared to give copies of this directory to all persons who will send us the name of a person or firm to whom they would like to send a copy. Also KIL PATTERNS. Also BAZAR PAPER PATTERNS. Broad Street, Selma, Ala.

**R. W. B. MERRITT.**  
TOBACCO AND DEALER IN THE LATEST Improved Pipe, Cigar, Smoking Machines of all kinds. Needles, Attachments, Oil, &c. Also KIL PATTERNS. Also BAZAR PAPER PATTERNS. Broad Street, Selma, Ala.

**W. B. GILL.**  
FURNITURE OF ALL KINDS, BURIAL CASKETS OF ALL GRADES. CARRIAGES, WAGONS AND CARTS. 137 1/2 First Street, Selma, Ala.

**S. F. HOBBS.**  
DEALER IN Watches, Diamonds, Jewels, &c. Also Agent for the KNABE & FISCHER PIANOS, and Estey Cabinet Organs.

**E. A. SCOTT & CO.**  
"THE CLOTHES." 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, &c. Also Agent for the KNABE & FISCHER PIANOS, and Estey Cabinet Organs.

**R. C. KEEBLE & CO.**  
Provision Merchants, ALWAYS KEPT 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, 12 Broad Street.

**CARLISLE, JONES & CO.**  
Cotton Factors & Commission Merch's. J. H. ROBBINS & SON, Wholesale and Retail Dealers in HARDWARE, COOK STOVES, IRON, NAILS, PLANTATION SUPPLIES, WAGON MATERIALS, GRATES AND MANTELS. WATER STREET.

**BROOKS & WILKINS.**  
WHOLESALE DRUGGISTS. Pure Flavoring Extracts &c. Broad Street, Selma, Alabama.

**"Musical Homes are Always Happy Homes."**  
GUILD, CHURCH & CO., Selma, Ala. In accordance with the stringency of the 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, HALEY & DAVIS, Favorite and Southern Gem Pianos, at prices from \$149 upwards.

**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.

**YOUNG & PRATT,**  
Water Street, Selma, Alabama. For Genuine Red Rust Proof Oats apply to

**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 lowest possible. Respectfully, OBERNDORF & ULLMAN, Selma, Alabama.

**Why It Is Best to Sell for or to Buy SEWING MACHINES from R. W. B. MERRITT, Alabama's SEWING MACHINE MAN.**  
1st. Because he furnishes you Machines of any and every kind known to the market, 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 middle man, who is a thousand miles distant, and yet who coils himself around you, and the monopolists who monopolize the machinery. Many of these agents are innocent gentlemen, but the evil holds its iron grip over them.

**SAMPLE MACHINES SENT AT WHOLESALE RATES.**  
The REMINGTON No. 3 is the Grand Leader.  
1st. Excellent needles for all kinds of Machines sent by mail.  
2nd. Produce and fat Cattle, Horses, Chickens, Turkeys, Ducks, Geese and Pheasants delivered in Selma, received at a fair market value, and for cotton we will allow a half cent above the highest market value. Look to your interest! We will make it pay you to patronize us.

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

**CHANGE OF SCHEDULE.**  
**S. R. & D. RAILROAD.**  
Taking Effect Thursday, May 26, 1880.  
**MAIL TRAINS DAILY.**  
No. 1, North. Stations. No. 2, South.  
6:15 a.m. Selma, Ala. 7:15 p.m. Selma, Ala.  
7:55 a.m. Montgomery, Ala. 8:37 p.m. Montgomery, Ala.  
8:30 a.m. Mobile, Ala. 9:00 p.m. Mobile, Ala.  
9:05 a.m. Calhoun, Ala. 9:45 p.m. Calhoun, Ala.  
11:10 a.m. Talladega, Ala. 11:50 p.m. Talladega, Ala.  
12:10 p.m. Oxford, Ala. 12:50 p.m. Oxford, Ala.  
12:35 p.m. Jacksonville, Ala. 1:15 p.m. Jacksonville, Ala.  
3:35 p.m. Rome, Ala. 4:15 p.m. Rome, Ala.  
5:15 p.m. Andalusia, Ala. 5:55 p.m. Andalusia, Ala.