

Alabama Baptist.

SHELBA ALABAMA-MARCH 24, 1881.

JOHN L. WEST, PUBLISHER.

EDITORS:
J. L. WEST, - - - - - Mobile, Ala.
J. D. BENDER, - - - - - Talladega, Ala.Published at the press-office at Shelba, Ala.,
on Wednesdays through the mails, as a
second class matter.

THE PHILIPPIN JAILOR.

The immersion of the Philippin jailor is so pronounced to have been impossible: 1. because there were no conveniences for such a rite in the jail; 2. because the prisoners did not go out of the jail to administer baptism. To these objections, which are usually urged with much flippant confidence, the reply is:—1. That the jailor was immersed somewhere, for such is the meaning of the word baptized, as all the lexicographers admit. 2. That nothing was more common in the houses of classic antiquity than the custom of baptizing in the house and offices extended in the form of a hollow square. 3. That the language implies that the baptism was performed either in the prison proper, or in the house proper, as sprinkling could have been. Immersion is implied in the fact that the little company had to resort to a special place for its performance. The passage is thus literally translated by Rotherham: "[The jailor] leading them forth outside, said, 'Sirs, what must I be doing that I may be saved?' But they said: 'Have faith on the Lord Jesus and thou shalt be saved,—thou and thy house. And they spake to him the word of the Lord with all who were in his house. And taking them with him in that hour of the night he bathed them from their stripes and was immersed, he and his, all, on the spot. And leading them up into his house, he placed near a table; and exulted with all his house having believed in God.' Here three changes of place are indicated, as expressly as they can be indicated by words: 1. a place, outside of the prison proper, where the family assembled to hear the Gospel; 2. another place to which the jailor took them to bathe their wounds and to receive baptism at their hands; 3. still another place where he entertained them. Conybeare and Howson thus relate the incident: "In the same hour of the night the jailor took the apostles to the well or fountain of water which was within or near the precincts of the prison, and there he washed their wounds, and there also he and his household were baptized." In a note these learned Englishmen call attention to the fact that the language of vs. 33 "implies a change of place," for the baptism and bathing. But why this change of place, if a baptism in the house would have sufficed? Why this change of place, unless for the performance of immersion? When controversialists declare that no place suitable for immersion was accessible to the jailor and his company they not only beg the question, but they repudiate the truth of the inspired history.

END OF CONTROVERSY.

Dean Stanley thus speaks of the substitution of sprinkling in the place of the Scriptural ordinance of immersion: "It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

The admission will startle and confound many pious Pedobaptists who refuse to accept the same statement when it comes from us, but who will credit it when coming from one of the most candid and learned divines of their own party. A scrupulous conscience will not accept, however, Stanley's solution of the difficulty,—the propriety of the change on the score of convenience. For what man or body of men has the right to change an ordinance established by the Divine Head and Lawgiver of the Church?

How the case will strike many minds appears in a letter from an intelligent and conscientious Pedobaptist, an extract from which is published in the *National Baptist*. The writer is on the eve of surrender. He says: "If further careful reading reveals no better ground for a belief in sprinkling than that taken by Dean Stanley, I must accept 'immersion' as the only form which constitutes baptism. It seems to me that the whole force of his argument, that these changes have been wrought by God's Spirit operating in his people, is destroyed by the fact, that so large a body of Christians have always protested against any change."

In Europe, Pedobaptist scholars make admissions, which are never, or scarcely ever, made by their brethren in this country. On the other side

of the Atlantic the idea prevails that the Church is a legislative body, having the power to decree rites and ceremonies. Hence such concessions as that of Stanley are freely made there, and produce but little stir. In America, where the heresy of church sovereignty over the Christian ordinances has little hold, the proof that immersion is Christ's ordinance, effectually disposes of the rival system. We treat this matter practically. If baptism be a duty we owe to God, the precise act that he has commanded must be done. No human substitute can be adopted, as the sign of the remission of sins, as the mark of distinction between Christians and unbelievers, as the bond of Christian society, as the profession of homage to the Triune God. The loyalty of the believer is due to "one Lord, one faith, one baptism." E. T. W.

ATTITUDE IN WORSHIP.

Will you please give your ideas concerning ministers' standing while praying when they wish (if I am not mistaken) that their congregation should kneel? Not that our pastor stands, but I have seen a good many that did.

A MEMBER OF CONCORD CHURCH.
Buena Vista, Ala.

There is no prescribed attitude in prayer. The Jews usually stood when engaged in prayer; and so did the early Christians. Sometimes they knelt. 1 Kings 8: 44; Acts 7: 60. Sometimes they sat in a stooping posture with the head touching the knees. 1 Kings 18: 42. Sometimes they cast themselves at full length upon the ground. Exo. 34: 8; Matt. 26: 39. Neither of old nor now, is acceptable worship confined to any one posture. Among us kneeling is perhaps preferable, because it is a becoming and reverent posture; but it is best that the leader in public worship should stand, because while in this posture he can be heard more distinctly by others. For the same reason we think it best that those who offer prayer in the social meetings of the church should stand. A feeble voice, uttered down in a pew, is apt to be inaudible,—only a devotional murmur reaches the ear. The first condition of public prayer is that it should be heard; otherwise it becomes an empty form and an unknown tongue. E. T. W.

THE GREAT PYRAMID.

"Please tell us in the ALABAMA BAPTIST what you think of Rev. James French's lecture on the Great Pyramid."

We have not seen the lecture referred to; but presume that it is of the same character as the many popular essays on the subject, based upon the researches and computations of Prof. Charles Piazzi Smith, of the University of Edinburgh. We regard all this literature as a structure of sundried bricks without straw,—incoherent and worthless. To make the pyramids of Cheops a grand revelation and prophecy, is as ingeniously wrong-headed as to derive the human race from frog-spawn and monkeys. Prof. Smith with all his scientific knowledge is wanting in common sense. The conclusions to which he comes in his two works entitled "Our Inheritance in the Great Pyramid" (1864), and "Life and Work at the Great Pyramid," appear to us to be long substantially to the same class of literature as the "Adventures of Baron Munchausen"; and the profound earnestness of the Professor only serves to make his case the more absurd. E. T. W.

PROCEDURE IN CHURCH DISCIPLINE.

Dear Bro: Will you do me the favor, through the ALABAMA BAPTIST, or otherwise, to inform me of the customary way in which Baptist churches bring to account a member deserving to be disciplined by the church? What should be the first step taken by the church? what the second, and so on? Should a female member, under discipline, be expected to make a public acknowledgement or explanation? Please answer as soon as practicable.

INQUIRER.

REMARKS.
We understand these questions to have regard, not to personal, but to public offences. The subject is not without importance; for our observation is that too many of our churches observe no order in the trial of offenders. Most of them blunder through the trial of the case, until the offender can hardly tell whether he is out or in, and but few of the community have a correct idea why he is put out or why he is kept in.

A public offence should be tried in a public way. Too many of our churches have in practice what is virtually the Presbyterian church session, a little private court which, if it does anything with offenders against morality, to say the least, the public know the offender's conduct know

little or nothing of what is done with the case. "Them that sin rebuke before all, that others may fear." The member having sinned against public morality and religion, the church should in the trial of his case, take a public stand against his sin. And if he give satisfaction by acknowledgments and reformation, it should be such satisfaction as covers the case and vindicates the moral dignity of the church. And there are some gross sins for which a member should be put out of the church to do his repenting. Prove him guilty and cut him off. Then the church is in a position to restore him honorably and in harmony with religion and morality, when he shows the true mark of repentance.

Well, now, what are the steps in procedure with a public offence? Of course we can only answer briefly.

1. The case should be reported to the church and charges submitted by any male member. It is no more the business of the deacons than it is the business of any other brother. The deacon's office was not created to form a standing board of discipline in the church. A deacon may arrange a member, or may mention the case to the church, if he think proper, but it is equally the privilege, nay, the duty of any other brother to mention it to the church.

2. The church should then appoint a committee of one or more persons to notify the accused of the charges against him, and invite his presence at the next conference, with the assurance that then the church will expect to try the case; or the party being present at the conference when the case is first mentioned, the church may then proceed with the case.

3. In all cases the accused should have reasonable time to introduce counteracting testimony, and should have a fair trial.
4. A bill of the charge or charges should be made plainly and unmistakably. If there is but one account charged against him, state it in writing, and proceed with that. But suppose a man guilty of drunkenness, profanity and falsehood. Though he may be expelled for any one of these, yet he should be tried on them all, one by one, before the vote of fellowship is taken. For example, A. B. submits, in writing, something like this: "Brother C. D. is hereby charged with unchristian and immoral conduct on the following accounts: (1.) Guilty of drunkenness; (2.) of profanity; (3.) of falsehood." His case should be taken up on the first account, and after a fair trial on the evidence pro and con, the vote of the church should be taken on the proposition, "Is Brother C. D. guilty of drunkenness?" If you get a negative vote from the majority, he then stands vindicated as to the charge of drunkenness. If it is an affirmative vote, he stands convicted. The church then proceeds in the same way to try the charges of profanity and falsehood, one charge at a time. Then the church has vindicated him against all that is not true, and convicted him of all that is true. If all are false, he is vindicated from all, or if he give satisfaction for all, though guilty, he is retained in fellowship, but if he is found guilty and declines to give satisfaction, the vote of fellowship is taken, on motion, and he is excluded.

The importance of this public and thorough trial of all the parts of the case may be seen under three considerations.

1. The church publicly disclaims her responsibility for the guilt of sin among her members.
2. She vindicates the innocent, if the innocent be charged, and she condemns the guilty.
3. She places herself in an attitude to demand complete repentance from the guilty.

Suppose a man is guilty of a small offence for which he may be excluded, and is also guilty of a more serious offence; and the church tries him on the smaller crime, but says nothing about the worse crime; when he comes back for restoration, he could only require evidence of repentance for the smaller crime, because that is all she has ever charged against him. Giving satisfaction for that, he comes back still reeking with the unrepented guilt of his worse sin.

To the second query, as to whether a female member, under discipline, should be expected to speak publicly for herself in making acknowledgments, we answer emphatically, No, she should not be so required. It is easy for a deacon, or the pastor, or some committee man, or some other brother, to speak for her, and it ought to be as satisfactory as if she were to speak herself. Of course the party who speaks for her should be faithful and true in his statements. He should not "make up" an acknowledgment for her. Every step in church discipline should bear the marks of honesty.

Wm. E. Fitzgerald, of New Orleans, a well known citizen, and a member of the Legislature, and agent of the North British and Mercantile Insurance Companies, committed suicide by shooting himself through the head with a pistol. He leaves a wife and four children. There was no apparent cause for the rash act.

FIELD NOTES.

"I don't think you will have any trouble about my paper. It has been a long time, I suspect that I am about the poorest Baptist in Alabama, but I must have my State organ." Bro. J. A. Kilgore, of Cusseta, said that when he sent us his renewal, and told us not to publish it. "You are making a magnificent paper for the ALABAMA BAPTIST. God bless you."—J. M. Fortune. We regret to receive the sad intelligence contained in the following extract from a private letter written March 8, by Rev. Geo. E. Brewer. Our esteemed brother has our sympathy. "My son, who promised to recover from his severe attack, makes but slow progress, if progress at all, and I now fear that he is a confirmed invalid. He is a patient sufferer. I would rejoice to know that he will be restored to health, but will not murmur at God's providential ordering."

Bro. West, can't we have a sermon in each paper? What say you brethren Winkler, Renfro, Wilkes, and others, as to your part of this work in supplying the sermons? We need such published sermons as a number of brethren we might name could write, and they would help to increase the circulation of the paper."—A. G. Nunnally, Asheville. We have that. An occasional sermon in our paper would doubtless do good, and we may be able to meet the demand. Rev. J. S. Dill will return to his former charge at Auburn. Correspondents are requested to address him at that place. The Southern Baptist Convention will meet at Columbus, Miss., on Thursday, May 5th. If you expect to attend as a delegate, send your name and address to Rev. H. W. Battle, Columbus, Miss. As an evidence of what can be done with a little effort, Bro. F. M. Caine, of Fayette G. H., has just sent us a club of eleven subscribers. After giving the names and amounts, he says: "Please accept this in token of my hearty good will and encouragement, together with my hope of your complete success in the effort to have every Baptist, and as many others as will, read your most excellent paper. I will try to add other names to this list." "I have been so afflicted all the winter that I have not been able to get out to my churches. I have begun to preach regularly now, and hope to be able to do something for you."—W. H. Burton, Forsyth.

"It is very gratifying to learn of your success with the paper. I cannot conceive how any Baptist that has received a copy of it can refrain from becoming a subscriber at once. You and your collaborators are doing a noble work. If you do not see the fruits of it at once, you will reap your reward hereafter." Hon. J. W. Leslie, of Monroeville, emphasizes that by sending us the money for three subscribers. "The ALABAMA BAPTIST grows more and more interesting. Grace, mercy, and peace to you and yours."—J. T. S. Park, Mexico, Tex. "Bro. Higdon, the evangelist for this district, has been here, and the people are well pleased with his preaching. He will, I think, accomplish much good. But we need Bro. Bailey through this section. I should like to arrange a list of appointments for him in the Tallahassee and Ten Islands Association."—W. H. Burton, Forsyth. Bro. A. J. McCarty, of Blount county, says of the ALABAMA BAPTIST: "I am always glad to get it. I do believe it is the best paper I ever read. My wife and mother-in-law think it next to the Bible. I am trying to get up a club."

"We are moving on smoothly, but my work is constantly enlarging. Am crowded now."—H. Hendon, Birmingham. "I am glad to see more and more interest being manifested in our State paper."—S. Montgomery, Asheville. "Bro. A. G. Nunnally, of Asheville, sends money for three new subscribers with his own renewal, and says, cheerily: 'Look out, Bro. West! I'm coming with my share of subscribers to swell the subscription list of our paper to five thousand. Now, Bro. West, I have not done more than ten minutes talking for the new subscribers. I think any Baptist in the State, with any Christian influence at all, could do likewise.'—Bro. J. H. Fendley, of Grove Hill, has been doing some good work for us. He says: 'You may look for more subscribers, for I am going for them—must have them. The paper does me good, and it does my people good, and I want to live and do good.' 'We have made the door too wide and received a great many who have added no strength, but rather weakened the church; and we have failed to develop the membership into any high degree of efficiency.'—Southern Presbyterian. "The pastor who preaches for nothing to churches able to support him, weakens the churches, violates the divine law, and commits a sin."—Record. "If that is true, what a fearful catalogue of sins are laid up against some preachers. For instance, we heard not long ago of a pastor who served a certain church not a thousand miles from Greenville for twelve years, and received just four dollars in full for his services."—Baptist Courier. "When new members come into the church, they often find the atmosphere hardly temperate—almost cold, and they take a chill, which lasts for years, and seldom for life."—Southern Presbyterian. Is there anything like this among Baptist churches? How is it in your church, brother?"

—Bro. Strickland calls upon the Baptists of South Carolina for \$10,000 this year for State Missions. We should not be surprised if he gets it. Some one says in the Baptist Courier that there are a good many men whom he would rather pay not to preach than pay to hear. "Rev. T. H. Ball, of Crown Point, Ind., is on a visit to our country. He is a cultured gentleman and possesses a rare and earnest heart."—J. H. Fendley, Grove Hill. "Rev. D. W. Gwin, D. D., of Atlanta, Ga., will deliver the annual address before the Jackson Literary Society of the Greenville S. C. Female College, at the commencement, June 11th."—The Arkansas Evangelist, edited by R. R. Womack and J. B. Searey, and published at Dardanelle, Ark., is a bright,

newspaper just started, which will command success if it receives a just appreciation from Arkansas Baptists."—Baptist Courier. There, Bro. Womack, is a kind word for your Evangelist from one of the best Baptist papers on this continent. "Those brethren who have been written to by me informing them of their appointment by the committee to address the next State Convention, and who have not yet answered, will confer a great favor by answering immediately. And unless we get such answers by the 1st of April, the committee will take it for granted that they do not intend to comply."—Record. "The ALABAMA BAPTIST comes to us full of good things—just such pabulum as will enrich and enlarge our brethren who are here in spiritual interests."—Baptist Courier. But some of the Baptists over here don't want to be enriched and enlarged. They are lean and hungry, and by the grace of stinging and croaking, they hope to remain so. "I love to receive and send money for the paper, but you know it requires some time and trouble. I would get every Baptist in this country to take it if I could."—G. D. Benton, Seale. We are satisfied that you are one pastor who does all he can for the paper, and that is a great deal. "You make a very fine paper, and I rejoice at your success."—you, Hanks, Albany, Ga. Thank you, N. H. O. Our name is not responsible for Mr. John Trapp's articles. Bro. Lloyd's church at Salem, Lee county, has a good way of doing things. At the last conference meeting a good report on State Missions was read by a committee previously appointed to prepare it. A collection was then taken for State Missions. We like the plan. Brethren will give more cheerfully and more liberally when they know what is being done with the money."—Dear Old ALABAMA BAPTIST: I send you something to cheer you in your lonely hours, and to prove to you that you are not forgotten, but have a place in the hearts of Baptists in this section." Then follows a list of twenty-four names, all but two new subscribers, and the money was enclosed for a full year's subscription for every one of them. The letter closes with this statement: "I have two more churches to visit this month, and I will do all I can for the paper." The communication came from Troy. No name was signed to it, and it contained nothing to indicate its authorship. We suspect that a certain "Stout" pastor at Troy is responsible for it. He has our sincere thanks. "A mean, stingy, indifferent church can dry up and freeze out and kill the best pastor in the world."—Baptist Courier. "A mean, preacher will freeze out and kill out the best church in the world if he is tolerated long enough."—Baptist Record. A liberal, active church will make a zealous pastor will make a liberal, active church. Our venerable Bro. David Lee, of Mt. Vernon, has quite recently sent us \$15.00 collected by him from subscribers. He says in his last letter: "I hope that I shall be able to travel through the community at an early day and collect more money for your paper. It is highly spoken of by those who read it."—N. H. O. Mr. John Trapp is every inch a man. That is all we can tell you just now. "On Saturday last, during conference, our pastor, Bro. W. E. Lloyd, made a little talk for the ALABAMA BAPTIST, after which I received the following named subscribers."—E. W. Solomon's. Four names and the money were enclosed. We thank Bro. Solomons. May Bro. Lloyd's shadow never grow less.

Thereupon the "Observatory man of the Baptist Courier" makes a few remarks: "A man in Alabama declines to take the ALABAMA BAPTIST because it disturbs his mind." We heard of a boy once who killed his mother's rooster because, by their crowing, they waked the family, and then the family waked him. In North Alabama some brethren decline to take a paper because they fear it will convince them of their duty to give something and to do something to promote the cause of Christ. They are sensible; it will have that effect surely. No man can read Winkler and Renfro and Teague and others who give us their views in this paper without being impressed to do something for the souls of dying men about them. Right, brethren, your fears are well founded and well grounded. Don't take the paper—it is dangerous to you." "I am going to try to get you twenty subscribers this month, if possible. It seems to me that 5,000 subscribers, and many more, could be gotten if one-tenth of the members of our denomination in this State would take a little trouble and talk a little for the ALABAMA BAPTIST."—Jno. W. Orme. It seems so to us.

This sad but true reflection is made by Southern Presbyterian: "The discouraging influence of the times is the very feeble influence which the church exerts upon the world. A professor of religion is regarded in many communities as meaning little or nothing." "I have by request of Hopewell church, withdrawn my resignation. Well, if it is God's will, I must do the best I can as their pastor. Like a faithful old ox that felt that he must rest awhile, urged forward, I will look to Christ who strengthen me and still work on. But I feel that the day is far spent, and that the night is at hand. My motto is: Be faithful unto death!"—David Lee, Mt. Willing. Rev. I. Spence: Thank you. We did not forget you. "Uncle Sam" lost the package on the way. "The Baptists of Tuskegee have secured about \$800.00 toward building a parsonage."

Dr. Renfro preached a forcible sermon in the Baptist church last Sunday, specially intended to build up and strengthen practical and every day religion."—Talladega Home. Is not just that sort of preaching one of the great needs of the day in Alabama? The Pisgah correspondent of the *Scottsboro Citizen* says: "Rev. John J. Beeson's school is in a flourishing condition. He is a splendid teacher, and is generally beloved by all who have the pleasure of his instructions as a teacher." Bro. Beeson is a Baptist minister of Jack-

son county, and is a warm friend of the ALABAMA BAPTIST. "Notwithstanding we have three churches in Moulton, no prayer meeting bell is ever heard to ring."—Moulton Advertiser. That is sad. But the local editor of the Advertiser is a Baptist, and he has impressed us as an unusually enterprising man. What hinders him from organizing a prayer meeting at Moulton? What, Bro. White?—Rev. H. F. Oliver, of Tuskegee, was announced to preach at the First Baptist church of Montgomery, Sunday morning and evening, and every evening this week. "Dr. Winkler will have a warm place in the heart of every good citizen for his bold and fearless article entitled 'An Affair of Honor,' which appeared in the ALABAMA BAPTIST of March 17th. I trust that it may be reproduced in every exchange throughout the whole Southern country."—J. B. Gay, Auburn. "I baptized two into the church here last Sabbath. Several others speak of uniting with us soon. Bro. W. F. Kone, of Huntsville, will begin a series of meetings in our church on April 4th. Brighter days are dawning for the Baptists of Tusculumbia."—T. B. Craighead, Tusculumbia, March 18.

John Trapp's Opinion of Dancing.

Mr. West: It seems to me that Mr. Wm. Wells is altogether mistaken. Nobody in the world objects to the dance he describes—a man dancing with his children while his wife plays on a piano. I never heard of anybody who thought that was wrong. I never heard that anybody thought it wrong for a little boy to dance a "jig" unless there was somebody sick or nervous in the house. These family dances never keep people up late. They don't last long. At least I don't think they do. I never saw a dance of that kind. The private dance does not furnish the fascination that is essential to the enjoyment of the "modern dance." Gentlemen without ladies, or ladies without gentlemen, do not dance often, or long at a time. The commingling of the sexes is essential to the enjoyment of the amusement.

When Mr. Wells said he knew a young man who danced and was a useful, influential member of his church, I read eagerly. I had been looking for just such a young man. I have never seen one. I thought sometime before I discovered why this young man made so striking an exception to the general rule. The reason is clear in what his pastor and mother said about him. "He was born a Christian." He can do anything he wants to, except set an example for those of us who were born sinners. That's a peculiar young man in more respects than one.

In the village where I live there is a very good Baptist church. Not a male member of it dances. I believe there are three of the girls who dance. They are not only useless, but they do harm, and I have heard the pastor and some of the best members of the church say it would be a blessing if they would leave the church.

I agree with Mr. Wells: I don't think the story about Herod and the woman has any bearing on the subject.

"Is the physical act of dancing sinful?" The physical contact of the sexes in the dance (not the family dance) is dangerous, harmful, sinful.

We must have a positive, plain, "Thus saith the Lord" for everything we do or refuse to do. This is what I understand Mr. Wells to mean when he says, "This very case shows that when churches or church members go outside of the express language of the Bible to hunt up and manufacture sins, about which the word of God is significantly silent, there is no telling where the thing will end. Those inspired men who wrote the Old and New Testaments, as the 'Spirit gave them utterance,' were not slow in putting on record the various sins and the names of them, that God would be displeased with. A positive 'Thus saith the Lord.'—Does Mr. Wells believe that polygamy is sinful? Why? It is mentioned frequently in the Old Testament. Some of the best patriarchs had many wives. This fact is recorded without any special disapproval. Is it forbidden in the Old Testament?"

Is gambling sinful? Why? Point out the text forbidding it. Where is it condemned directly or indirectly in the Scriptures? I cannot find the place.

Is the "Doctrine of Infant Salvation" true? Where is the text announcing it? Where the argument (otherwise than inferential) proving it? Is the position of Baptists on the communion question right? Where is the text announcing it? Where the argument (otherwise than inferential) proving it?

Are Sunday-schools enjoined in the Scriptures? Where? God does not always proceed to remove great evils by direct prohibitions, but rather by insuring the prevalence of general principles of right which break the foundation of evil and gradually effect its overthrow. By setting before men lofty ideals of human conduct, and by the agency of the guiding Spirit, he leads them to see the right and condemn the wrong in their own consciousness. They look beyond the letter of the law to the grand underlying principles of truth and righteousness.

Who doubts that the universal conviction of the consciences of Christians that gambling is sinful is the result of the teachings of the Bible? You may see from the tenor of the Scripture, (it is plain as daylight,) that gambling is a sin; the principle of truth and righteousness given in the Bible enables you to discover that fact for yourself, without saying so in so many words.

"In the reflected light of Scripture the human soul sees right and wrong in situations where the direct rays of the Divine Revelation do not penetrate. Christ's words are germinal. He calls them seed. Ideas not formulated in any sentence or sentence of the Bible, grow irresistibly out of the germinal principles there given. I think it will be safe to say that anything, the uniform tendency of which is evil, is wrong, injurious, sinful, whether we can find a positive, plain 'Thus saith the Lord' condemning it or not."

The uniform tendency of gambling is evil. Gambling is sinful, although we find no positive, formulated prohibition of it in the Bible. There is no condemnation of it direct or indirect in the Bible. Yet the principles of truth and righteousness there given make every enlightened conscience know it is sinful as perfectly as if it were positively forbidden.

The uniform tendency of the dance (not the family dance; no body objects to that, saint or sinner,) is evil. Therefore the dance (not the family dance) is wrong, sinful, although not positively forbidden in the Bible.

There is another line of thought on this subject, suggested by the 21st verse of the 14th chapter of the Epistle to the Romans: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Now a great many good brethren and sisters are offended, some weak ones are made to stumble, and some who are getting along well are made weak by the dance. The true Christian spirit positively forbids our doing anything for our own amusement, or for mere self-gratification, that offends, wounds, grieves, or brethren or makes them to stumble or makes them weak. The dance is merely for amusement, for self-gratification. It offends, wounds and makes to stumble good Christians. Therefore the true Christian spirit positively forbids dancing.

All dancing, except the family dance, tends to the round dance, the German, the waltz. And I verily believe that but for the opposition manifested by the steady old fogies (old fogies in my vocabulary stands for conservatism,) all dances would not only tend but go to the German, the waltz.

When I approach this aspect of the subject I labor under insuperable difficulties; I can't say just what I want to say. To describe the thing just as it is would shock the modesty of your readers.

I have found when writing under difficulties a good way to escape is to write some Greek or quote some poetry. I don't know much Greek; therefore I'll quote poetry. I quote from Byron. You know he was not overly modest, but when he would speak of it, he found it necessary to put out the lights and to call for the longest garments to cover what he dared not describe:

"Waltz—waltz alone—both legs and arms demands:
Liberal of feet, and lavish of her hands;
Hands, which may freely range in public sight
Where 'er he bet—prayer put out the light."

But here the music due with decorum halts—
And lends her longest petitions to waltz."

MR. JOHN TRAPP.

Express my thanks to the lady from "Crystal Springs."

The Poor Rich Man.

By Godlove Coburn.

True wealth within his lord is shrouded:
A soul content is not a poor.
As who whose choffer, golden-lined,
But serve to vex the thirst for more.
Who starves beside his hoarded pelf—
A beggar, owning not himself.

Is it not so, my friend? You are silent, and silence gives consent. Are you not a black-head, to live for something that never satisfies you? So every poor man is thinking, Here you sit, brooding, with your head full of cares. What are they? Cares for your immortal soul? No. Skinflint cares. The idolaters of Tyre, 2 Cor. 9: 3, heaped up silver as the dust, and fine gold as the mire of the streets,—and you are sighing to be like them.

Every body knows that you are making gold your hope and fine gold your confidence, Job 31: 24. And yet your eyes cannot be satisfied with riches, Eccl. 4: 8. Your hands cannot gather enough money. Your feet cannot run your game down. Mammon will not let you sleep, Eccl. 5: 12. Your stores do not satiate your hunger or thirst. Your gold-god gives nothing to his worshippers. How rich then are you? You are in truth worth nothing. Poor rich man! Would that you had a little, and that enough for you! Then how rich and how happy you would be!

O rich man, rich man! Why are you feeding an enemy who deprives you of all enjoyment? Poverty has many cares; but riches have many more.

Polycrates sent a large present of money to Anacreon; but the bard, finding that the treasure kept him awake, sent it back. But now-a-days who would return such a present? Who would not try to get a little more? Who prizes his repose and sleep so highly, that he would not quit them promptly for a piece of gold, although he knows that greed of gain wears the very life away?

Rich man, rich man! you have many brethren now; we are living in a real golden time, when all are thinking of money, and esteem it highly. And yet you are troubled in your abundance. Your greed is performing for you a step-mother's part. You would be happier, if your fortune were swept away. It is not you that own the money: it is the money that owns you.

God lays a poor Lazarus at your door, and you cannot give him a nickel. Why? Because the Devil has the management of your property. Poor enough is he who has money, but cannot use it in the service of God or man. What is given to the poor is given to Christ, Matt. 25: 10. Behold your Jesus, in whom all treasures are hidden, Col. 2: 3;—can you render him nothing or next to nothing out of all your money and goods? That trifle given from love to the poor will be recompensed with heavenly riches, Matt. 25: 40; that crumb of bread with the crown of life;—and yet you are too poor and mean to traffic with the skies!

How poor you are, rich man! Your case is deplorable. What is that Mammon of yours? Filth, says the Apostle, Phil. 3: 8. Unhappy niggard! You are continually carrying this filth in your mouth,—speaking of money and goods and crops. This filth you have always in your mind,—striving to add one gain and one field to another, Is. 5: 8. This filth you have constantly in your hands, and are clutching it to the time.

Rich man, how uncertain is your Mammon! The thief digs after it and steals it, Matt. 6: 19. War, fire and flood oftentimes destroy it in an hour. If this is your only comfort now, what will comfort you hereafter? Suppose you keep it as long as you live; at death you must give it up. You cannot carry it away in dying, Ps. 49: 17. Nothing but a piece of linen cloth to cover your wretchedness then! Rich man, go to the grave of the most opulent, royal Croesus, whose coffers were gold-mines and whose treasure chamber was all India. See how utter last home of so many persons who died in the greatest affluence; you will find them all in the deepest poverty.

Rich man, your pile is a very dangerous thing. It is a poison that kills the soul. It is a bait that draws you into hell, 1 Tim. 6: 9. How rich are you when sickness befalls you? Ah! I think you would then willingly change places with many a beggar. Not long ago a rich merchant, with fire in his bones, cried out in anguish: "Is there no help? my money and goods are yonder; how willingly I will pay! But what help was there in money then? The dread, inexorable Angel comes and writes upon the door: 'Set thy house in order, for thou must die.' Isa. 38: 1. Will you buy him out with money? Hardly!

That rich cardinal of Winchester, when he learned from the physicians that he must die, began to cry aloud: "Alas! cannot Death be satisfied with gold? Must I, who have such great treasure, die? If the whole realm of England could save my life, I could win the Kingdom by art, or purchase it with gold." But all this helped him not. So will it be with you. Silver and gold cannot save you in the day of the wrath of the Lord, Ez. 7: 19.

Poor rich man! Keep your money; I envy you not. You will scarcely climb with such a burden the height of the heavenly hills, Matt. 19: 23. But shame on you, that you handle filth and smear your soul with it. Shame on you, that you walk amid nets and snares that will sink your soul into damnation, 1 Tim. 6: 9. Go on, if you will, not condemning the love of money as God condemns it, not using the power of money as God requires;—but learn from the Apostle what the result will be: Your money will perish with you; Acts 8: 20. Earth's votaries to raise him,—
The only Heaven their god can give,—
But they with hope and rapture die,
Who for earthly treasures live;
They spurn the spoil of mirth and merriment,
And claim the portion of the just.

Special Notice.

Persons having funds for the Home Mission Board of the Southern Baptist Convention are requested to forward them as early as possible. We need them to meet the salaries of our missionaries shortly due, and to make up our annual report to the Convention. Address either

J. B. LOVELL, Treasurer,
or Wm. H. McINTOSH, Cor. Secretary,
Marion, Ala., March 17, 1881.

John D. Lyman, State Bank Commissioner, in examining the Ashuelot Savings Bank of Winchester, N. H., finds that Treasurer Elmeroy Albee has made false entries. The

How the Debating Society of

Did it.

The time for the public debate had come; a large crowd had assembled; the Society expected its chosen speakers to immortalize themselves, and they did. The first orator was Tom S. And this is what he said: "Mr. President: The question for discussion on this occasion is, Which exerts the greater influence over men, women or money? I propose, Mr. President, to show that women exert a far greater influence over men than money does."

The boy stood on the burning deck, Whence all but him had fled, Shone round him o'er the dead. Therefore it must be clear to you, as it is to me, that money can not influence men like women do."

To this speech Frank J. was expected to reply, and a look from the President brought him to his feet. Frank was equal to his task, and he broke forth, "Mr. President: The question for our consideration is, Which exerts the greater influence over men, women or money? I am prepared, Mr. President, to prove that money exerts a greater influence over men than women do. Although my opponent has argued so eloquently and learnedly and logically, yet, Mr. President,

On Linden when the sun was low, All bloodless lay the untrodden snow, And dark as winter was the flow Of Iser rolling rapidly.

From these considerations we are forced to conclude, that money has greater influence over men than women have. Yes, sir, it is plain, Mr. President, to all of us."

When Frank sat down, the President, without allowing an awkward pause to intervene, at once arose, cleared his throat, and said: "Honorable gentlemen of the Society—gentlemen and ladies: Doubtless you are all breathlessly awaiting my decision of the question which has been so ably argued in your hearing; and yet I feel sure of your sympathy in my present embarrassment. How can I decide against either side when both have so richly merited unqualified approbation. But

I am monarch of all I survey: My right there is none to dispute: From the center all round to the sea, I am lord of the fowl and the brute. O Solitude! where are the charms That sages have seen in thy face? Better dwell in the midst of alarms Than to reign in this horrible place.

On this ground, I decide in favor of the negative."

That debating society adjourned. I have heard nothing from the President for a long time, but the members of that society favor us occasionally with review and newspaper articles. Some of them are preachers.

GLENN, Jr.

Miscellaneous Notes.

Our district evangelist, Rev. C. J. Miles, is up and doing. He seems to be in earnest. He has a way of talking, that he calls plain talk, that just suits the people down here. He is the right man, and he must be sustained. May God bless his labors.—J. H. Fendley, Grove Hill.

Our new house of worship at Rock Spring will be dedicated on the third Sunday in April. We are expecting Bro. Renfro to preach the sermon. Our house is one that speaks well for the church. Our church here seems to be looking up some. The Sunday-school, under the superintendence of Bro. W. C. Bledsoe, is one of fine and still growing interest. He manages the school well, and much interest is felt by both teachers and scholars.—Geo. E. Brewer, LaFayette.

Under appointment of the State Mission Board as evangelist for the Bethel Association, I have entered my field of labor. Prospects are dull, yet there is some interest in some places. I have made two tours through my field: The last tour was made during the "log-rolling" season. So I made it convenient to preach to log rollers. I was at my home church last Saturday and Sabbath. On Sabbath we had a good sermon from Bro. W. A. Parker, and a good talk at night in the prayer-meeting.—C. J. Miles, Hoboken.

"THE FLOWING BLOOD OF A DYING GOD."—Our pastor recently used the above expression in his Sunday morning sermon. It has excited considerable comment; some contending that it is proper and right and orthodox; among these, I believe, is our pastor himself. Others seem to think that such an expression cannot properly be used; that God has not blood and cannot die. I and others too would like to hear from the ALABAMA BAPTIST, or some of your correspondents, on the appropriateness and orthodoxy of such an expression.—Eufaula, March 18th.

I am at work for our paper, striving to get it read by all my brethren. There are a number of enterprises of our denomination, which are of inestimable value in building up and extending the kingdom of Jesus Christ. It requires time, talent and money to conduct these enterprises. Thank God, we have these. But it takes keen eyes to see, open ears to hear, and warm hearts to get hold of these means. THE ALABAMA BAPTIST is well calculated to open the eyes and ears. It is a fire to warm the heart. Let us have in the fuel, brethren, and have a big fire and a hot one. Thus will the heart of the denomination be warmed, and thrilled, talent and money will be employed, and enterprises will be supported, and the wheels of Zion will move grandly on.—J. H. Fendley, Grace Hill.

We, the Baptist church of Christ at Springville, Ala., in compliance with the request of our much-loved and

esteemed pastor, Elder A. J. Waldrop, who has so faithfully and earnestly preached to this church for the last twenty years, do hereby accept his resignation. Resolved, 1st, That we regret to give him up, and would earnestly and sincerely recommend him to any sister church or churches as a true and worthy minister of the gospel of Jesus Christ. Resolved, 2nd, That he has our prayers and sympathies, and that we tender to him a copy of these resolutions; that we record the same on our church book, and instruct the clerk to forward a copy of the same to the ALABAMA BAPTIST for publication.—B. F. Henderson, Moderator; T. P. B. Moore, Clerk. Feb. 19th.

COMMITTEE ON NEW ASSOCIATION.—This committee consists of J. H. Dickson, B. A. Jackson, L. L. Atkins and A. F. Childers. By and through a mutual understanding of many of the brethren in this section, not only in the eastern portion of the Alabama Association, but in other Baptist churches east, south and north of the city of Montgomery, I respectfully call a meeting of said committee, at Messrs. Molton & Co.'s book store, on Thursday before the fourth Sunday in April, at 4 o'clock p. m. I cordially invite and earnestly urge all brethren and churches, whether they belong to the Alabama Association or not, that are likely to be interested in the subject, to meet us. We are looking to the organization of a new association, and not to the dividing of any association.—Jesse H. Dickson, Chm. Com., Pine Level, March 20th.

The second district of the Bethel Association met at Deep Creek church, Marengo county, Ala., 29th and 30th January, 1881. Elder C. J. Miles was appointed Moderator, and J. H. Creighton, Clerk. Messengers were present from Rockville, Horeb, Elam, Forest Springs, Deep Creek, Hoboken and Rocky Mountain churches. Visiting brethren were invited to take part in the discussions of the meeting. The first subject, "The duty of deacons," was discussed by J. H. Creighton, Rev. T. H. Ball and Dr. T. J. Bettis. "The duty of pastors to the churches," was discussed by Elder W. H. DeWitt. "The duty of churches to pastors," was discussed by Dr. Bettis and Elder T. H. Ball. It was agreed that the next meeting be held with Horeb church, in Clarke county. Elder T. H. Ball was requested to preach Saturday night, also at eleven o'clock Sunday. At half past eight o'clock Sabbath morning a short time was spent in prayer for the cause of temperance. "The best method of educating our ministers," was discussed by W. W. Nichols and Eld. W. H. DeWitt. Rev. T. H. Ball preached a very interesting and instructing sermon from Mark 16: 15. At the close of the sermon six dollars was collected for State Missions. The committee on programme for next meeting, consisting of Elders W. H. DeWitt, L. M. Bradley and Dr. T. J. Bettis, made the following report, which was adopted: Interference; its influence upon church members—Eld. J. W. Dickinson and J. T. Hart; 2. The importance of systematic Christian giving—Elder R. M. Whitley, Bro. J. B. Nixon; 3. The importance of ministerial consecration—Elders R. I. W. DeWitt and J. H. Fendley. The clerk was requested to furnish the ALABAMA BAPTIST and Clarke county Democrat with the proceedings of the meeting. Adjourned to meet at Horeb, at ten o'clock on Saturday before the fifth Sabbath in May, 1881.—C. J. Miles, Moderator; J. H. Creighton, Clerk.

The third district of the Cahaba Association met with the Pleasant Hill church, Hale county, Ala., on Friday before the 5th Sunday in January, 1881; Bro. R. Y. Wood, Moderator; Jas. S. Davis, Clerk. The discussion of the first subject, "Growth in grace," was opened by Elder J. S. Ford, followed by Bro. M. T. Jenkins and the Moderator. At ten o'clock Saturday morning the discussion of the second subject, "What is the principal cause of the declension of religion in our churches, and what are the best means to be employed for a revival of religion in our midst?" was opened by Jas. S. Davis and R. Y. Wood, followed by W. A. Bishop, J. S. Ford and C. F. Wood. After an hour's recess the discussion of the third subject, "Temperance," was opened by our young brother Chas. F. Wood, who delivered a very sensible and interesting speech, followed by M. T. Jenkins, J. S. Ford, W. A. Bishop and the Moderator. The meeting was harmonious and interesting throughout, and we hope that much good was accomplished by it. Sunday morning, ten o'clock, the body adopted the following subjects for discussion at its next meeting: 1st subject, The glory of God as manifested in man's redemption, to be opened by W. A. Bishop and John S. Ford; and subject, The price of redemption, to be opened by W. A. Bishop and C. F. Wood; 2d subject, The knowledge of Jesus, to be opened by M. T. Jenkins and R. Y. Wood. Eld. W. A. Bishop then preached with his usual ability and earnestness to a full and appreciative audience, after which the meeting adjourned, to meet with Union church, Hale county, Ala., on Friday before the 5th Sabbath in May, 1881.—M. T. Jenkins.

LITERARY NOTES.

Match number of THE BREACHER AND HOMILETIC MONTHLY: Sermon: Ministers of Christ, by C. H. Hall, D.D.; The Immortality of the Affections, by Charles S. Robinson, D.D.; Perpetuity of the Sabbath as a Divine Institute, by Joseph H. Martin, D.D.; Eternal Life a Gift, by R. S. Storrs, D.D.; The Christian Pilgrimage, by Theodore L. Cuyler, D.D.; The Sinning Soul a Sufferer, by Wayland Hoyt, D.D.; Questions in Reference to Gospel Preaching Considered, No. II., by Rev. George F. Ralph Wardlaw, D.D.; by Rev. J. Elliott. Under Sermon: Criticism. The Preacher's Attributes: His Times, Originality, and Style, by the Text. Clergymen and all Bible students will find this monthly

very important. \$1.50 per year; 25 cents single number. J. K. Funk & Co., 10 and 12 Dey Street, New York.

THE CHRISTIAN EXPERIENCE; An Inquiry into its Character and Contents, by D. W. Faunce, D.D. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. Price, 90 cts.

This work is a contribution by a philosophic and brilliant writer to one of the most important of religious themes. He vindicates the genuineness of the religious experience, describes its character, indicates its limitations, and maintains that the operations of divine grace upon the soul of man are a prophecy of a future existence. The argument is characterized even more by its felicity of style than by the force of its logic or the justice of its appeals to the consciousness of believers, although in these latter particulars it is not defective. There is special reasonableness of such a discussion at a time when deeper Christian experiences are ignored by so many professors of religion on the one hand, and are unconsciously abused by so many morbid consciences on the other.

E. T. W.

Missionary Notes.

The Protestant churches of Japan have 3,500 members.

There have been built in Rome, Italy, 14 Protestant houses of worship since 1870.

Nine-tenths of the work now being done in Burmah is in the hands of the native preachers.

The first Christian church ever built by the Chinese themselves was erected in 1879 at a cost of \$5,500, in Honolulu.

The American Baptist Missionary Union has raised \$109,000 during the present month to close the fiscal year of debt.

The Home Mission Society, New York, propose to reduce the 760 houseless Baptist churches in the West to 600 before the close of the current year.

The Presbyterians have organized a new church at Leucos, Brazil. They also report large accessions in their churches in the Ching Chow Foo district, in China.

It is stated that Mr. A. W. Kinney, an Oregon Baptist, in his will, designated \$2,500 to be held in trust by the trustees of the First Baptist church, Salem, Oregon, the income of which is to be devoted to missionary purposes in the State.—Baptist Weekly.

There are nine principal Baptist mission stations in China. The Board of the Southern Baptist Convention has three—Canton, Shanghai and Tung Chow. The American Baptist Missionary Union has three—Ningpo, Zouyehing and Swatow. The English Baptists have two—Taiyuefu and Taingchowfoo. The Seventh-day Baptists of the United States have one—Shanghai. At these stations there are something over 2,000 communicants.

The Burman Missionary tells the story of an old man, who, thirty or forty years ago, when a heathen came in possession of a copy of the Psalms, in Burmese, which had been left behind by a traveller stopping at his house. He began to read, and before he had finished the book he had resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty first (which he had committed to memory) as a daily prayer. Then he fell in with a white missionary, who gave him a New Testament. With great joy he read for the first time the story of salvation by the Lord Jesus Christ. "Twenty years I have walked by starlight," he said. "Now I see the sun."

General News.

At least 2,000 tons of guano have been shipped from Pensacola this season.

The Savannah River was reported higher last week than it had been since 1865.

The Great Philadelphia Paper.

Remarkable Success of the Times.

THE TIMES was first issued just six years ago. It has seen parties win and fail, but its mission and its patronage remained the same. It accepted no favors even from the power it aided in creating. It aimed to be an independent newspaper; independent of all official spoils and free to support or oppose political parties and candidates solely as their merits demanded. It has discussed public men and public measures, national, State and municipal, with that freedom that only thoroughly independent journalism can exercise; and it has proved by its exceptional success that here, as in the other great cities of the Union, the certain way to journalistic greatness is by absolute freedom from the exactions of parties and power. THE TIMES has attained a measure of financial success in six years that is entirely unprecedented in the history of American journalism. After the first three months of its publication, it never drew a dollar from its capital for current expenses, and it closed the first year with its capital intact and a liberal cash profit in its treasury. It is, we believe, the only first-class daily journal ever founded in this country that has paid not less than six per cent. annual dividends to its stockholders.

It started; that never gave a note or other obligation for money in its business; that never borrowed a dollar from any one; that never had a bill unpaid after maturity or demand; that has paid its entire real estate mortgage of one hundred thousand dollars out of profits; that has a like sum of one hundred thousand dollars of reserve profits in its treasury to-day, and that owns over half a million of property, without one dollar of debt, on an investment of two hundred thousand dollars of capital. And this has been achieved not only without the aid of power, but by rejecting the official favors of friendly power. It is the tribute of the intelligent, independent citizen to the independent journal. It proves that as independent voting is most profitable to the community, independent journalism is most profitable to the newspaper, and THE TIMES enters its seventh year more widely read and more generously supported in every department, than ever before in its successful history.—Philadelphia Times.

A new use for photography in connection with the higher arts has been found in the discovery that it may be relied upon to detect any restoration or tampering with old paintings. On recently examining the first proof of a well-known Madonna, in the British National Gallery, the photographer observed a disfiguring blur over the forehead. No such blur was discernible in the original, except upon close inspection with the aid of a magnifying glass. The microscopic examination showed that the restorer had repainted some casual damage with a skill that reproduced the color and the texture of the painter; but he had not used the same pigments, and this was instantly detected by the subtle chemistry of light.

ALABAMA NEWS.

Several mad dogs have been reported in Gadsden.

The Randolph county grand jury found 24 true bills.

A large quantity of guano will be sold in Lawrence county.

Murrain is prevailing among cattle in the upper part of Conecuh county.

Almost every family in Birmingham is afflicted with measles or mumps.

It is reported that there are mad cats as well as mad dogs in Hale county.

Rev. J. C. Davis, Episcopal clergyman, goes from Eufaula to Athens, Ga.

In Colbert county one man with one horse raised 15 bales of cotton last season.

Mr. Habbler, of Tusculum, has recently put a Clement Attachment in operation.

The Troy post office was robbed of a considerable amount of money a few nights ago.

Large amounts of commercial fertilizers have been sold in Autauga county this year.

Hill & Co., merchants at Evergreen, have made an assignment for the benefit of their creditors.

The total receipts of cotton at Union Springs for the season up to March 1st, foot up 12,628 bales.

There are about \$2,000 in the Autauga county treasury, and no outstanding claims against the county.

Twenty thousand bales of cotton have been shipped from Huntsville since the 1st day of last October.

Mr. S. Douglas, near Louisville, in Barbour county, made last year five bales of cotton on three acres of land.

The Greenville Echo has heard that a negro man eloped with a white man's wife in Butler county a few days ago.

A cow was killed in Marion recently which had been bitten by a mad dog and showed unmistakable signs of hydrophobia.

In Morgan county the gin house of Dr. J. Y. Cantwell, containing 7 bales of cotton belonging to a colored man, was burned.

Mr. Thomas Blake, near Louisa, Randolph county, lost by fire his large barn containing his corn, fodder and other provender.

The residence of Dr. P. Elliott, of Morgan county, one of the most costly residences in the Tennessee Valley, has been destroyed by fire.

In Tennessee some night thief burglarized the residence of Dr. Guild, Sr., and going through his locks with false keys, paroled \$250 in gold.

In a difficulty at the store of Terry Collins & Son, near Beulah, Lee county, a man named W. S. Skipper, was killed by the Messrs. Collins.

A fire occurred in Gainesville, Sumter Co., Thursday night, that destroyed twelve store houses, the post office and printing office. But three were partially insured.

Rev. J. J. Anderson, who has had charge of the Greenville Presbyterian church for the last nine months, has resigned his charge and gone to Penn. Christian, Miss.

Says the Montgomery Advertiser: Cotton receipts to date in Montgomery, 101,800. To same date last year, they footed up 117,007, making a decrease of 15,207 bales.

The Sand Spring correspondent of the Athens Courier says that a case of robbery is reported in the northern part of Limestone county, who have made several attempts to rob.

There are almost five hundred florists' establishments within a radius of ten miles of New York City, and the capital invested in land, structures and stock is not less than \$8,000,000. The profits of the business are large, being 100 per cent. on plants, and even more on cut flowers.

On the 17th both Houses of the Missouri Legislature adopted resolutions of sympathy with the Irish people, and a salute, in honor of St. Patrick, was fired by the Adjutant-General under instruction from the Legislature. A similar resolution originating in the Senate was rejected by the House of Rhode Island.

The Messrs. Wharton, of Summit, Blount county, whose gin house was burned a few days ago, say the poor men who had come there for relief of the same, amounting to about \$600.

The Great Philadelphia Paper.

Remarkable Success of the Times.

THE TIMES was first issued just six years ago. It has seen parties win and fail, but its mission and its patronage remained the same. It accepted no favors even from the power it aided in creating. It aimed to be an independent newspaper; independent of all official spoils and free to support or oppose political parties and candidates solely as their merits demanded. It has discussed public men and public measures, national, State and municipal, with that freedom that only thoroughly independent journalism can exercise; and it has proved by its exceptional success that here, as in the other great cities of the Union, the certain way to journalistic greatness is by absolute freedom from the exactions of parties and power. THE TIMES has attained a measure of financial success in six years that is entirely unprecedented in the history of American journalism. After the first three months of its publication, it never drew a dollar from its capital for current expenses, and it closed the first year with its capital intact and a liberal cash profit in its treasury. It is, we believe, the only first-class daily journal ever founded in this country that has paid not less than six per cent. annual dividends to its stockholders.

It started; that never gave a note or other obligation for money in its business; that never borrowed a dollar from any one; that never had a bill unpaid after maturity or demand; that has paid its entire real estate mortgage of one hundred thousand dollars out of profits; that has a like sum of one hundred thousand dollars of reserve profits in its treasury to-day, and that owns over half a million of property, without one dollar of debt, on an investment of two hundred thousand dollars of capital. And this has been achieved not only without the aid of power, but by rejecting the official favors of friendly power. It is the tribute of the intelligent, independent citizen to the independent journal. It proves that as independent voting is most profitable to the community, independent journalism is most profitable to the newspaper, and THE TIMES enters its seventh year more widely read and more generously supported in every department, than ever before in its successful history.—Philadelphia Times.

A new use for photography in connection with the higher arts has been found in the discovery that it may be relied upon to detect any restoration or tampering with old paintings. On recently examining the first proof of a well-known Madonna, in the British National Gallery, the photographer observed a disfiguring blur over the forehead. No such blur was discernible in the original, except upon close inspection with the aid of a magnifying glass. The microscopic examination showed that the restorer had repainted some casual damage with a skill that reproduced the color and the texture of the painter; but he had not used the same pigments, and this was instantly detected by the subtle chemistry of light.

ALABAMA NEWS.

Several mad dogs have been reported in Gadsden.

The Randolph county grand jury found 24 true bills.

A large quantity of guano will be sold in Lawrence county.

Murrain is prevailing among cattle in the upper part of Conecuh county.

Almost every family in Birmingham is afflicted with measles or mumps.

It is reported that there are mad cats as well as mad dogs in Hale county.

Rev. J. C. Davis, Episcopal clergyman, goes from Eufaula to Athens, Ga.

In Colbert county one man with one horse raised 15 bales of cotton last season.

Mr. Habbler, of Tusculum, has recently put a Clement Attachment in operation.

The Troy post office was robbed of a considerable amount of money a few nights ago.

Large amounts of commercial fertilizers have been sold in Autauga county this year.

Hill & Co., merchants at Evergreen, have made an assignment for the benefit of their creditors.

The total receipts of cotton at Union Springs for the season up to March 1st, foot up 12,628 bales.

There are about \$2,000 in the Autauga county treasury, and no outstanding claims against the county.

Twenty thousand bales of cotton have been shipped from Huntsville since the 1st day of last October.

Mr. S. Douglas, near Louisville, in Barbour county, made last year five bales of cotton on three acres of land.

The Greenville Echo has heard that a negro man eloped with a white man's wife in Butler county a few days ago.

A cow was killed in Marion recently which had been bitten by a mad dog and showed unmistakable signs of hydrophobia.

In Morgan county the gin house of Dr. J. Y. Cantwell, containing 7 bales of cotton belonging to a colored man, was burned.

Mr. Thomas Blake, near Louisa, Randolph county, lost by fire his large barn containing his corn, fodder and other provender.

The residence of Dr. P. Elliott, of Morgan county, one of the most costly residences in the Tennessee Valley, has been destroyed by fire.

In Tennessee some night thief burglarized the residence of Dr. Guild, Sr., and going through his locks with false keys, paroled \$250 in gold.

In a difficulty at the store of Terry Collins & Son, near Beulah, Lee county, a man named W. S. Skipper, was killed by the Messrs. Collins.

A fire occurred in Gainesville, Sumter Co., Thursday night, that destroyed twelve store houses, the post office and printing office. But three were partially insured.

Rev. J. J. Anderson, who has had charge of the Greenville Presbyterian church for the last nine months, has resigned his charge and gone to Penn. Christian, Miss.

Says the Montgomery Advertiser: Cotton receipts to date in Montgomery, 101,800. To same date last year, they footed up 117,007, making a decrease of 15,207 bales.

The Sand Spring correspondent of the Athens Courier says that a case of robbery is reported in the northern part of Limestone county, who have made several attempts to rob.

There are almost five hundred florists' establishments within a radius of ten miles of New York City, and the capital invested in land, structures and stock is not less than \$8,000,000. The profits of the business are large, being 100 per cent. on plants, and even more on cut flowers.

On the 17th both Houses of the Missouri Legislature adopted resolutions of sympathy with the Irish people, and a salute, in honor of St. Patrick, was fired by the Adjutant-General under instruction from the Legislature. A similar resolution originating in the Senate was rejected by the House of Rhode Island.

The Messrs. Wharton, of Summit, Blount county, whose gin house was burned a few days ago, say the poor men who had come there for relief of the same, amounting to about \$600.

The Great Philadelphia Paper.

Remarkable Success of the Times.

THE TIMES was first issued just six years ago. It has seen parties win and fail, but its mission and its patronage remained the same. It accepted no favors even from the power it aided in creating. It aimed to be an independent newspaper; independent of all official spoils and free to support or oppose political parties and candidates solely as their merits demanded. It has discussed public men and public measures, national, State and municipal, with that freedom that only thoroughly independent journalism can exercise; and it has proved by its exceptional success that here, as in the other great cities of the Union, the certain way to journalistic greatness is by absolute freedom from the exactions of parties and power. THE TIMES has attained a measure of financial success in six years that is entirely unprecedented in the history of American journalism. After the first three months of its publication, it never drew a dollar from its capital for current expenses, and it closed the first year with its capital intact and a liberal cash profit in its treasury. It is, we believe, the only first-class daily journal ever founded in this country that has paid not less than six per cent. annual dividends to its stockholders.

It started; that never gave a note or other obligation for money in its business; that never borrowed a dollar from any one; that never had a bill unpaid after maturity or demand; that has paid its entire real estate mortgage of one hundred thousand dollars out of profits; that has a like sum of one hundred thousand dollars of reserve profits in its treasury to-day, and that owns over half a million of property, without one dollar of debt, on an investment of two hundred thousand dollars of capital. And this has been achieved not only without the aid of power, but by rejecting the official favors of friendly power. It is the tribute of the intelligent, independent citizen to the independent journal. It proves that as independent voting is most profitable to the community, independent journalism is most profitable to the newspaper, and THE TIMES enters its seventh year more widely read and more generously supported in every department, than ever before in its successful history.—Philadelphia Times.

A new use for photography in connection with the higher arts has been found in the discovery that it may be relied upon to detect any restoration or tampering with old paintings. On recently examining the first proof of a well-known Madonna, in the British National Gallery, the photographer observed a disfiguring blur over the forehead. No such blur was discernible in the original, except upon close inspection with the aid of a magnifying glass. The microscopic examination showed that the restorer had repainted some casual damage with a skill that reproduced the color and the texture of the painter; but he had not used the same pigments, and this was instantly detected by the subtle chemistry of light.

ALABAMA NEWS.

Several mad dogs have been reported in Gadsden.

The Randolph county grand jury found 24 true bills.

A large quantity of guano will be sold in Lawrence county.

Murrain is prevailing among cattle in the upper part of Conecuh county.

Almost every family in Birmingham is afflicted with measles or mumps.

It is reported that there are mad cats as well as mad dogs in Hale county.

Rev. J. C. Davis, Episcopal clergyman, goes from Eufaula to Athens, Ga.

In Colbert county one man with one horse raised 15 bales of cotton last season.

Mr. Habbler, of Tusculum, has recently put a Clement Attachment in operation.

The Troy post office was robbed of a considerable amount of money a few nights ago.

Large amounts of commercial fertilizers have been sold in Autauga county this year.

Hill & Co., merchants at Evergreen, have made an assignment for the benefit of their creditors.

The total receipts of cotton at Union Springs for the season up to March 1st, foot up 12,628 bales.

There are about \$2,000 in the Autauga county treasury, and no outstanding claims against the county.

Twenty thousand bales of cotton have been shipped from Huntsville since the 1st day of last October.

Mr. S. Douglas, near Louisville, in Barbour county, made last year five bales of cotton on three acres of land.

The Greenville Echo has heard that a negro man eloped with a white man's wife in Butler county a few days ago.

A cow was killed in Marion recently which had been bitten by a mad dog and showed unmistakable signs of hydrophobia.

In Morgan county the gin house of Dr. J. Y. Cantwell, containing 7 bales of cotton belonging to a colored man, was burned.

Mr. Thomas Blake, near Louisa, Randolph county, lost by fire his large barn containing his corn, fodder and other provender.

The residence of Dr. P. Elliott, of Morgan county, one of the most costly residences in the Tennessee Valley, has been destroyed by fire.

