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Direct funds for Foreign Mission Board, for Home Mission Board, for Ministerial Education in Howard College, for Southern Baptist Theological Seminary, for State Missions, for Evangelization of Colored People, and for Colportage work to T. M. Bailey, Marion, Ala.

## Mission Notes.

Dr. Sheldon, in his new book on Alaska, speaks encouragingly of mission work there, and thinks that it is one of the most hopeful fields for Christian labor in the world.—*Christian Herald*.

According to the report of the British and Foreign Bible Society, it has had during 1879-80, an engagement with the China Inland Mission, by which two or more of its missionaries are set apart for colportage in certain districts.

An interesting incident is related of the conversion of an Italian. In 1874, he saw a group of boys destroying Bibles, which had been distributed among the people. Fragments picked up on the occasion led to his conversion and his abandonment of Romanism.

One thousand pounds has been placed at the disposal of the British and Foreign Bible Society for colportage in China, by a friend of the Society, who conceals his name. What friend of our Foreign Mission Board and its work is there who will give one-tenth of that amount to it for the same cause?

The cost of the Afghan war was stated by the Rev. J. D. Bate, at the missionary meeting in London of Oct. 11, 1879, to be £1,000,000. He said that India, his testimony is to be credited as to the condition of that country. He says the masses are already "starving and overtaxed," and he urges that the expense of the Afghan war be not put upon them. He apprehends a general rebellion against the British Government in India for exceeding the mutiny of 1857.

The *Christian Herald* calls attention to the death of Pomare, Queen of Tahiti and Moorea. She died last September, in her seventieth year. "When she was born missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers were making known the Gospel."

Fifty-nine students have been graduated from the college at Beirut, an institution established by American Protestants during the past ten years. Four of the graduates are now engaged in the college, ten are practicing medicine, two are druggists, eleven are medical students, while eighteen are missionary teachers, preachers, and translators. From the medical department, forty-six students have been graduated, and from the pharmaceutical, five. At the celebration of the tenth anniversary of the college, an alumni association was formed.

Mr. Cushing, superintendent of mission work among the Chinese in Boston, reports rapid progress in his efforts. The Chinese not only willingly receive instruction in the Word from the missionary, but they are found in their hours of relaxation, and even in their hours of labor, diligently studying it. With the precious volume lying upon their ironing-boards, they commit to memory the truths which make men wise unto salvation. What a rebuke is here to those more highly favored who neglect the sacred volume.

Arch Deacon Kirby, of the Church Mission Society, who has been preaching to the Indians in N. W. Canada, says: "Talk about giving! our people give with princely munificence! At our annual missionary gathering they always give me forty or fifty pounds a year for the Church Mission Society. Two or three times an Indian has brought me as his contribution, the skin of a black fox—the most valuable of all skins—feeling that he ought to give his best to him who had done so much for his soul. A native has given in that form what was worth \$4.00, even in Canada, and would be worth \$25 in England."

N. B. W.

## The Alabama Baptist.

JOHN L. WEST, PUBLISHER.

"SPEAKING THE TRUTH IN LOVE."

Vol. 7.

SELMA, ALABAMA, THURSDAY, FEBRUARY 24, 1881.

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## COMMUNICATIONS.

## Exposition of Heb. 6: 4-6.

BY T. W. R.

In all ages of the church, this passage of Scripture has given rise to much controversy, and has been a source of doubt and perplexity to many Christians. Some have even been disposed to doubt the canonicity of this portion of the epistle. Yet it is not with any spirit of controversy, or any claim of originality, that the writer undertakes an exposition of this passage, but simply to present a view, which, after much study, has fully satisfied his mind, and which he humbly prays may serve to establish the souls of believers. The view here presented is substantially the same as that already set forth by one of the editors of this paper, but it differs somewhat in detail, and in the manner of presentation.

We gather from the preceding context, that the author of this epistle wished to speak to the Hebrew Christians concerning the analogy of the priesthood of Christ with that of Melchisedec (5: 10, 11), which he informed them, would be difficult for them to understand, because they had made such slow progress in Divine knowledge. Indeed, their progress had been so slow that they seemed to need that some one teach them again the first principles of faith and practice; not that they had rejected them, nor altogether forgotten them, but because they had not progressed beyond the stage of infancy, and were still unskillful in the word of righteousness, not having attained unto that full stature of a Christian which would entitle them to the more difficult truths and doctrines of the gospel of Christ (5: 11-14). Wherefore (seeing that they had made no progress and were not likely to do so in that rudimentary state) the apostle says that, if God permit, they will leave the consideration of these primary principles, some of which he mentions, and go on to consider other truths, which would require of them greater progress and perfection in Christian knowledge and character (6: 1-3).

It might be claimed that there were some who once had an understanding of these first principles, and had even partaken of certain spiritual gifts, and yet needed to be instructed in them again, because they had fallen away from them. So the apostle adds another reason, which is contained in the passage under consideration, why he does not deem it necessary to lay down again the foundation of those things, viz: "For it is impossible for those who have been once enlightened \* \* \* to be fenced again into up to the point of repentance." So much for the connection.

When we come to a more particular consideration of the passage, there are four questions which should be asked:

I. What class of persons is here spoken of?

II. What is meant by falling away?

III. What is meant by renewing them again?

IV. What is the nature of this impossibility?

1. Some say that the persons here referred to are believers; others say that they are unbelievers. Those who affirm that they are believers may be divided into two classes; those who hold that it is possible for a believer to fall from a state of grace, and those who deny.

2. The first opinion is beset with many difficulties, but is excluded mainly because it is contrary to the express teaching of the Scriptures. (See Phil. 1: 6; John 10: 28, 29; 1 John 3: 9; 1 Peter 1: 5, 9; 2 Tim. 2: 19.)

3. Those who think that the persons here described are believers, and yet deny that they can totally fall from a state of grace, suppose that this passage contains a mere hypothesis, which is impossible to be fulfilled. But this view, although far more preferable, is involved in more serious exegetical difficulties than the first. It weakens the force of the apostle's argument, and does not fully satisfy the mind; besides this, we will show that there is nothing in this passage distinctly characteristic of the true believer.

4. Those who hold the view that this passage refers to unbelievers. We maintain that this is the correct view, and the one that involves the fewest difficulties. As already remarked, these verses do not contain anything that is distinctly characteristic of the Christian. It is true that it may all be affirmed of the believer, yet there is not a single term employed that may not be equally applied to an unregenerate man.

(1.) In the first place, let us notice

the term *enlightened, or illuminated* as it is often translated. There are three kinds of illumination. (a.) Natural illumination, which denotes mere intellectual perception. (b.) Supernatural illumination, which is a quickening of the natural faculties by the Holy Spirit. (c.) Supernatural illumination of the heart, which denotes the saving and regenerating power of the Holy Spirit. We hold that the second (b) is that which is here described. An example of this kind of illumination may be seen in Bezaleel and Aholiab to whom God gave wisdom to fashion the furniture of the tabernacle. See also Balaam. Many unconverted men have thus been enlightened by the Holy Ghost—they have even been enlightened in the knowledge of Christ, and have experienced a certain desire for him—yet they have resisted that influence, and are farther from salvation to-day than ever before.

(2.) *Tasted of the heavenly gift, and partakers of the Holy Ghost.* These expressions may be interpreted in a manner similar to the first. There is not the least necessity why they should be referred to the believer. The writer of this epistle wishes to give here particular prominence to the Holy Ghost. The heavenly gifts of enlightenment, conviction, and the power also of working miracles proceed from the Spirit, and may all be conferred upon an unregenerate man. Yet, notwithstanding all this, he may remain an unbeliever, as did Judas. With this explanation, all the difficulties of those theories that hold to the saving power of the Holy Spirit, vanish.

(3.) *Tasted the good word of God.* To taste a thing, generally implies a partial or an initial partaking. (See Matt. 27: 34; Luke 14: 24.) So unbelievers may have a partial taste of the goodness of God's Word. They may often be deeply moved and affected by its gracious promises, and its offers of salvation; they may receive it with gladness, as Herod did the words of John, yet because they have no root in themselves, they endure but for a time.

(4.) *The last gift of which they are said to taste is that of the power of*

the Holy Spirit which are manifested in working miracles. It seems to have been the denial of the Spirit's power in casting out devils, which caused the Savior to warn the Pharisees of the sin against the Holy Ghost. But it also refers to those powers which the Spirit exerts immediately upon the heart. Such powers the unconverted man often feels in his heart, convincing him of sin, and wooing him to righteousness. Hence we conclude that these gifts are not distinctly characteristic of the true child of God, but may be applied to unbelievers, which view accords best with the analogy of faith.

II. What is meant by falling away? It evidently does not mean to fall into sin, as Peter and David did, for they both repented. Neither does it mean to fall into a long course of sin after a profession of Christ, for such sinners have often been reclaimed through God's mercy; nor does it mean simply an apostasy from some fundamental doctrine of truth, which may be caused by temptations and seducers; but it is a final apostasy from Christ—a willing, deliberate, persistent, and malignant resistance of the convicting influences of the Holy Spirit. "For if we (they) sin willfully after that we (they) have received the knowledge of the truth, there remaineth no more sacrifice for sins, &c." (ch. x: 26-29), seeing they crucify to themselves the Son of God afresh and put him to an open shame (vi: 6). Hence it seems that this is an apostasy from knowledge and conviction.

The sin that is against the Holy Ghost which shall never be forgiven. What a fearful condition! No man can know when he is guilty of that sin, for he knows not how long God may bear with him but let every one beware how he resists the convictions of the Spirit. Christians, in times of temptation and trial, may deny their Lord, and turn their backs upon him, but they cannot be guilty of the sin of trampling under foot the Son of God and of counting the blood of the covenant, whereby they were sealed, an unholy thing.

III. Without arguing this question, we may remark, that the renewing again unto repentance, can not mean to bring them back into a state of evangelical repentance, for such repentance they never had. All that it can mean is that they can not be brought back to make a credible profession of faith, or that they can not be brought back to that status or condition in which they were when under the power of conviction. It may mean up to the point of repentance, but it cannot indicate the state

of repentance itself. IV. In regard to the nature of the impossibility, which is here affirmed, we can not say that it is an impossibility in the nature and power of God, just as it is impossible for him to lie; nor can we say that it is in virtue of any decree of God, for his decrees are secret, and we can not know. We do know, however, that it is an impossibility in regard to his plans, so far as the church is concerned. No power of the church can rescue such doomed souls, but there should be no lack of effort on her part, for she does not know who has passed the limit fixed by God, and known to him alone.

## Half Truths.

A very discriminating and profitable thinker said to us several years ago, that half truths had greatly obstructed the progress of Christianity; that Dr. Gill had brought out one side of truth in his extreme views of the divine decrees, and that Mr. Wesley had done the same thing on the side of free agency. We have thought much of the remark in these latter years. This extreme method of treating grave subjects has done more to inspire unprofitable discussions in our polemical theology than all other causes combined. In our old church books the reader will find this article of faith: "We believe in the doctrine of election, and that God chose his people in Christ Jesus before the world began." This is all true as far as it goes. The divine side is fairly and tenderly stated. But then the human side is left out, ignored. One is left to infer that men are mere machines to be operated by the divine being just as an engine is propelled by steam. This is but half the truth. Our side of the redemptive plan is not even intimated, "repentance toward God, and faith toward our Lord Jesus Christ." For instance, a warm, earnest, minded minister, desiring to enforce the claims of the Gospel upon every man, takes the text, "Work out your own salvation with fear and trembling." From this he undertakes to show what nobody denies, that it is the duty of all men everywhere to repent; but in doing this, he ignores the whole matter of God's sovereignty, as revealed in the Scriptures, were not in harmony with the most unflinching and earnest exhortations, warnings, admonitions, &c., who would know this better than the infinite Jehovah! And yet he who "sees the end from the beginning," whose purposes are fixed as the eternal hills, who predestinates, calls, justifies, sanctifies and glorifies, hesitates not to warn, entreat, reason with, and admonish his creatures, as with the eloquence of a father bereaved of his children, pouring over them a tide of affectionate tenderness transcending the love of a mother. "To you, O man, I call, and my voice is to the sons of men." "Come, now, let us reason together!" "Why will ye die?" Why all this and much more in the same strain, coming from the very Author of all these determinations, these decrees, if they are in conflict with human obligation? Is it not better to conclude that God is wiser than we are? that as ministers, we are commissioned, not so much to understand, and reconcile apparent discrepancies in his will, as to declare it?

If we could conceive of an artist who had found a piece of marble instinct with life, that yielded readily to his slightest touch; that would adjust itself to his chisel with the nicest exactness; that would complacently take on those forms of beauty, whether of symmetry or color, answering to his ideal; nay, that would give expression to his command as all the passions, emotions, feelings, that agitate his own breast,—this would, in some faint degree, illustrate the divine agency in the production, growth and maturity of spiritual life in the human soul. In shaping this human soul for the bliss of heaven, the divine Author works upon living material. God works and we live, or rather, we work because "God works in us to will and to do of his good pleasure." So that salvation is of the Lord from its inception to its completion, just as, in the case supposed, the beautiful piece of statuary, that co-operated so readily with the sculptor, would nevertheless be his handiwork, for which he would be entitled to the admiration of the world. In both cases the ideal existed before it took distinct form; in both cases a determining hand shaped, carried on, and completed the work; and in both cases the worker and the material co-operated.

Now, God is a sovereign and will do all his pleasure, and man is free to follow the bent of his own will. Nothing can be truer than these propositions. That there is no conflict between them in the divine mind, may be shown, not from the fact that they are both abundantly taught in the Bible; and, secondly, that the divine Author of revelation bases the whole claims of his Gospel upon the sovereignty of God. The writer conceives of what is herein designated "conviction," only as the result of regeneration, quickening, making alive, by the Spirit, much more of faith or repentance. A dead soul cannot feel peculiar compunction, or exercise faith, or feel regret for sin mainly on its own account, for these are attributes of vitality. They are not in order to vitality, but proof that vitality already exists. Bunyan rightly calls his pilgrim Christian from the beginning of his exercises of soul, because he turns his face toward heaven, awakened to his guilt as well as danger. His heart is changed, but he only rejoices when he sees the way of forgiveness.

The order of sequence indicated above may not be traceable in consciousness. The succession of regeneration, faith, repentance,—is believed to be instantaneous. The Christian graces always spring up together, never alone. If we have one grace we have all, in whatever proportion. The attempted anatomy in protracted meetings, by which the instructor assumes to determine the stage of the transitional soul, is fallacious; that is, to distinguish when the soul is convicted, exercising faith, or repentant, as something apart in time from the other effects of the Spirit. It does not necessarily militate against these views that Paul summed up his preaching in "Repentance toward God and faith toward our Lord Jesus Christ." It is common in Scripture, when the Father and Son are mentioned together, to observe this order. The requirement is repentance toward God, and faith toward Jesus of Nazareth, and none other.

## Doctrinal Notes.

BY E. B. T.

The Holy Spirit—Conviction—"Conversion."

The whole subject, connected with these popular terms is embraced by our Savior in a single brief passage: "When he (the Comforter), is come, he will reprove, (or convince), the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." That is, he will prove to the world its wickedness; by the fact that they believe not; that there is a righteousness provided for sinners; by the fact that the Mediator is exalted to the right hand of God; that there is a judgment appointed for the punishment of the obstinately unbelieving; by the fact that their prince, already punished with defeat, is doomed to entire dethronement and perdition. Par. Bib. "Some, he will convince of their repentance and salvation, others, in their final condemnation." Ib.

As to the effect, when he convinces to save, the conviction goes beyond the ordinary sense of sinfulness which we all have, however intense this may sometimes be. Without enlightenment and quickening of the Holy Spirit sin may sometimes appear of 'frightful mien' indeed; compunction may be exceedingly keen, but natural conscience, unquickened by the Spirit, it does not reveal the great evil of the human heart. Natural conscience has in it no element of virtue, it is merely a judge. Saul of Tarsus, had conscience beforehand, but sin did not appear to him "exceeding sinful." So does it not to others. It is sometimes bitterly deplored by the natural man, but mainly because of its consequences; it is deplored by the convinced sinner mainly because of its hateful character. He partakes of the nature of him who has said, "O do not that abominable thing which I hate."

Of course, God is sovereign in sending the Spirit into any heart,—"quickening whom he will." We are into our bodies natural life.

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## Men and Money.

The Board of Foreign Missions is in pressing need of two first-class men—men of intellect, education and deep piety—to send to China. No others can meet the positions to be filled. While it is hoped that the lives of Drs. Crawford and Yates may be long spared, it is of the last importance that each should have a strong young man by his side, to be his assistant now, and his successor hereafter. Dr. Crawford was promised Rev. J. H. Eager; but the Board, sending him to Rome, feels bound, at the earliest possible moment, to redeem their pledge of a co-laborer on our missionary at Tung Chow. Dr. Yates has been laboring for more than thirty years at Shanghai, and, as he has done for many years, stands there alone. His constant lament is that our people seem oblivious of their obligations to the heathen. In a letter

of Nov. 29th he writes: "O for a revival on the subject of Foreign Missions among all the churches at home! We need men and women by the score, and means to support and provide homes for them, while they study the language and tell of Jesus' love for a lost world. And how easy would it be to provide all that is needed, if all the churches felt an interest in the extension of Christ's kingdom, and made it a religious duty to do something MONTHLY—even if it were no more than an average of what my native church is doing, viz., ten cents per member? Will not the pastors of churches teach their people their obligations to Christ and the world? I have an ardent desire to see these good brethren and talk to them about Christ's kingdom, and the condition of the world."

At the last meeting of the Board of Foreign Missions, who are much concerned at their vain appeals for more men and means, special prayer was made for the reinforcement of our China Missions. Will not pastors invite their churches, at least on the first meeting in each month, to pray the Lord of the harvest to send more laborers into the harvest; and to lead his people to provide amply for those who go into the field? The poorest saint of our personal acquaintance gives a dollar, accumulated in pennies, quarterly, to Foreign Missions. With more of their silver and gold—and their coppers, too,—consecrated to the Lord, might not many have more of the heavenly grace of this poor and holy woman? "Give, and it shall be given unto you."

H. A. TUPPER, Cor. Sec.

Richmond, Va.

## The Doctrine of Election—What is It?

Mr. Calvin says: "We are assured that the consigning of the larger portion of our race to eternal despair, so that the number cannot be added to or diminished, is to the praise of his glorious justice." And again: "God has once for all determined both whom he would admit to salvation and whom he would condemn to destruction, and the number is so certain that it cannot be increased or diminished."

Book 3, chap. 21.  
I don't see that any statement of the decrees of God falling short of this amounts to any thing. And if this statement is true, his subjects are only machines scoring his inexorable fiat. A B and C will be saved, do what they may; and D E F and G, to the end of the alphabet, are lost, and there is no use in making a fuss about it. No amount of human effort, repentance, faith, prayer, praise, holy living can restore out of this death-roll one soul to the favor of God. And yet, according to Calvin, we must shout, "Was ever love like this?"

I would not pluck a laurel from the wreath that Protestantism has justly woven for the brow of the great Geneva reformer. But it must not be forgotten that Mr. Calvin was a man and had his foibles. There was much iron in his blood. He would not be contradicted. The murder of Servetus must ever remain a blot on the memory of Calvin. The offense of Servetus was that he was a Unitarian. "Ask pardon," said Calvin, "not of me, but of the Son of God whom you have debased and denied as your Savior." M. Guizot, Calvin's historian, says: "It does not appear that Calvin ever felt any hesitation or regret at his attitude during the trial of Servetus. He believed it to be his duty to suppress heresy by burning heretics alive as sincerely as Servetus believed in the truth of his opinions." Make all allowance for the necessities of the times, and the pressure of his surroundings, yet the generations have failed to apologize for the murder of Servetus. What was more natural than for Calvin to picture a God of stern, inflexible justice, if not of malevolence and hate of the offender, to whom he denies free will?

Why should a God of love and mercy create beings immortal to live lives of misery, die in despair, and writhe in hell forever where it cannot enhance the divine enjoyment, and by an eternal decree, render escape impossible? Why should he be obliged to construct meets and bounds for his future government? Is he wiser to-day than he will be to-morrow? To vindicate his character and show him a God of love, benevolence, and mercy, willing to forgive sin upon repentance and faith, I appeal to the Book almost anywhere you may open it: "Behold, I stand at the door and knock. If any man hear my voice," &c. Christ died for the ungodly, not for the elect. "There was a man sent from God, whose name was John. He came \* \* \* that all men through him might believe." "As many as believed to them he gave power to become

sons of God." If the sinner is willing to believe, God gives the power, and is more disposed to give the Holy Spirit than earthly parents are to grant good things to their children. Peter says, "Repent and be converted every one of you." Peter spoke under inspiration. Calvin and his followers are not inspired. I prefer to follow the teachings of Peter. The blessed Jesus, who studied theology in heaven, said, "You will not come to me that you may have life." The poor, lost sinner might have been saved but he would not come.

There were hyper-Calvinists in Jericho; and if Bartimeus had listened to them, he had died in blindness; for they tried to persuade him not to come until especially invited; but he rent the air with the shout, "Son of David, have mercy on me." M. E. ABBEY.

Selma, Ala.

## Choose Partners.

Mrs. Wm. Wells: My spacious hall, erected especially for the lovers of pleasure more than lovers of God, is complete in all its appointments. The grand opening of the dance saloon will take place Mardi Gras eve at 10 o'clock. All of the elite, fashionable, well bred Baptists, Presbyterians, Episcopalians, Congregationalists and Catholics, together with the ablest ministers from all parts of the world, will be there. We anticipate a gracious outpouring of mirth and jollity. Our string band has been in long training for this particular occasion. Every effort will be made to please. The opening waltz will begin at 10 1/2 p.m., and the grand finale, at 5 a.m., will be a genuine old-fashioned Virginia break-down. No denunciation in the Bible against it, you know.

Adjoining the dance saloon we have fitted up a banquetting hall, supplied with the most delicate and choice foreign countries. Our renders are gentlemen conversant with all the varied styles of drinks used by the elite and well bred, and will take special pains to enforce moderation. No excess of wine or drunkenness from any cause will be tolerated. That is the way all the elite and fashionable demean themselves. No denunciations in the Bible against it, you know.

Adjacent thereto, our card and billiard saloon will be found, supplied with all the requisites for those who prefer that kind of innocent amusement. The regulations forbid reveling, carousing and such like. The rules will be rigidly enforced. None but the elite and fashionable will be there, and as a matter of course good deportment will be strictly adhered to. No denunciations in the Bible against them, you know.

The event of the evening will be the debut of our elegant and highly cultivated daughter, Salome, who will perform the most difficult and wonderful feats known to the graceful and health-giving, symmetrical, shaping dance; to conclude with the presentation of the heads of John Trapp, and a limited number of old Trapp Baptists, served a la mode de Herod. No denunciations against it, you know.

Nothing of a religious character will be permitted to mar the pleasures of the evening.

Prayer meetings, Sunday-schools, missionary societies, theological seminaries, and such like, have all come to naught. There are no commands in the Bible requiring such things, you know. There need be no fear of a tirade against our innocent amusements until the moral sense of Christianity ALL OVER THE UNIVERSE is opposed to them.

As to John Trapp and the few old Trapp Baptists left in this country, what can they do to terrify the elite, the fashionable, the well bred, and ablest ministers all over the world? Let them come with all their tirades and denunciations, they cannot endure long. In heaven we shall be free from all persecutions and abuses, and restrictions. There the elite, the fashionable, the well bred, and ablest ministers from the uttermost parts of the earth will be congregated, with harps and lyres giving forth strains of lively music, where the wicked and old fogies shall cease troubling and the weary elite be at rest. Now, William, be sure to come, Mardi Gras eve, 10 p.m.

ONE OF THE ELITE.

Mirth City, Feb. 5th.

The ALABAMA BAPTIST is a wide awake paper. Subscribe for it.



## Alabama Baptist.

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## THE BIBLE-RING.

Comparison of the First Three with the Last Three Chapters of the Bible, from a Plottist's Note-Book.

"The Holy Scripture," says Luther, "is like a ring; if it breaks in one place it is never again whole." This Bible ring forms so complete a circle in its beginning (Gen. ch. 1 to 3) and its end (Rev. ch. 20 to 22), that the secret harmony, proportion and symmetry of God's words, like that of his works, appears, to the joy of every Bible student. This indeed is to be expected: for through the entire Scripture prevails a plan, proportion and correspondence which, however hidden from most readers, displays to others the disposition of all its parts by the Holy Spirit, from the greatest to the least.

We wish to point out this, as it appears in the first and last chapters of the Bible, which reflect each the other and display the most intimate relations.

In the first three chapters, everything comes forth from eternity at the beginning; in the last three everything returns to it. Moses describes the first creation of Heaven and Earth. Gen. 1:1. John reveals to Hope's gaze the new Heaven and the new Earth. Rev. 20:11, and 21:1. As at the first creation all was good and in harmony; so in the second, an eternal harmony streams upon us from all that John saw there.

According to Moses, the new light broke out of the gloom, and God divided the light from the darkness; according to John, for the full and eternal dividing of these elements, a new and eternal light burst forth from the gloomy chaos of a preceding night of trouble, but without being followed by the primeval interchange of day and night, for henceforth there is no rising and setting of sun and moon, since God himself is the sun of eternity, and the Lamb, its light.

The Paradiseic city needs no other luminaries. Rev. 21:23. There, as of old, there follows, after "It is done," "It is finished," "A Sabbath when God rests in his works and his works in him."

Moses on the seventh day, occurs according to John under the Seventh Seal. In the beginning of the Bible as at the end, there is mention of the Sea,—but in Rev. 21, it is said of the first sea, it is no more; in its place gleams yonder the sea of glass.

As the first created man was an image and likeness of God, and bore in and upon himself the glory of God, so hereafter, (Rev. 21:11-23), a perfected humanity shall recover the glory of God. God walks and dwells again with man, the most intimately related and highly favored of all his creatures. Such is the meaning of the great cry from the throne, "Behold the tabernacle of God is with men (the Shekinah) and he will dwell with them." Rev. 21:3.

Moses relates that man, in the blessed service of God, was crowned lord of earth's creatures; John shows that we shall rule over all eternally, while yet we also render priestly service to God. The reign of a thousand years (Rev. 20. Comp. 22:5) is already a foretaste and a foreglimpse of this.—The early lost Paradise, with its tree of life in the midst of the garden and its streams, points to the Paradiseic Jerusalem on the new earth, that also has its trees of life in midst and its river of life. Rev. 22:1.

But as the earthly Paradise had watchful cherubs at its gates, so has that of eternity an angel at each of its twelve gates, and this in order to guard against the entrance of those who did not belong therein, for as into the first Paradise man might not come after the fall, so into the second there shall not enter anything common or unclean.

Moses shows how the bride or woman of the first Paradise was provided for Adam and brought to him by God; John saw the corresponding reality in the bridal church of the Second Adam, that which was brought in the holy city by God from Heaven, prepared as a bride adorned for her husband, as Eve was of Adam. As man in Paradise might eat only noble fruits, not herbs; so, there also, he shall eat only of the twelve kinds of fruit of the trees of life; and as before the fall there is no mention of winter, so also there shall an eternal unbroken summer reign. Yet Adam by transgression of the commandment of the Lord lost his right to the tree of life; who now shall obtain the right to those trees of life? John answers, Blessed are they who keep his commandments (better than Adam), in order that they may have right to the tree of life, and may enter by the gates into the city. As our favored

first parents are represented as wearing clothing typical of redemption by and before God, so there, all the favored are decked in the glorious robes of salvation. For the persistently obedient begins the terrible second death; as in time the fall was punished by the first death. Yet the true and faithful picture of the first death given by Moses is far surpassed by the dreadful picture of the second death by John. Moses derives all misery from the first temptation by the serpent; but John shows us how this old serpent, who is the Devil and Satan, after his last temptation, Rev. 20:8, is thrown into the abyss, and then into the Lake of Fire.

And as Moses prophesied that the seed of the woman would bruise the serpent's head, John shows the express and complete fulfillment. In the one case the destruction of the works of the Devil begins; in the other it ends. With this also is connected the abrogation of the first death, and that forever, since the Fall can never again take place, for John says, "There will be no more death—for former things have passed away." Further, what became of old the body of death, becomes now the glorified body. "And who does not recognize the new creation of the old world, even in a natural and historic sense when it is said: 'Behold I make all things new.' Rev. 21:5. All the lovely, the beautiful, the wonderful, the glorious, which in the first heaven and on the first earth was helpful to man's joy, and which glorified God, shall in the new heaven and on the new earth brighten in youthful bloom and eternal freshness. And as in the beginning man should reign as a king over the earth, (but, alas, despised this majestic royalty!) so shall he finally, without the apprehension of a new fall, reign from eternity to eternity. Rev. 22:5.

Thus the three closing chapters of the Bible show us in a transfigured form and eternal glory all those blessings, whose loss, reported in the three opening chapters, fills us with sadness. Who now can read the one account without turning his hopeful gaze upon the other, and finding sweet refreshment there? O sing:

Your harp, ye trembling saints,  
Down from the willows take,  
Lead to the praise of love divine  
Let every string awake.

E. F. W.

## THE HAND THAT SMITES.

The most effective antidote against earthly crosses is the recognition of their author. Do they not originate in a being of infinite power, wisdom and mercy? Do they not come from God? Is it in ignorance, or is it in madness, that we murmur against him? There is a special providence; Men-

his control, and cannot act except by his power and his permission. "Shall there be evil in a city," cries the prophet referring to the evil of punishment, "and shall not the Lord have done it?" Or repeating the express oracles of the Almighty, "I make peace and create evil; I the Lord do all these things." No: cease to complain of secondary instruments, of the men and the things that distress you. The sword that smites you and that you strive to break, is a weapon held in the hand of the Almighty. Is it not better meekly and humbly to submit, than it is to rage against him?

Rebellion will be vain and worse than vain. The experiment has been tried repeatedly. The heathen have rebelled against the Lord and his anointed, but he that sitteth in the heavens hath laughed them to scorn. Where are the rebels of the Old World? They were swept away, and it was but lately in some Alpine cavern, that the skeletons of some of these were found intermingled with bones of mastodons and forgotten monsters. Nimrod and his mighty hunters have passed away as idly as summer clouds. Slimy things have made their dens for ages in the skull of Pharaoh. The mountain wolves are long since dead that fattened on the armies of Sennacherib. Where Jerusalem crucified her Master, the Roman legions found their quarry, and where persecuting Rome had reared her bulwarks as dykes against invading nations, the northern barbarians rolled in successive, irresistible waves of ruin. All these fought against God, and they perished. But there he sits in his boundless power and grandeur, inviolable in the heavens. There he sits the object of human trust and Christian reverence.

There he shall sit, when all the monuments of earthly pride and ambition have crumbled into dust.

Do you, when you suffer from whatever cause, recognize in it the hand of God? Remember that great souls are not his only instruments. He maketh the wrath of man in general and in particular,—of man in his greatness and man in his littleness, to praise him. Realize in every event of annoyance or distress, his majestic presence, and with the holy resignation of Eli, exclaim, It is the Lord; let him do what seemeth him good.

Is there any one among us underserving of these evils? one that might not justly be visited with eternal punishment? And shall we cry out under the lighter strokes of his displeasure? Ah! let us not so revolt against the discipline of him that begat us. Rather with submission, and tranquility, and joy, let us recognize our chastisement, our troubles as the signs of his mercy, and the riches of his mercy as better than gold.

E. F. W.

## MARION AND ITS SCHOOLS.

Marion has been "done" so often that it seems proper to be brief on the subject now. Business of an important character carried us to Selma the first of last week, and being so near, we decided to run over to Marion to see our children in the Judson and to see everybody else.

First of all we came in contact with Dr. Gwaltney, having met Dr. Winkler in Selma. Now we are too far in getting to the Judson, for Bro. Bailey and several theological students were at the depot waiting for us. But driving up to the Judson, and Dr. Gwaltney being at work very near the gate, we met him first there, and took him by surprise. After his warm greeting, we were soon among the girls and teachers of the Judson, and they made us feel so much at home that although we were there but a short while we felt quite delighted and got "the hang of things" pretty well. Dr. Gwaltney knows how to conduct a female college, and how to do almost everything else that comes in his way. We will not say that he is the busiest man in the State, but if anybody does more we don't know who he is, and it seems to us that it would be impossible for any man to be better adapted to his business.

His corps of teachers and all the attaches of the Institute impressed us most favorably. We told the girls that they—one and all—looked sweet and pretty and smart, and if there were any exceptions we failed to meet them; but they did not attach much importance to that after they found that we talked somewhat after the same style to the Howard boys; and this is the way with girls, they will think that the boys look well, but they do not want anybody else to think so.

When we appeared in the chapel of Howard College we were taken by surprise. We were not looking for that continued applause which greeted us; and although it may be their custom to do everybody that way, yet we felt our importance. We cannot characterize the feelings we had as we looked on that fine array of uniformed youth, and remembered that one of our own sons takes his last sleep in that uniform. We witnessed the military drill of the students in the afternoon. It impressed us very much. Prof. Boggs does that work in fine order, and his officers know their duty. With some brethren there is a prejudice against a military department in our college, but this is a mistake. It is of great value to the students in learning them how to hold themselves up, how to carry themselves, how to stand how to walk and how to bay.

Dr. Murfee is in fine spirits, and if he calls on the denomination for additional buildings for his boarding department, at an early day, they must not be astonished. Howard College is going to contrive to grow—and on merit.

And having thus alluded to the possibility of a call for more dormitories at Howard, let us mention the necessity for a completion of the Music Hall at Judson. The unfinished wall which has stood there so long is unsightly, and the Hall is greatly needed. Some steps are being taken in the direction of its completion. In our opinion it can be done by some earnest effort.

Brethren and churches are in some cases not so prompt in sending in their funds for ministerial students as they ought to be. The young ministers are a promising gathering of young brethren. Prof. Dill knows how to receive moneys in a graceful way for this object.

Marion is still a delightful place to visit. They know how to make a man feel pleasant while among them. They have so much of companionship. Think of men like Winkler, McIntosh, Gwaltney, Bailey, Murfee, Fiquet, and many others, as the associates of each other and of visitors to the place. The only drawback is that they are all busy men—so busy that they would prefer "comers and goers," not "comers and stayers." And that being our style it suited us to spend but one day among them.

We also had a pleasant visit among the friends in Selma; and with the gifted bishop of that city we discussed many things; and looking in on his church house, we pronounced it beautiful in its new improvements. The auditorium has been repainted in a new arrangement of fresco; the work done by a Selma man. He is a success in that style of art. We found Dr. Cleveland in earnest work for his church, and Bro. West in hard work for his paper.

R.

CAN YOU AFFORD IT?—Our prime object in publishing the ALABAMA BAPTIST is to furnish a medium of communication for the entire Baptist brotherhood of Alabama and to promote all the interests of our denomination in this State. Are you a Baptist? Are you interested in the progress of our cause and the prosperity of our denomination? Do you wish to know what the Baptists throughout the State are thinking and doing? If so, can you afford to deprive yourself of the weekly visits of the ALABAMA BAPTIST?

## GOD'S MINISTRY.

We will submit a single observation or two after reading Dr. Chambliss' book of the above title.

1. It is a good book, and ought to be read by our preachers, and it cannot fail to profoundly impress the young minister who may give it a careful reading.

2. The spirit of the work is fine, and the reader will be constantly reminded that the author is in earnest, and that he believes what he says.

3. Most of the work is unanswerable, but if we may offer a criticism we will say that our author overdoes the matter of Paul's manual labor. It looks too much like reasoning in a circle of special pleading. David and they that were with him did the unlawful thing of eating the priest's bread under another law of necessity; so it seems to us that instead of putting these passages on a criticism of doubtful correctness, it would be more powerful in favor of consecration to show, what seems to be true, that Paul was forced to violate the law of his commission by the law of stern necessity, and that the law of God should not allow this to be.

4. We are much pleased with one distinctive trait of this interesting book, namely: while it cannot fail to interest any evangelical minister, it was evidently written with an intelligent eye on the Baptist ministry. Dr. Chambliss writes like a man who can see something distinctive in the ministry of his own denomination, and as one who is writing especially for them. Many men who might have undertaken such a work would have written with reference to the "kingdom of the clergy," in which they would scarcely have found out that Baptists have a ministry. Dr. C. attempts to deepen the spirituality and elevate the consecration of his own brethren. This is noble, and coming from one so venerable and so competent, it should receive the universal attention of our ministry and churches. We urge our brethren to read it. It will do them good.

## FIELD NOTES.

The committee on periodicals at the Tallapoosa River Association, recommended a more general diffusion of Baptist literature among the great Baptist family, as an auxiliary to the preaching of the gospel, and doctrine than more thoroughly in the Baptist faith, and for this purpose recommended the ALABAMA BAPTIST in the most flattering terms. We appreciate the good opinion of the brethren, and would be greatly pleased to receive an invitation to visit every

one of our brethren who is writing so much for your paper? He gives us "fits," but I would like to take him by the hand. His first name is John. The Baptist Record has found some people who pay their church dues largely, if not in full, in grumbling. "I am much pleased with the paper. God bless you and the good work that is going on in Alabama."—R. Manly, Louisville, Ky.

R. Manly, Louisville, Ky. "Your Sunday-school was suspended during the winter, reorganized it at once. 'There is nothing in life more doleful, dreful, and finding.'—Baptist Record. We would like to endorse what you say, but if we should do so we might wound some of the brethren's feelings. The truth is that even in Alabama we have brethren who do nothing for our colleges, our benevolent enterprises or our paper but to find fault with them or their management. And another truth, which they themselves are the most faultlessly faulty institutions in Alabama. Bro. Lee, of the Louisiana Baptist Messenger, concludes that a few make the Convention do all the work, raise all the money, while the many do nothing—absolutely nothing, but grumble. 'Each church should send its pastor to the Convention, pay his traveling expenses, let him up for the trip.'—Baptist Messenger. Yes, if it will pay to send him. Some pastors return from the Convention with their heads and hearts full, and the churches that sent them receive a rich reward; others return as empty as they went, and the churches that sent them receive nothing. We should not invest much money in barrels without heads. 'I don't like to see separate papers read in Christian families, and I hear the same persons say that they are not able to take their denominational paper.' Neither does the editor of the religious paper, but he can't help himself. Our Mississippi brethren are to be congratulated on the success of their college, the patronage of which during the present former period during this history. 'Shabby premises are said to indicate shabby owners.' Does that apply to churches? If so, we know a few shabby churches. A correspondent of the Baptist Record says: 'We have called Bro. Snyder, and are confident he will accept, as he has expressed a willingness to do. Pray for us.' If he should see the point that we see in what you say, we would not be willing to predict what his final decision will be. A good sister writes: 'I prize our paper too highly to do without it.' O, what every Baptist in Alabama felt just that way. At the meeting of the Higher Association, the committee on religious periodicals said in its report: 'The ALABAMA BAPTIST deserves particular notice, as it has done more toward developing, uniting and cementing the Baptists of Alabama than any other agency. We think that any justly say that the high and glorious position which we occupy, under God, is due, in a great measure, to the ALABAMA BAPTIST and to State Mis-

sions. Therefore we recommend that every family within our bounds take and read this paper.' We need not say how highly we appreciate the good opinion of our brethren in West Alabama. The Lord helping us we hope to make the paper more and more worthy of their esteem. We are looking forward to the time when every Baptist family in Alabama shall receive the paper every week and it shall be indeed a bond of union between the Baptists of this great State.

To Inquire: E. B. T. are the well known initials of Rev. E. B. Teague, D.D., one of the strong pillars of our denomination.—Because we are in favor of missions, in other words, because we are in favor of preaching the Gospel to those who are in the region and shadow of death, a good brother orders his paper stopped. Now, dear brother, the question of difference between us is, Do the Scriptures teach that we ought to preach the Gospel to those who are perishing in their sins? You think they do not; we think they do. You are sincere in your opinion; we are sincere in ours. We both love and serve the same Master. Why should we fall out because we do not agree in our opinion on the subject of missions? It may be that it is the only point of difference between us. Now, brother, our columns are open for all subjects. It may be that you have some arguments to advance that we have never heard. You may be able to convince us that we are wrong. If you convince us we promise to adopt your views. We are anxious to know and obey the truth. Don't stop because there happens to be a difference of opinion between us. We shall never see eye to eye and all speak the same thing until we are willing to hear each other patiently, lovingly, as should the children of our Father in Heaven.—The committee on the state of religion at the Tallapoosa River Association deplored the lethargy which prevails among church members and assigned, as the principal cause of this lethargy, the want of a consecrated ministry. The committee concluded their report by saying, "The demand of the hour is a ministry consecrated to the work. This in our opinion is the only remedy for the present indifference. Our ministry will never be consecrated until they are supported by our churches. Our churches will never be consecrated until our ministry is consecrated. A consecrated ministry will make consecrated churches; consecrated churches will make a consecrated ministry. The two go together. Why do not our ministers consecrate themselves entirely to the work? Because the churches do not support them. Why do not our churches support their ministers? Because the ministers do not give themselves wholly to prayer and the ministry of the word. We believe that there are few pastors in Alabama who would not consecrate themselves if the churches would support them; and we believe that there are few churches in Alabama that would not support consecrated pastors. There is already great improvement in this direction.

Our State Board have largely contributed. The idea that the untaught are qualified to teach the untaught is exploded; and a higher education is demanded by Baptists."—J. G. Harris, in report at Bigbee Association.—We hear of some in North Alabama who decline to take the ALABAMA BAPTIST for fear it will convince them that they ought to be doing something for the advancement of Christ's kingdom. There is one Baptist in South Alabama who declines to take it because it disturbs his mind. "Bro. Prestridge is growing in favor with the people." So writes a member of the Union Association. Bro. Prestridge is one of the choice young men of our denomination, so far as goodness of heart and purity of life are concerned, and our Fickens county brethren will not be slow to appreciate him. "By their fruits ye shall know them," is the rule laid down by him whose word we cannot gain say resist. Modern missions can safely demand to be tried by this test. There were 50,000 converts in all heathen lands 80 years ago; now there are nearly 2,000,000. The contributions then were \$310,000; now they are \$6,500,000. There were 70 Protestant missionary schools; now there are 12,000, teaching 400,000 pupils. Then there were 50 translations of the Bible, and 5,000,000 copies; now the Bible has been translated into 226 languages, and 150,000,000 copies have been put into circulation."—I. C. Brown, in report at Bigbee Association.

The man who enjoys the reputation of being the best financier in Alabama, said to us a few days ago, that "any man who is not able to pay \$2.50 for his religious paper when it is due is a very sorry man." We will not say that it does seem to us that any man who loves his denomination and the cause of Christ, and who desires that his family shall have the benefit of the best religious and educational influences, cannot afford not to pay even \$5.00 a year for his religious paper. The value of such a paper to him and his family is not to be estimated in dollars and cents.

Please show this copy of the ALABAMA BAPTIST to your neighbor and ask him to subscribe.—Our esteemed brother, Rev. Jno. J. Bee, son, has opened a school at Pisgah, Jackson county. He has our best wishes. We regret, however, that he cannot devote his entire time to the ministry.—The Baptists have organized a Sunday-school at Haynesville, Lowndes county.—Rev. Dr. S. H. Ford, editor of the Christian Repository, St. Louis, Mo., was announced to deliver a lecture at Baptist church at Union Springs Tuesday night.—Bro. M. E. Abbey, of Selma, who has been appointed by the State Board as a collector, will begin his work this week. He is authorized, as are all the missionaries and volunteers of the Board, to receive subscriptions from the ALABAMA BAPTIST.—"The life, the growth, the health, and the vigor of a Christian depend upon the supplies of truth which it receives. And he must receive them frequently and regularly, else he will weaken, sicken

and die." "He must have the truth in his head, on his tongue and in his heart." "Truth is the proper aliment of the soul." "Buy the truth and sell it not." "Sanctify them by the truth." "Grace and truth come by Jesus Christ."—"I am the way, the truth and the life."—J. F. Cloud, Shorter's.—Mrs. E. D. Billingslea, the only remaining member who entered into the constitution of the Selma Baptist church, was buried Tuesday, the 22nd inst. Thus one of our living links which bind the present to the past are broken.—Bro. J. H. Rowell writes us that Rev. C. P. Fountain has resigned the care of the church at Jefferson, Texas, to take effect March 15th.—To N. T. L., Oaklone, Ala.—If a man engaged in the manufacture of first-class plows, should be compelled to pay his workmen \$2.25 for each plow made, and should then sell his plows at \$2 each, how long would it be before he would become a bankrupt and his establishment would be closed? If we should take your advice in regard to the ALABAMA BAPTIST it would be bankrupt in six months. Those who are really interested in our denominational affairs do not complain at the price of the paper, when they know the cost of publication.

SERVE THE BAPTIST CAUSE IN ALABAMA BY SOLICITING SUBSCRIPTIONS TO THE ALABAMA BAPTIST.

MEN AND MONEY.—On our first page Dr. Trupper has a few earnest words to say on this subject to the Baptists of Alabama.

HALF TRUTHS.—You will miss a good thing if you fail to read Bro. Henderson's article on this subject, which we give on our first page. Do not fail to read it.

DOCTRINAL NOTES.—Bro. Teague gives us a good article this week on the work of the Holy Spirit in conviction and conversion. The article is on our first page.

SELF PRAISE IS HALF SAVED, but we are talking to some 10,000 more people than usual this week, and our regular readers will excuse us for saying something about our objects and aims.

OUR FIRST PAGE.—We are not permitted to give as great a variety on our first page as we could wish. But what it lacks in variety is more than compensated for by the merit of the articles.

IF BY CHANCE you should receive more than one copy of this paper, please hand one copy to some one who has not seen it. If you receive only one copy, please preserve it carefully and lend it to your neighbors.

STOP MY PAPER.—Did you ever think, dear reader, that when you say that to us, you do serious injury to us, to yourself, and to the Baptist cause in Alabama? Don't say it, please.

PROMPTNESS.—The publisher of the ALABAMA BAPTIST earnestly begs that subscribers will forward their renewals promptly when their time is out. His bills have to be paid at the close of every week, and he needs money every week.

SUBSCRIBERS who fail to receive the ALABAMA BAPTIST, should notify us promptly of the fact, stating what numbers have failed to reach them. When we have them we take pleasure in mailing other copies to supply the place of those lost.

IN OUR ACCOUNTS with subscribers, we are very careful to make no mistakes, but mistakes will sometimes occur. If an error should appear in your account or in the date of your subscription, kindly inform us of the fact, and we will cheerfully correct it.

FOR ONLY \$2.50 we will send you this paper for one year. And in return for your \$2.50, we solemnly pledge ourselves to give you \$100.00 worth of entertaining and instructive reading and \$500.00 worth of first-class advice. Send us your name and \$2.50.

JOHN TRAPP.—John Trapp's articles in our paper are awakening considerable curiosity as to the authorship. He is a queer genius. Sometimes he means what he says; sometimes he says what he means; and sometimes he does not mean it nor say it. Who is John Trapp?

EXPOSITION OF HEB. 4:6.—Our brother T. W. R. has written well on this subject, and some will think that he has written wisely. Others that we know will differ with him. But whether you agree with him or not, his article on our first page is well worth a second and a third reading.

THE DOCTRINE OF ELECTION.—In his article on this subject, which we print on the first page of this paper, Bro. Abbey begs to differ with John Calvin. We know some who will differ with Bro. Abbey, and some who will agree with him. Let us read what is written on the subject, and endeavor to arrive at a knowledge of the truth.

AN ALABAMA PAPER.—THE ALABAMA BAPTIST is an Alabama paper, and will be devoted in the future as it has been in the past to the interests of the Baptists of Alabama. It is already a power in the State, and by the grace of God its power will increase. We call upon all who love our cause to aid us in extending the circulation of our paper, that its influence and usefulness may be correspondingly augmented.

CHOOSE PARTNERS.—No one, of course, will misconstrue the meaning of the article which bears this head, on our first page. The purpose of the author, as any one can plainly see, is to show the legitimate tendency of "Wm. Wells'" argument. The article is from the pen of one of our most intelligent, godly and efficient laymen.

CHURCH DISCIPLINE.—We have for our next paper, in addition to other good things, a thoughtful and well written article on the subject of discipline. We wish that all our preachers especially could read it. It would give some of them some new ideas on the subject. And to every one it will be worth more than the subscription price of this paper for a year.

STATE MISSIONS.—We invite attention to Secretary Bailey's report. It shows that much has been done—more perhaps than ever before by the Baptists of Alabama,—and we are gratified that we are improving. There are 76,000 white Baptists in the State, and surely we ought to bring into the Lord's treasury at least \$76,000 a year.

THE BAPTISTS OF ALABAMA are rapidly becoming a great people. Great possibilities are opening up before them and great opportunities are presenting themselves. Let us not be slow to discern the signs of the times. Let us improve the opportunities that are before us. Let our watchword be, "This whole State for Christ," and a Baptist church in every community."

POSITIVE CONVICTIONS.—On the subjects of ministerial education, State missions, home missions, foreign missions, Sunday schools, temperance,—all the great questions of the day, we entertain positive and decided convictions. But we are not exclusive or bigoted, and we will not close our columns against those who differ with us. We are willing to hear them patiently. We seek to know the truth.

THE MAILS.—What can be the matter with the mails? Our Alabama newspapers all over the State are complaining of their irregularity and of the loss of mail matter. Some of our subscribers complain that they receive no paper for a week or two, and then receive several copies at once. Our papers are mailed at the same time every week. Whose fault is it that they are not transmitted and delivered promptly?

CLUBS.—We send the ALABAMA BAPTIST to single subscribers at \$2.50 a year. To clubs of five, at \$2.25 each, to clubs of ten, at \$2.00 each. We ought to have at least 10 subscribers in every church in Alabama. What brother in each church will undertake to get the club of ten? Non is the question of all the year to work for the first paper. We address you personally, dear reader,—what will you do for us now?

A BOND OF UNION.—It is our ambition to make the ALABAMA BAPTIST a bond of union between all the Baptists in this great State—north, east, south and west. How pleasant it would be to us all to know that the paper reached every Baptist family in Alabama every week! Reader, you can be of great service to us in the accomplishment of this object, and we beg that you will do all you can to secure subscribers to the paper.

GIVE US THE NEWS.—We shall be greatly obliged if brethren in all parts of the State will keep us posted in regard to what our churches and ministers are doing. If anything interesting or important occurs in your section, please inform us of it promptly. Don't wait till it is old; send it while it is new. Don't hesitate to cause you are not accustomed to writing for the press. We will prepare your articles for publication.

WE BEG PARDON.—We have no ill will toward any living man. Toward all our brethren especially we entertain the kindest feelings, and we never intend to treat them unkindly or discourteously. Still our motives are sometimes misunderstood, and offense is taken where none is meant. If, dear reader, in our efforts to serve you and the denomination at large, we have unconsciously offended you, we beg your pardon. We cannot afford to entertain ill will toward any of the Lord's anointed, and it would grieve us to know that any one entertained such feelings toward us.

Miscellaneous Notes.

As it is known to most of the readers of the ALABAMA BAPTIST that I have been appointed to the position of State evangelist, by the Board of the White Baptist Convention of the State of Alabama, to do mission work among the colored Baptists of the State, please allow me space in your paper for the following statement: A knowledge of my undivided office to which the very important office to appoint me; a touching recollection of the weighty responsibilities and trying tasks imposed upon me by positions of a similar nature, which I have tried to fill at different times during the last twelve years; the thought that owing to the fact that this was the beginning of a joint work of the white and colored Baptists of Alabama, my surroundings would be new and peculiar, and that my labors would, perhaps, be more difficult to perform,—these would have prevented my taking hold, but for the following considerations: 1. My soul

has always seemed most in health and strength, and at ease when engaged in the great mission work; 2. Just at this time, I feel that I am needed in the Alabama work; 3. Regarding the position, and prospects of the gospel, the spirit, principles and aims of the Christian religion, I feel that scores are needed to lead the people, by example and personal touch, into a full and wholesome communion with the God of the people; 4. I have no fears that I will be over exacting upon my 5. I am 1 year of the opportunity to confound myself and people in my own hearts, and to carry out my more direct before your eyes. In conclusion, I would say that I am a poor man to raise money, or even to talk much about it, except when and where the thing of the first moment, viz., Christianity, is in actual being. Hence you need not expect very much in this line, of me. I have three little girls for whose support and education I am exceedingly anxious; and I can obtain means with which to secure these ends, I assure you that by God's grace I will give myself wholly to prayer and to the faithful ministry of the Word. Of course, my brethren must be prepared to see and hear for me, in me and kindly to help me remove from myself and my work much that is faulty. I trust that you shall read what they will say the Lord to give me the needed wisdom and grace.—C. O. Huntville, Feb. 14th.

We had the pleasure of a visit yesterday from Dr. J. A. D. Rynhof, of Talladega, Ala. Like the gentle sun, he showed his face unexpected to the most of us here, but nevertheless, there were many warm hearts ready to receive him. As he stood upon the rostrum addressing us, at our evening assembly, I could not help thanking God for such noble men as Dr. Rynhof, and as he spoke we could not help feeling that the words he spoke came from a heart made warm by the love of God, and thoroughly aroused on the great subject of education. He gave the students great encouragement to press forward toward the goal of conquest, and I hope that his advice will not be in vain. Oh! that a great many more of our people could be impressed with that very important idea. If such were the case, many who are now groping their way in darkness would be permitted to enjoy the splendor of bright days in time to come. This seems to be the grand idea that Dr. Rynhof wishes to convey. May he live long to defend the truth, and when the Master says, "It is enough, come up higher," may his mantle fall on some one whom the Master may appoint to carry on the great work which has been so gloriously commenced.—A. L. B. Huntville, Feb. 14th.

We had Bro. F. C. David, of Huntsville, with us on the 5th Sunday in January, and found him a good preacher and an earnest worker. As an evangelist, I think he will do much good in the Tennessee river valley. Most of our churches are asleep. They need very greatly a waking up, and I hope Bro. David will do much for the army of the demoralized; many are asleep on their past of duty, who should, yes, must be comforted, and dismissed the service. This applies as well to officers as privates. All have gone out of the way, and must be waked up, if it takes a thunderbolt of exhortation to do so.—J. C. Coulton, Scottsboro, Feb. 6.

As the English University Presses have postponed the publication of the revised New Testament till the middle of next May, the undersigned, in behalf of the American Committee of Revision, gives notice to the public that the offer of a voluntary edition, had solemnly bound and inscribed, for a contribution of ten dollars or more to the expenses of the Committee, is extended till May 1st. The money must be sent to the Treasurer, Mr. Andrew A. Taylor, Bible House, New York.—Philip Schaff, President.

Rev. T. F. Thomason, of the Greenville Male High School, was ordained by the work of the ministry on the 10th inst. Revs. J. L. Bell and Geo. Mize assisted us in the work. We trust that Bro. Thomason may be a useful and humble minister. We commend him to the sympathy and confidence of the brethren.—B. H. Crumpton, Greenville.

Some Words from Rev. F. C. David.

My dear brethren of the Tuskegee and East Liberty Associations have doubtless been looking for something from their evangelist in the valley of the Tennessee.



Receipts of the State Mission Board  
From July 17, 1880, to Feb-  
ruary 10, 1881.

Alabama Association.	Contributions.
State Missions.	\$ 628.00
Home.	180.90
Foreign.	270.90
Ministerial education, H. C.	6.00
Colporteur work.	105.00
Indigent ministers.	1.00
Total contributions.	1,201.80
Calhoun Association.	Contributions.
State Missions.	\$ 256.80
Home.	66.15
Foreign.	100.20
Ministerial education, H. C.	71.00
Colporteur work.	136.01
Total contributions.	630.16
Cedar Bluff Association.	Contributions.
State Missions.	\$ 5.00
Home.	39.90
Foreign.	44.90
Total contributions.	\$ 89.80
Cherokee Association.	Contributions.
State Missions.	\$ 272.40
Home.	35.00
Foreign.	30.50
Ministerial education, Theo. Sem'y	7.50
Colporteur work.	28.50
Indigent ministers.	10.00
Total contributions.	393.90
Chickasaw Association.	Contributions.
State Missions.	\$ 274.10
Home.	143.17
Foreign.	145.97
Ministerial education, Theo. Sem'y	8.50
Colporteur work.	10.00
Total contributions.	\$ 581.74
Clinton Association.	Contributions.
State Missions.	\$ 44.32
Home.	11.32
Foreign.	55.44
Total contributions.	\$ 111.08
Cobb Association.	Contributions.
State Missions.	\$ 68.75
Home.	61.00
Foreign.	170.65
Total contributions.	\$ 300.40
Elgin Association.	Contributions.
State Missions.	\$ 99.75
Home.	368.55
Foreign.	50.95
Total contributions.	\$ 459.25
Warrior River Association.	Contributions.
State Missions.	\$ 1.00
Home.	1.00
Foreign.	1.00
Ministerial education, H. C.	1.00
Indigent ministers.	1.00
Total contributions.	\$ 5.00
Miscellaneous Sources.	Contributions.
State Missions.	\$ 781.30
Home.	171.75
Foreign.	74.00
Ministerial education, Theo. Sem'y	70.00
Evangelization colored people.	42.10
Total contributions.	1,089.55
Pine Barren Association.	Contributions.
State Missions.	\$ 137.65
Home.	32.85
Foreign.	53.40
Ministerial education, H. C.	2.50
Total contributions.	\$ 226.40
East Liberty Association.	Contributions.
State Missions.	\$ 416.80
Home.	47.40
Foreign.	42.10
Ministerial education, H. C.	12.10
Total contributions.	\$ 518.40
Bellevue Association.	Contributions.
State Missions.	\$ 170.90
Home.	15.35
Foreign.	31.00
Ministerial education, H. C.	1.00
Colporteur work.	1.00
Total contributions.	\$ 219.25
Muscle Shoals Association.	Contributions.
State Missions.	\$ 241.50
Home.	18.00
Foreign.	20.00
Total contributions.	\$ 279.50
Cedar River Association.	Contributions.
State Missions.	\$ 33.70
Home.	37.20
Foreign.	62.05
Ministerial education, H. C.	20.30
Total contributions.	\$ 153.25
Malheur Association.	Contributions.
State Missions.	\$ 6.50
Home.	40.15
Foreign.	11.00
Colporteur work.	3.40
Total contributions.	\$ 61.05
Black Hills Association.	Contributions.
State Missions.	\$ 102.20
Home.	20.00
Foreign.	20.00
Total contributions.	\$ 142.20
Judson Association.	Contributions.
State Missions.	\$ 259.55
Home.	15.66
Foreign.	6.66
Total contributions.	\$ 281.87
Calhoun Valley Association.	Contributions.
State Missions.	\$ 15.66
Home.	6.66
Foreign.	6.66
Total contributions.	\$ 28.98
Centennial Association.	Contributions.
State Missions.	\$ 161.60
Home.	27.40
Foreign.	42.25
Total contributions.	\$ 231.25
North Liberty Association.	Contributions.
State Missions.	\$ 18.75
Home.	129.86
Foreign.	26.70
Ministerial education, H. C.	47.55
Total contributions.	\$ 232.86
Netel Association.	Contributions.
State Missions.	\$ 181.95
Home.	16.00
Foreign.	38.97
Ministerial education, H. C.	3.75
Total contributions.	\$ 240.67
Tennessee River Association.	Contributions.
State Missions.	\$ 1.00
Home.	3.15
Foreign.	4.15
Total contributions.	\$ 8.30
Tusculum Association.	Contributions.
State Missions.	\$ 198.31
Home.	37.00
Foreign.	1,106.48
Ministerial education, H. C.	15.00
Indigent ministers.	11.00
Total contributions.	\$ 1,367.79
Shelby Association.	Contributions.
Foreign Missions.	\$ 18.00
State Missions.	\$ 32.55
Home.	3.15
Foreign.	3.15
Total contributions.	\$ 56.85
West Liberty Association.	Contributions.
State Missions.	\$ 3.15
Home.	147.16
Foreign.	140.40
Indigent ministers.	44.00
Total contributions.	\$ 334.71

**Items from Bro. McIntosh.**

Bro. Hartwell and his wife, who have been contributing to the following associations: Alabama, Cherokee, Chickasaw, Choctaw, Creek, Harmony, Indian, Mission, New River, North Liberty, North Union, River, Sixteen, and all. I hope they will be represented in our next financial statement. I would ask you to take as much suitable time to call the attention of your churches to this financial statement, that they may learn what their respective associations are taking in our benevolent work.

**Country Preachers.**

Mr. West, you had a good deal to say in your last issue about country preachers. You seem to be defending them. Some body had been saying some sharp things about them. It is well you did not publish what he wrote. It is well for you, and it is well for the denomination. There is no class of man among Baptists, so important. We have in this State more than six hundred preachers; not more than two dozen of them are "town preachers." New, I like country preachers, and always did. They are a clever set of true men in exceptions of course. Some of them remind me of the man said about the ladies: "You can't get along at all without them, and it's mighty hard to get along with them."

I have noticed a good many things about "country preachers," and some things I don't like. For instance, almost every one of them is opposed to dancing. They don't seem to care whether it "drives people away" or not. They think they have good reasons for their opposition, and some of their arguments are hard to answer. They say anything the tendency of which is uniformly evil, is wrong, injurious. That looks reasonable and true. But where is the "thus saith the Lord" forbidding dancing? Baptists must have a "thus saith the Lord" for everything. How about gambling? The uniform tendency is professedly evil, but it is not condemned directly or indirectly in the Scriptures. Can nothing be established beyond question inferentially?

How about the Baptist position on the communion question?

How about "infant salvation"? I have read Mr. Ayer's book on this last subject (said to be the best ever written). His argument is entirely inferential.

Tell Mr. Wells I think we had best not press the argument too far in that direction on the dancing question. Better hold to our first position: Op position to these worldly amusements drives people away from the church. That position is tenable; the proof is in the fact.

These country preachers (the most of them) insist that only converted people—godly people—ought to be admitted into the churches of Christ. Well, that looks reasonable and Scriptural, but then—

Again, they persist in preaching nothing but the plain, simple gospel, the truth as it is in Christ. They seem to think that is all that is necessary. They never talk about "advanced thought," "progressive theology," "science," &c., &c. They just preach the gospel as the apostles and old preachers did. They seem determined to know nothing but Christ and him crucified. They are just behind the times; that is all. I guess the most of them would do just like town preachers, if they were in their places.

I am glad to know that you feel very kindly towards them. You can't get along at all with your paper without them. Do you ever have any trouble getting along with them? They are the men who have it in their power to move or to hinder all of our general enterprises.

I like country preachers; and whenever I see one of these city pastors (I never saw many) putting on airs and thinking he is better than the brethren in the country, I say, "Well, he don't know any better; he lacks brain—common sense."

I could say a good deal more, but I won't just now. I may before long.

P. S. I call on all of the country preachers in Alabama to rise in their might and move all the general enterprises of the denomination right on. Gentlemen, you can do it; nobody else can. The responsibility is upon you.

**LARGEST BOOK PUBLISHED.**—The edition of Webster's Unabridged Dictionary recently issued, in the quantity of matter it contains, is believed to be the largest volume published.

It will surprise many readers to know that it contains eight times the amount of matter contained in the Bible, being sufficient to make 75 1/2 mo. volumes that usually sell for \$1.25 each. Its vocabulary comprises over 118,000 words, 4,600 of which have recently been added.

It has a new Biographical Dictionary, giving brief important facts concerning 9,700 noted persons.

There is a Memoir of Noah Webster, a brief history of the English Language, Principles of Pronunciation, Lists of 4,000 Scripture Proper Names, 10,000 Geographical Names, several pages of Proverbs, &c., a vocabulary of Names of Noted Fictitious Persons and Places, and many other valuable features—all of which, in a volume of 1,298 pages, embellished with 3,000 Engravings, go to make up a great storehouse of useful knowledge.

**At the last quarterly meeting of the church at Onoke 327 converts were examined and received for baptism.** The vote for their reception was of course unanimous. The administration occupied just one hour and twenty minutes, but in every case the usual formula was pronounced in full, and there was no special hurry. At the special communion service there were over thirty gray heads, but the rest were men in the prime of life.

**Two African missionaries, Griffith and Hutley, who, at Mt. Zion, near the mouth of the Lukuga Creek, have established the first mission station on the west side of Lake Tanganyika, lately gave the London Missionary Society some information concerning the religious notions of the Wabaha. On this point a marked difference is apparent between the tribes on the opposite shores of the lake. Those on the east side have no images or idols, but on the west they have them in great numbers, and connect certain beliefs with them. Mr. Griffith observes that the first thing which strikes the African traveler on entering the western half of the continent is an image at the entrance of every village, besides many others inside it. The image is in imitation of the human figure, and is called *Mitai*, meaning *spirits*.**

**General News.**

The National bank of Adams, N. V., has gone into liquidation.

Dennison, Texas, had a \$25,000 fire last week. Insurance, \$10,000.

California sent to the Eastern States \$1,000,000 worth of fresh fruit last year.

Smallpox is epidemic at Cuba and Sioux City, Ill., and is increasing rapidly at Chicago.

C. T. Howe, land merchant of New York City, has failed. Liabilities \$600,000 to \$700,000.

Henry Lesert, French explorer of Africa, and all his suite have been murdered by Gallos tribes.

The old Essex cotton mills at Bennington, Vt., were burned last week. Loss, \$35,000; insurance, \$25,000.

The Wisconsin Central Railroad paint shops at Stevens' Point, Wis., were burned. Loss, about \$18,000.

The death is announced of Lord Wm. Pitt Lennox, son of the fourth duke of Richmond, in his 82d year. He was well known as an author.

The municipality of Marseilles has annulled its decision to grant a site for the erection of a statue to M. Thiers, because he was an enemy of Radical ideas.

The movement in Albania is causing the Porte grave apprehension, and efforts are making to undermine it by sowing discord and exciting the chiefs against each other.

Alfonso, monarch of Spain, nearly lost his life recently while skating on the Casa de Campo, near Madrid. He broke through the ice and was rescued with difficulty from drowning.

Last week, Pierce's palace hotel, at Buffalo, N. Y., was totally destroyed by fire. The cost of the structure was nearly \$500,000. Insurance will cover about two-thirds of the loss.

A New Jersey man, Absalom Mowers, of Allowaytown, has caught twenty-three hawks in a steel trap placed on the top of a pole. His poultry was disappearing before he set the trap.

A dispatch from London says the Press Association reports that the English Cabinet and the Boers have been discussing terms of peace for several days past, proposed by the latter.

The widow of President Polk, though over 80, is bright, active and tolerably strong. Her face retains traces of the beauty for which she was remarkable when mistress of the White House.

The Albanian League has offered the Porte 20,000 men in the event of a war with Greece. There are other indications that the hostility of the Albanians toward the Turks is more apparent than real.

Last week, C. Knister, a farmer, 60 years old, living near Comber, Ont., shot and killed his wife and afterward shot himself. He will probably die. The quarrel arose over a will that he had recently made.

The friends of prohibition have been making great efforts to secure the passage of prohibition laws by the Legislature of North Carolina. Petitions have been presented signed by at least 200,000 petitioners.

The Census Office announces the following approximate distribution of the total population of the country according to the several classes: Males 25,520,582; females 24,631,284; natives of the United States 43,475,596; foreign born 6,677,360; whites 43,404,877; colored 6,577,151; Chinese 105,463; number of colored persons 153,429, 14,528 in 1870.

The Webster cotton warehouse at Columbus, Ga., was burned last week. Sixteen hundred bales of cotton, one hundred and fifty rolls of bagging and a hundred tons of guano were almost totally destroyed. The loss on the building is \$60,000; insured for \$2,000; on cotton, &c., \$35,000; insured for \$27,500. The fire is supposed to have occurred from the accidental lighting of a match by a little negro boy.

The will of the late Judge Chas. E. Forbes, of Northampton, Mass., gives in trust to the town of Northampton \$200,000, and as much more as the estate warrants for a public library, \$50,000 for a building, an income of \$50,000 for maintenance, and an income of \$50,000 for books. No minister of religion is to have anything to do with the management of the institution. In case the town fails to accept the conditions, the \$200,000 is to go to Harvard College to establish a professorship of advanced scientific research.

**ALABAMA NEWS.**

Enthus have made their appearance in Camden.

There were 12,000 marriages in Alabama last year.

There are only 17 colored people in Winston county.

Corn is scarce in Haynesville, Lowndes county, at 75c a bushel.

George Wright, Jr., shot and killed a man near Clayton, Dale county.

The Alabama Legislature will adjourn on Monday, March 1st, at 12 o'clock.

It is said that mailroads are quite numerous in the lower portion of Hale county.

There are hundreds of piles of cotton in the fields similar to Blount county.

The stables, cattle and corn of Dr. W. G. Nixon in Marengo county, were consumed by fire.

An unsuccessful attempt was made to burn A. G. Duke's store at Barntown, Monroe county.

Up to date there have been filed for record in Sumter county 54 many as 100 mortgages.

The store of Chas. S. Steele, in Greene county, was broken into by thieves a few nights ago.

The value of taxable property in Gadsden county last year, against \$293,792 the year before.

The dwelling house and kitchen of Rev. J. S. Lowrey, of DeKalb county, were destroyed by fire.

Forty-seven marriage licenses have been issued to white couples in Clarke county since the 1st of January.

Chas. B. Wallace, Esp., has entered on his duties as superintendent of the Alabama Great Southern Railroad.

A. P. Shirley, of Henry county, lost his dwelling, kitchen and out house by fire. Nearly all the contents were saved.

The store of E. M. Lazenby & Son, at Forest Home, Butler county, was broken into, and about \$75,000 worth of goods stolen.

The Greensboro Watchman reports that a pauper appeared in the west end of that town, which killed a calf and devoured half of it.

The supply of corn is less in Clarke county than was generally believed. Ten per cent more will be sold there by dealers than was last season.

News comes from Chattanooga that a disastrous fire occurred at Scottsboro, Ala., Thursday night, Loss \$40,000. Twenty-five houses were consumed.

Samuel Cobb, colored, residing in Lamar county, is 170 years old, and his descendants number just 110. He was born in Greenville, S. C., Oct. 23, 1870. He is hale and hearty.

A sad accident occurred to N. B. Powell, of Bullock county. While loading his gun, it was accidentally discharged, so terribly mangled his right hand and wrist, that amputation became necessary.

Up to the close of business yesterday, 347 bales of cotton have been received in this market, as against 10,670 same date last year. Showing a difference of 1,285 in favor of last season.

A correspondent of the Montgomery Advertiser says that A. S. Stridland, of Montgomery county, made 84 bales of cotton last year, of four Cavendish and 80 used 100 bushels of cotton seed and 200 pounds of lime to the acre.

The dwelling house of Mrs. Mary Varman, of Etowah county, was consumed by fire, together with most of her household goods. Mrs. Varman has been very unfortunate, indeed, as she has lost her home and most of her property in the last year or two, and has but four months left by death within less than twelve months.

Our true acquaintances lie only in our charities. We gain only as we give. There is no beggar so destitute as he who can afford nothing whatever to his neighbor.—*Golden Days.*

CRAWFORD & COLEMAN, the druggists of Selma, have received a beautiful assortment of lamps. Prices extremely low.—from 25 cents to \$6.

If you wish to do any painting, call on us, and we will price you goods so cheap that you will think that they were given to us.

**What Eminent Physicians Say.**

Calden's LIQUID EXTRACT OF ROOT is particularly useful in diphtheria, croup, measles, typhoid fever, debility, and every depressing disease. We have prescribed it with excellent success. J. H. Leslie, M. D., of P. Copp, M. D., S. Parsons, M. D., all of S. C. write.

Sold by all druggists.

We have the largest supply of trusses ever brought to Selma, and at any price you may desire.

**Churches and Sunday Schools.**

I will furnish any Sunday-school requisites, Family Bibles, Hymn Books or any other books published on this Planet, at publishers' prices. Wanted, sent to book by subscription.

M. E. ABBEY, Opera Building, Selma, Ala.

**MARRIED.**

At the residence of Wm. J. Hook, Esq., bride's brother, near Indian Creek, Feb. 13, 1881, by Rev. C. Crawley, D. M. McNamee and Miss Mary Ann Hook, all of Bullock Co.

On the evening of the 16th inst., at the Baptist church in La Place, by Rev. J. J. Cloud, S. C. Cloud and Miss Florence Hamilton. May their ways be the ways of pleasantness, and their paths the paths of peace.

**ADVERTISEMENTS.**

**TESTIMONY OF THE AGES**

A new and massive work, containing nearly 8000 distinct and reliable facts, from the earliest times to the present day, in a single volume, 1000 pages, 1000 illustrations, 1000 maps, 1000 charts, 1000 tables, 1000 diagrams, 1000 specimens, 1000 portraits, 1000 vignettes, 1000 emblems, 1000 devices, 1000 ornaments, 1000 borders, 1000 frames, 1000 covers, 1000 titles, 1000 subtitles, 1000 footnotes, 1000 endnotes, 1000 appendices, 1000 indexes, 1000 glossaries, 1000 dictionaries, 1000 encyclopedias, 1000 almanacs, 1000 directories, 1000 yearbooks, 1000 calendars, 1000 atlases, 1000 globes, 1000 maps, 1000 charts, 1000 tables, 1000 diagrams, 1000 specimens, 1000 portraits, 1000 vignettes, 1000 emblems, 1000 devices, 1000 ornaments, 1000 borders, 1000 frames, 1000 covers, 1000 titles, 1000 subtitles, 1000 footnotes, 1000 endnotes, 1000 appendices, 1000 indexes, 1000 glossaries, 1000 dictionaries, 1000 encyclopedias, 1000 almanacs, 1000 directories, 1000 yearbooks, 1000 calendars, 1000 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## THE FAMILY CIRCLE.

## Saviour, Lead Me.

BY REV. OLIVER CRANE, D. D.

Saviour, make my pathway plain,  
For I lead through many a tangle;  
Oh! I seem to toil in vain,  
Turning many a crook and angle.  
Till my worn feet ache with pain.

Let me lean upon Thine arm,  
For my limbs are weak and weary;  
Saviour, keep me safe from harm,  
For the night is dark and dreary,  
And I tremble with alarm.

Clouds hang heavy o'er my way,  
Shadows specter-like flit by me;  
Saviour, leave me not here,  
For the night is dark and dreary,  
And I tremble with alarm.

Let me not, amid the gloom,  
Roam at random as a stranger;  
But beside me walk as one,  
Leading me through every danger  
To my home beyond the tomb.

Let the symbol of Thy might  
Light through all my journey yield me;  
Let it be my guide by night,  
And from midnight terrors shield me,  
Putting all my foes to flight.

What my future lot may be  
Ask I not to have unveiled;  
Saviour, 'tis enough for me,  
If by Thy life I am made free,  
And I may walk with Thee.

Though I cannot comprehend  
All the reasons of Thy leadings,  
Yet on Thee will I depend,  
Satisfied with Thy proceedings,  
Till my pilgrimage shall end.

Though my faith be often tried—  
For Thou seemest oft to hide Thee?  
Still in Thee do I confide,  
Whom have I in heaven beside Thee?  
Whom have I on earth beside Thee?

Saviour, when at length I tread  
On the margin of the Jordan,  
Let me still by Thee be led;  
For Thou art my spirit's guardian,  
Thou alone canst banish dread.

When I, on its billows tossed,  
Feel its cold waves dash about me,  
Take my hand till I have crossed,  
Saviour, Thou canst do without me,  
But without Thee I am lost.

## Cross Christians.

"What a fine thing it is to feel good natured."

This was said to me by a brave, loving, overburdened young wife and mother. The quivering lip and moistened eye with which it was accompanied told the story of struggle despite the smile that shone through the mist.

When I threw my arms around her and said, "You dear little woman, your poor nerves are just worn out; you must rest." The shower came, and as soon as it held up, she said, "I'm afraid I'm cross all the time." Her only remedy was rest.

But it is a fine thing to feel good natured. There is no denying the fact that there is much to cross us in this wrangling world. Leaving out the common causes of troublesome children and incompetent servants, the lesser annoyances are legion. The omissions and commissions of our dear friends and constant companions are a fruitful source of discipline, according to the use we make of them. We submit to a great sorrow, but do we consider from whose hand these petty trials proceed?

Sometimes we begin the day with an unaccountable degree of irritability, and if we were frank we would say, as did the candid little three-year-old, "I don't want to be good; I'm going to be bad to-day." We feel confessedly cross. We may search out the cause. Our diet in quantity may have affected the system just to put the heart out of tune. Then must the soul be doubly on guard, for there will be need of watching and fighting quite as much as praying.

"What becomes of all the amiable young ladies?" asked a querulous bachelor, "mothers and wives are so ill-tempered."

Cross parents are in danger of garnering an unseemly crop by and by, when the reaping comes. Better scatter seeds of kindness.

"I never suspected myself of bad temper till I had a half-grown, headstrong boy to contend with," is the confession of another parent. There it is; the cares and crosses of life choke out our better impulses, and we are surly instead of sunny. Thus we fail to adorn the doctrine and to recommend the religion of the One altogether lovely.

Is grace at fault? No; it is all-sufficient even for this. We do not forget the great natural differences of temperament and constitution. "Grace grafted on a crab stalk is not often productive of luscious fruit."

Yet we must grow in grace and graciousness, despite the difficulties, God helping us. We have no right to be crabbed. We must learn it a sin to exhibit crossness, laying our weaknesses of body and mind, our causes controllable and uncontrollable, at the feet of him who is touched with a feeling of our infirmities. Can we not be kind and pleasant for Christ's sake? It is the gentle, sweet-tempered Christian that is attractive and influential. It is the wisdom of sunny-heartedness that winneth souls and turneth many to righteousness.—*American Messenger.*

## Lesson from a Child.

I remember hearing of a little girl who went to her Sabbath-school, and when she came home her mother asked her what she had done at school, and she, in the simplicity of her little soul, said: "Oh! dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was so sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her, but it quite took all the lesson out of my head; and poor Sara Miles, who is always there this morning quite perfect, had she got more tickets than I did, I was quite glad, too." "My dear," said the happy mother, "you have fulfilled the apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."

## Boys and their Teachers.

When I was myself a very small child, I went with my mother to visit a person very famous in her day, and of known excellence. Mrs. Hannah Moor. I believe I was four years old at the time, and I remember that she presented me with one of her little books, not uninteresting for children, and she told me she gave me the gift because I had just come into the world and she was just going out. She was then very old. The feeling which comes upon people who are advanced in years is that they really wish that they could say something to enable you, who are now very young, to realize in your minds—to get practical hold in your own minds—of many truths that you will learn in the course of experience, in order that the learning of them may be more easy and less bitter.

There is an immense importance—an importance greater than you can measure—in all that you are now doing, and this day on which we meet for a single hour, or less, may be—'who knows?'—a determining day in the life of some of you. But what is really wanted is to light up the spirit that is within a boy. In some sense and in some degree—in some effectual degree—there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are solid, and even in those who are dull. If they have only the good will, the dullness will clear away day by day under the influence of the good will. If they will only exert themselves they will find that every day's exertion makes the effort easier and more delightful, or at any rate less painful, or will, to its becoming delightful in due time.

I know from practical experience, and that the first beginning of effort, and the reward of effort, is a most important event in life. I can recollect from experience. I can recollect the first occasion. Perhaps it was according to the fashion of schools at the time when I was a boy, but at the school where I was like one another, and I don't recollect that any effort of any kind was made to establish a distinction between us; nor do I believe that any body was much better or much worse than the rest. But that was a sleepy method of pursuit.

Well, now, my friends, you are in more happy circumstances, because great changes have taken place, not only in the labors, but in the energy, and care, and affection which are infused into the work of schools. It is impossible for you to be too grateful for the pains bestowed upon you, for it is not an easy work, the work of teaching. I advise you, and I hope you will contribute by your own efforts every thing which is in your power, to lighten your teacher's labors, and show him that they are appreciated, and that you wish to make him your friend. Show him that you feel that he is making every effort for your good. Again, I say, do all that you can to help him, and it will be an immense consolation to him, it will tend to remove that feeling of irksomeness which is inseparable from teaching when the boys are unwilling to learn. There are few things in the world more beautiful and satisfactory than the kindling of the connection that grows between earnest teachers and willing boys. It is not only the brilliancy, it is not only the facility, with which a boy works, it is the will, there is not one of you who has not got it greatly in your power to assist our friend, your teacher, in this work, and depend upon it, if it were necessary to refer to selfish motives, the more you lend him that assistance, the more you yourselves will take the benefit from his toil.—*Hon. W. E. Gladstone.*

## "Where's my Jacket?"

"I wonder where my jacket is gone; some one of you must have taken it," said Frank Gee, while dressing himself one morning. "Have you seen it, Robert?"

"No," was the reply.

"Where can it be? I am sure I put it on this chair last night, and if some of you don't find it, you'll catch it."

"And you'll catch it, too," returned Robert, "for you have tumbled over things up and down and lost my shoes. Where are my shoes? Henry, have you seen them?"

"No," answered Henry, "I have not. Really, what a jumble you have made; you think about no one but yourselves, for I believe you have lost my stockings," shouted Henry.

"Keep still about your stockings, and find my jacket," called out Frank, in a great passion; and at the same time he gave Henry a push which sent him sprawling on the floor. Old Mr. Gee, hearing some one fall, ran up stairs to see what was the matter.

Frank said, "I've lost my jacket." Robert, "I've lost my shoes."

Henry said, "I've lost my stockings, and Frank has pushed me down and scratched the skin off my elbow."

It is greatly to be regretted that scenes and consequences similar to the above are so very common throughout the land, and all through the want of a little order and arrangement.

I remember an anecdote which was told in one of our schools, respecting four boys, who differed very much from the three before mentioned. The speaker had for his subject, "A place for everything, and everything in its place." After referring to various other matters, he said:

"I am acquainted with four boys, whom I called to see the last time I was over in the neighborhood where they reside. When I called they had gone to bed; and having to leave very early in the morning, I went up stairs to shake hands with them and bid them farewell. On entering the room where they all slept, I was struck with the order and arrangement of their clothes. They had each a large peg fixed in the wall, on which these were hung, and on the floor, just under each peg, was a pair of shoes. When I expressed my pleasure at seeing their clothes arranged with such order, the father told me that, though they had to rise two hours before daylight, it was then winter—they could dress in

the dark, and without the least noise or confusion."

Peace can never dwell in a house where there is no regard to order. Where boys are in the habit of throwing off their clothes, some in one place and some in another, it is no wonder that "Where's my jacket?" Disturbance, quarrels and confusion arise in many families, through the want of thought. Whenever I see this, I conclude in my mind that they have no order in their chamber. What anarchy would these pegs prevent, not only among boys, but among men and women also! One-half of the world seem to be without pegs in their chambers; they are forever calling out, in some form or other, "Where's my jacket?" These lost-jacket men are very great disturbers. What a comfort it would be to society, if they would but get pegs in their chambers. The careless and disorderly not only make themselves miserable, but they cause others to lose time and temper, and so make them miserable also. Let us all begin to look after pegs, and when we have got them put up, and things strangled in an orderly way upon them, there will not be so many howling out, "Where's my jacket?"

John Ashworth, in *Simple Records*.

## Don't be Discouraged, Boys.

It is the bubbling spring which flows gently, the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or whirling cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He "pours it from the hollow of His hand." But one Niagara is enough for the continent of the world; while the same world requires thousands and tens of thousands of silver fountains and gently-flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not so much by great deeds, like those of the martyrs, as by the daily and quiet virtues of Christian life, that good is to be done.—*Golden Days.*

## Scripture Practically Applied.

Many years ago when the mowing was done with a scythe, Farmer A. and his hired man were mowing together in a field. The hired man was ahead when he discovered that he was in close proximity to a large nest of hornets. He advanced as far as he thought was prudent and jumped from his swath and ran away. Farmer A. imagining that the hired man was frightened at nothing, stepped into his swath with this scriptural quotation: "The wicked flee when no man pursueth, but the righteous are bold as a lion," and moved ahead. Two or three strokes brought him in contact with the nest, and the hornets swarmed out at a lively rate, giving him a sharp reception. The farmer ran, when it was the hired man's turn to follow Scripture, which he did by the following: "The wise man foreseeth the evil and turneth aside, but the fool passeth on and is punished."

In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others; which, if it be not vanquished will devour the others. Every noble crown is, on earth will forever be a crown of thorns.—*Carlyle.*

## OUR PUZZLE CORNER.

Numerical Enigma.

I am composed of twenty-two letters and am a new version of an old saying.

My 3, 22, 23 is a building.

My 18, 15, 16, 10 is a number.

My 1, 17, 19 is to deliver.

My 9, 2, 12, 7 is a kind of meat.

My 19, 16, 8, 4 is a small insect.

My 11, 21, 13, 5 is a part of a window.

My 11, 14, 7, 20 was one of the sons of Noah.

Blank.

[The blanks are to be filled with words pronounced alike, but different in spelling and meaning.]

1. Will the king — to speak to the — think you?

2. A splinter from the broken — entered the boy's hand, causing him much —

3. The — will reap no —

4. The — followed its — mistakes as tawny as a kitten.

5. The — dogs placed their — paws against the door.

UNCLE CLAUDE.

Transpositions.

1. Onion cake.

2. O, my cone!

3. Rye is best.

4. I stun dry.

5. O, sty hen!

Synonyms.

1. Syncope a bird and get a quadruped.

2. Syncope an adhesive substance and get a head.

3. Syncope terror and get at a distance.

4. Syncope a market and get a kind of rug.

MELANCHTHON.

Director.

My whole is to uphold.

1. Cut me in two and one half is the billow deep.

2. Prefix a dog to my latter half and I will keep off the light.

3. Remove the dog and replace a man's title and the answer will positively remain.

JERRY.

ANSWERS TO LAST PUZZLES.

NUMERICAL ENIGMA.—"Make hay while the sun shines."

CROSS WORD ENIGMA.—Boston.

CURTAINMENTS.—1. Seal, sea. 2. Ink, in. 3. Hate, hat. 4. Ate, at.

LETTER CHANGES.—Jump: bump, mump, pum, pump, lump.

CHARADE.—Mi (at wi) nd

DOUBLE DECIPHERMENTS.—1. Strife, rife. 2. Straw, raw. 3. Broil, oil. 4. Trail, ail. 5. Stare, are. 6. Stay, ay. 7. Start, art. 8. Shawl, awl.

## FARM AND HOUSEHOLD.

## Waste of Manure.

It should be a cardinal principle with every farmer to economize his manure. Upon it depends his success, and without it his labors must, to a very great extent, be without profit if not attended with absolute loss. If it is necessary to have the barn yard on a hill side it is equally necessary to have the lower side of it protected by a wall or some other arrangement by which the escape of liquid manure may be prevented. It is almost equally important to have a spout to convey rain water from the roof of the barn in some other direction than immediately through the barn yard. It is bad enough that the manure heap should be exposed to the rains which fall directly upon it without adding to it the droppings from the roof of the barn.

If such improvident farmers were to behold the actual value of the fertilizing material thus lost, rolling from their purses in the shape of dollars and cents, how energetically would they labor to prevent this waste. The loss of a single little gold dollar would stir them to a greater activity than the direct waste of a hundred times that little gold dollar's value in the form of liquid manure. Year after year, silently but steadily the golden streams are flowing from their purses. Tell them of their error and they acknowledge it, but rarely does it follow that being reminded of it in a friendly manner they make a single effort to correct it.

How many are there who, after a life-time of steady, unremitting toil, find themselves no richer in lands or money than when they began. They cannot explain the reason. Other causes may have led to such discouraging results, but if the drain of liquid manure from their barn yards had been checked when they began farming very many of these unsuccessful ones would have been as prosperous as their more provident neighbors.—*Western Rural.*

## Ensilage.

This subject is now exciting much interest among American farmers, especially in the Eastern States. There is no question that green corn stalks, and other fodders, can be kept in silos, and that they are eaten with avidity by farm stock, when removed in the green state in mid-winter. It is established that the ensilaging of fodder is practicable when it is desirable to get the greatest number of tons of food from the smallest area of land. Stock feeding in a system of intensive farming calls for some such method of preserving fodder. Many important points are ensilaging remain to be settled, and we caution one and all not to adopt the method largely until the whole ground has been thoroughly canvassed. Those who have built silos and are now feeding their contents are enthusiastic, but many of their statements are unintentionally colored by their ardor. The item of cost is frequently distorted, and the statement of tons produced per acre is faulty. The superior value of the green fodder over the dry, of the same kind, is not so thoroughly established by exact experiments as is desirable. One great need at present is a cheap form of silo for a few tons of fodder, easy of access, and suited to keep one cow. We enjoyed a recent conversation on this subject with a leading Connecticut farmer who had the Cranberry fever a few years ago, and lost \$30,000 of it. He said, "I am willing to look into this ensilage in the most thorough manner, and shall adopt it as soon as I see it is safe and profitable." It is well for all to take the same course.—*American Agriculturist* for February 1.

## The Duck Question.

Again must we call the attention of breeders to the profit in ducks, when they are properly cared for and when there are facilities at hand for breeding them properly. Many a farmer has realized far more from breeding ducks than he would obtain from his chickens; for they are very hardy and lay remarkably well during some parts of the season. As soon as they commence to lay, the eggs should be carefully gathered and put away. As soon as a hen (not a duck) wants to sit, set her with duck's eggs, and let her hatch and care for the brood till they are able to take care of themselves. A hen will care for a brood of ducklings far better, ordinarily, than will an old duck. If the ducks think they have laid enough eggs and show unmistakable signs of wanting to sit, put them into a convenient coop, put one of your most vigorous young drakes with them, and they will soon be willing to shell out with you.

Why I Didn't Hit His Heart.

Old gentleman (military looking man, guest of the Squire, conversing with smart looking rustic—"Wounded in the Crimea were you? Badly?" Rustic—"The bullet struck me in the chest, here, surr, an' came out at me back!" Old gentleman—"Come, come, Pat, that won't do! Why, it would have gone right through your heart, man!" Rustic—"Och, fah, me heart was in me mouth at the thime, surr!"

Once there was a boy on the island of Nantucket, who had never been to school and had never seen a looking-glass. Coming from a long sea-voyage, his father brought home in his trunk a mirror, glass side up. When the boy opened the trunk, he gave one look at his reflection in the glass, and ran off, screaming: "Dad's brung home a little bear! Dad's brung home a little bear!"

Children's Dresses.

No child is prettier for an elaborate design of dress. A single ruffle at the edge of the skirt does very well, but it is quite as well without it. And to cut up the tiny space of a child's dress with loopings and trimmings and ornament seems to us to make them look like monkeys. Not even the sash is beautiful for a child. A child is constructed first of all to eat that he may grow, to receive impressions that he may learn; therefore the head and the stomach are large in proportion to the rest of the body. When the little figure is nude, so that the soft fleshy forms can be well seen, all this is beautiful; but to emphasize in the draped form of the child the large stomach by a broad sash, is utterly against all rules of beauty.

The legs and arms are often beautiful, but to show the legs by cutting off the dress at the hips is immensely awkward, and seems chiefly to serve to display the drawers, which are not a beautiful garment, and should be

entirely hidden. Besides this, in winter our climate is wholly inappropriate for any such exposure, and we shall best see the beauty of a healthy child as it moves about in a simple dress of as handsome a material as you like provided that it is untrammelled, which is long enough to be warm and loose enough to be comfortable. If you want your children to be graceful, let them be unconscious, if you want them to be healthy, let them be sufficiently warm. No woman can have a fine complexion who as a child has been habitually chilled, and we see in the winter many children who seem literally to have nothing on from the waist down. They could much better afford to put it the other way, and wear nothing from the waist up, the lungs and heart being at less expenses to warm the upper portion of the body than the legs, which are further away from them.—*Miss M. R. Oakey, in Harper's Magazine* for March.

How to Feed Calves.—Give the young calf milk frequently, no less than three times a day, and in small quantities at a time, not exceeding one or two pints. Let it take time to drink it, and as the quantity should be small, it should be rich. If there is a tendency to diarrhoea mix flaxseed tea in equal proportion with the milk. The main point to be observed is never to overload the stomach by allowing the calf to drink milk without limit. As the stomach increases in size the quantity of food should be increased; and in time other kinds of food should be added to the necessarily limited quantity of milk the calf gets to drink as it attains size and age.

WASH FOR FRUIT TREES.—A fruit grower gives the following remedy for the codling moth: "One quart of lime such as is used by the plasterer in 'white coating,' one peck of leached wood ashes, two pecks of cow manure, one quart of soap and one large tablespoonful of Paris green. I wet the mixture thoroughly to make it like paste, beating it thoroughly until it became tough. I added twelve quarts of water or enough to give the trees a thorough coating. I find on the trees so washed that the bark is dropping off and leaving the new bark perfectly smooth. On all the trees I have washed I see a perfect improvement."

PEAR BLIGHT.—A correspondent of the *Country Gentleman* says: "Some two or three years since one or two of my young pear trees blighted slightly. I procured from a blacksmith's shop a quantity of sweepings, coal, iron, manure, &c., and put some around the bases of the trunks and the following season worked it into the soil under the trees. The following season they showed health and vigor, and have continued so since, showing no signs of blight. I do not claim that the blacksmith's sweepings cured or prevented the further disease, but the above fact remains."

THINNING FRUIT.—There are few grape vines and dwarf pear trees that would not be benefited by thinning. It not only increases the size of the fruit but benefits the future health of the tree. Grapes may be cut away while the fruit is very small, but pears can be left until partially grown, as many of them fall when quite advanced in size.

WARTS.—Flat warts on the inside of a horse's leg may be removed by scraping off the top and applying muriatic acid with a small stick or camel's hair brush. They may be cut from a cow's udder and killed in the same way.

## HUMOR.

TECHNICAL KNOWLEDGE.—A two-foot rule was given to a laborer in a Clyde boat-yard to measure an iron plate. The laborer not being well up to the use of the rule, after spending a considerable time, returned. "No, Mick," asked the plate, "what size is the plate?" "Well," replied Mick, with a grin of satisfaction, "it's the length of your rule and two thumbs over, with this piece of brick and the breadth of my hand and my arm from here to there, bar a finger."

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Not long ago a Boston Sunday-school teacher got together a class of boys from the street—bootblacks, newsboys and all sorts. One of his first questions was: "Is there any sin in this class?" Instantly the reply came from one of the brightest of the lads, who pointed to another boy at the end of the bench, saying: "Yes, sir; that fellow down there."

Tommy returned from school the other day in a state of great excitement. "What do you think, papa?" said Tommy. "Joe Stewart, one of the big boys, had an argument with the teacher about a question in grammar." "What position did Joe take?" asked papa. "His last position was across a chair with his face down."

An honest Philistine while going along the road was thus addressed by a friend: "Hello, Pat, you've got the wrong side of your stocking." "I know that," says Pat, "there's a hole on the other side."

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