

The Alabama Baptist.

Vol. 7. SELMA, ALABAMA, THURSDAY, MARCH 31, 1881. [No. 50.]

COMMUNICATIONS.

Both Sides of the Question.

"There are numbers in every section of the land, who have come forth with rich literary attainments, from the university and the seminary, who are adepts in the theory of their profession, but yet, when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the church, because of this defect. They are pious and learned; they possess noble gifts, both natural and acquired. And, in the seclusion of the study, they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience than the fabled Vulcan could wield the thunder-bolt he had forged. In the distance and the chilling reserve in which their spirits are wrapt, they are as widely separated from the regards and sympathies of the busy, breathing, living world, as the hermit in his remote cell or the lone astronomer on his mountain height. They are not working, every-day men; they have not the power of bringing their thoughts and feelings to bear on other men; and the consequence is, their labors both in the pulpit and in the more private walks of pastoral life, are unacceptably uninteresting and feeble.

"One plain, unlettered preacher, with his warm heart and glowing utterances, his practical habits and his intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion than an army of these slow, torpid book-worms, with the starch of the college yet stiff upon them, with their heads of knowledge and souls of ice, their sluggish delivery and frigid manners. It is not by such men that the world is to be roused and shaken, or the slumbering heart of God's elect awakened to glorious deeds and led on from victory to victory, till the earth alone shall be the limit of its conquest." The above is taken from "Ministry for the Times," by Rev. G. B. Ide, page 21.

Now look at the other side of this question as presented by Edward Hitchcock, D.D., LL. D., in his inaugural address when assuming the presidency of Amherst College: (See "Religious Truth Illustrated from Science," pages 13, 14.) "Besides, many passages of Scripture would be unintelligible, and others unimpressive, without that knowledge of ancient opinions and manners which the classics disclose. And then, too, how unfit to give a correct interpretation of Scripture is he who is unacquainted with the languages in which they were originally written! It does not prove this position false to state, what is certainly true, that many men have faithfully preached the gospel, and been instrumental of the conversion of great numbers, who were ignorant of classical literature. So, there have been surgeons and physicians unacquainted with anatomy, physiology and chemistry; and they may have performed many skillful operations and effected many cures and done much good. But other things being equal, no one would feel as safe in the hands of such practitioners as in those familiar with the human system and the laws which govern it, and the chemical nature and action of medicines. In difficult cases such practitioners would shrink from prescriptions and operations; or, if they attempted them, would be very likely to tie the ome-hyoid muscle instead of the carotid artery; or to administer nitric acid in connection with mercury; or, by some analogous blunder, to put the patient's life in jeopardy. And mistakes alike dangerous, sometimes infinitely more so, because they involve the loss of the soul, must be liable to make who engages in the ministerial office ignorant of the original languages in which the Scriptures were written. And if one such fatal mistake should result from ignorance, what a terrible drawback would it be upon a whole life of devoted usefulness!"

Dr. Hitchcock wrote the above in 1845. Whether preachers should be educated or not, is no longer a question with us. We are fully agreed and earnestly insist that ministers of the gospel, above all men, need to be educated. But just what a preacher's proper education is, remains an open question. "Blunders," such as Dr. Hitchcock describes, prove the blunderer to be more in need of eye sight, or some other common sense, than of classical knowledge. Safety, in the hands of a surgeon, depends no less upon the adroitness with which

he uses his instruments than upon the knowledge he has of anatomy. He must know how, as well as what to do.

The "souls of ice," "chilling reserve," "frigid manners," and "sluggish delivery," of which Mr. Ide complains, show that the men he describes are not educated preachers. Their separation from "the regards and sympathies of the busy, breathing, living world" is not the fault of education but of their education. Such men may know Hebrew and Greek, rhetoric and logic, and all else that the schools can teach them, but still they lack as much of being educated preachers as any specimens that ever come before us.

GLEANER, JR.

Baptism not a Witness of the Spirit.—The Ordinance Expunged from the Christian Creed.—Unfaithfulness of God's People.

In the American Sunday-School Union Quarterly for 1881, published in Philadelphia for all denominations, in the lesson for the 25th of February, entitled "The preaching of John the Baptist," under the head of "Word Studies," I find the following language: "TO BE BAPTIZED.—This rite was an emblem of the Holy Spirit in His quickening influences."

Baptism is here made a witness of the Spirit, which is contrary to all Scriptural teaching on that subject. Webster says an emblem is "A picture representing one thing to the eye and another to the understanding." According to this definition of an emblem the visible rite of baptism here portrays to the understanding the character and offices of the Holy Ghost in regeneration. Such an import was never given to the ordinance by either the Savior or his inspired Apostles. It is an emblem of the sinner's death to sin; of his resurrection to newness of spiritual life with Christ; of the mysterious change the soul undergoes in redemption; but not an emblem of the Spirit, the instrument which produces that change. Baptism is no more a witness of the Spirit than is the ordinance of the Lord's supper. Neither ordinance bears the remotest relation to the character and work of the spirit. Both are witnesses of the second person of the Trinity, and not of the third. They bear peculiar and exclusive testimony to the office and work of the Son. The Spirit is his own witness. He needs no visible emblem to bear testimony for him. His whisperings, his convincing, convicting, converting and sanctifying power, are his evidences. It cannot be shown in a single passage of the Word of God, where the ordinance of baptism has the most distant emblematic or symbolic reference to the office and work of the Spirit.

The above quotation, with one solitary question, is the only allusion, direct or indirect, made to the subject of baptism, in this ponderous commentary for children. In it the ordinance of baptism is obliterated and the import so perverted and clouded that it is lost to the inquiring mind. Baptism was a prominent feature of the Apostolic preaching, and, when expunged from the Christian creed, leaves a mutilated Gospel which generates a distorted and dwarfed Christianity. Why not in this important course of Biblical instruction, gotten up by a great Society for the Sunday-school public throughout the Union, be reviewed those sublime scenes that transpired on the banks and in the river Jordan? This could have been done without advertising specially to the mode of baptism if non-sectarianism was the plea! Next to his crucifixion and resurrection, the Savior's baptism is the most noted event connected with his earthly ministry, and why in such a course of study pass over it in such profound silence? "Non denominational," "unsectarian," "union," are latter-day, popular and fashionable terms, that most commonly, as in this instance, mean "Anti-baptistic." The question between Baptists and their opponents is not as to which is the proper mode of baptism, but whether we will have baptism or no baptism. Is not baptism an excrescence that may be expunged from the body of Christianity? is a theorem that Pseudo-Baptists are vigorously endeavoring to demonstrate in their teachings and the public bearing they studiously maintain toward the ordinance.

When will God's children on earth become faithful; willing to receive, teach and practice the truth, the whole truth and nothing but the truth? The Pharisees and Lawyers, in rejecting the ordinance of baptism, rejected the counsels of God. Luke 7:30. GEO. SMITH.

State Missions.

Extracts from a State Mission Report, read at the Annual Convention of the Alabama Baptist Church, March 12, 1881.

The missionary spirit has greatly increased and vastly enlarged in our denomination of late. This is in part to be attributed to the system of work projected by the Baptist Convention at its last session. As evidence of this, the receipts for the last six months exceeded the receipts of the twelve months previous to the Convention. The work of the State Board has been greatly enlarged. It is said that twenty men are now in the field, and arrangements are being made for others. The destitute and poor are thus receiving the gospel.

The Baptists in Alabama are a great people. At the present time they number about 100,000. They are a capital amount, what a handsome amount we would have to evangelize and Christianize the State! What great advantages and opportunities are daily presenting themselves! And, brethren, we should improve them, and not be so slow in observing the signs of the times! We should never relax our efforts, nor withhold our means, until the State is converted to Christ and a Baptist church is erected in every township. Brethren, shall we hear the cries and groans of the destitute and dying in our midst, and our hearts remain obdurate and pockets unopened to their urgent demands? When we consider the innumerable resources with which we are blessed, and the claims upon our benevolence, we certainly should be prompt and liberal with our means in placing the gospel where it is not, and contributing life and energy to poor, feeble churches now struggling for existence. Let us no longer live without an abiding, intense missionary spirit. God will reward us amply for what we give to him. Let us begin at home, as the disciples did at Jerusalem, of old, and let prayers and dollars be freely given until every living soul shall hear the gospel sound and every heart enjoy the Savior's dying love!

The Christian religion brought forward and inculcated the principle, that man must care for man, and every heart should honestly inquire whether this has been done. Brethren, how much we ask you, how much have you done for the reclamation and salvation of your dying fellow men? Faith professed in Christ, which is not proven and established by work, is said to be dead. Oh! how can we expect churches and their members to live and be a shining light when they are so very far short of the full measure of their duties! We would just here respectfully but earnestly urge the ministry to preach to their churches practical every day religion, a religion that shall shine forth in every department of business that even the skeptic shall acknowledge its divine origin.

Brethren, in the performance of duty we are blessed. We do not know a prosperous church that contributes nothing for missions, but the reverse obtains. Example: The Baptists at Oxford, Miss., we are informed, are about building a \$5,000 house of worship. This place not long since was a mission post, and the State Board supplemented the pastor's salary with \$500. All of this, and much more, has been paid back; and still the church is growing and giving.

It is said that there are three kinds of people in the world, the *wills*, the *wants*, the *can'ts*. The first accomplish everything; the second oppose everything; and the third fail in everything. Brethren, permit us again to urge you to embrace at once the pleasure of making quarterly contributions to sustain this divine object.

Respectfully submitted,

J. I. NELMS,

D. W. FLOYD.

The Liquor Business—What to Do.

Dear Baptist: By this time the action of our State Legislature on the liquor question is generally known. Some communities are rejoicing because they have secured local laws for their own protection. Others are sorely disappointed and grieved because their representatives have failed to bring relief to them; and all the peace and virtue loving people are pained because some general law applying to the entire State has not been enacted. Here, at Fort Deposit and in Lowndes county, we are rejoicing for ourselves; for, after January next, we will be free from the baneful liquor traffic, having secured a prohibitory law for our entire county. And for this place and Benton, which are near the line of other counties, we are incorporated for seven miles, to prevent the traffic near us in those adjoining counties. But

we deeply sympathize with those who are still left victims to this fearful evil. But I would say to all the friends of truth and virtue, Don't relax your efforts. We had a mighty struggle here, but we went into the fight determined to conquer, and by God's help, in answer to prayer, we have conquered. You may conquer, too.

The thing to be done now is, for us all, preachers and people, to boldly and manfully speak out against it, and reform public sentiment in regard to the sale and use of liquor. For there is no denying the fact that public sentiment, in many places, is sadly at fault in this matter. A man may deal out the deadly poison that debauches mankind, makes women and children homeless, and often renders friendless widows and orphans, and in many places, he is received into society. Or a man may drink till he makes worse than a brute of himself, and in some places be received into society. And in some instances both these classes are retained in the church of God. This is all wrong.

A work of reformation has already begun; we must push it forward. We preachers have much to do, probably more than we think, in shaping public sentiment. Brethren preachers, let us give no uncertain sound. Let the churches everywhere purify themselves from this terrible evil, and let all the good people rise up and establish a wholesome public sentiment that will crush out the whole thing, and at the next meeting of our General Assembly, we will have no difficulty in getting just such laws as we want.

I will address my next to the ladies of our State. J. M. FORTUNE.

Arkansas Correspondence.

Dear Baptist: Baptist interests in Arkansas are advancing. Our denomination in the State is already 50,000 strong, but we have ere this learned that real strength does not necessarily lie in numbers. The Baptists of Arkansas have not, in the past, done what they should have done for Christ, nor are they now doing what they are abundantly able to do. We have the affluence, the intelligence, and I am convinced, the power to do great things for our God; but we lack one thing, and that is a solemn consecration of these talents to the service of our divine Lord. A great many of our pastors have suffered themselves to become more or less secularized—what you might call a half-consecration to their great life-work. If a pastor does not fully and earnestly give himself to the good Master's work, of course, we cannot expect his church to do their duty as actively and cheerfully as they should. If we would have consecrated churches, we must first have consecrated pastors.

The death of Dr. Espy brought sad feelings to many hearts. He was well and favorably known all over the State. Bro. Espy was energetic, genial, and forgiving. He was ever hopeful and consequently always pleasant. He was sure to look on the bright side of life. How we will miss Bro. Espy in our Sunday-school meetings and at our conventions! He leaves a wife and six children. The brethren and friends of Bro. Espy, I am informed, will in all probability contribute to sister Espy and the children not less than \$1,200 or \$1,500. This shows that Bro. Espy was loved in Arkansas.

Rev. Jno. P. Weaver, late pastor at Milan, Tennessee, is the new bishop at Dardanelle, Arkansas. We know Bro. Weaver intimately, and think the church at Dardanelle acted wisely in the selection of a pastor.

The First Church at Texarkana is still advancing, and will continue to do so as long as Bro. Pender ministers to them. Seven years ago the spot where Texarkana is now located was a perfect wilderness, inhabited only by the wild turkey, the bear, the fox and other untamed animals. Now it is a beautiful little city, the home of more than 3,000 people. The Baptists have a good church and an excellent school under their control.

But I must not forget to mention the fact that Arkansas Baptists now have a paper of their own. It is the *Evangelist*. Truly this is good news. J. B. Searcy and B. R. Womack are the publishers. We feel confident of success. We need the *Evangelist*. We need it to unify and develop the Baptist strength of this grand and growing State. It can do it. It will do it. All it needs is the chance. We have the right men as editors, and in this respect the *Evangelist* is richly endowed.

The temperance question with us is being sharply agitated. Its advocates are being numbered everywhere, from the broad bosom of the Mississippi River on the east to the turbid waters of the Red River on the west. We hope some day in the near future to publish to the world that Arkansas is free from this great foe to God and man. C. W. CALLAHAN.

Hope City, Ark.

"In Good Standing."

Mr. John Trapp Requests that all Pastors and Members of Churches Read the Following. He Thinks it will do Good.

As letters of dismission usually read, the church granting the letter certifies that "brother A. is a member of this church in good standing," and as such he is cordially commended to the fellowship of the church addressed. At first view, this looks very much like a certificate of good character. There can be no doubt that that is what it ought to be. The solemn declaration of a Christian church that a man has a "good standing" in it ought to mean a great deal. It ought to mean that he has been faithful in the discharge of his church duties, liberal in his contributions for the support of the gospel, consistent in his conduct before the world. All this, we say, it ought to mean. As a matter of fact, it means something very far short of this.

standing, in far too many cases, means no more than that the name of the person mentioned in it is on the church record, and that he has not been openly charged with "disorderly walk." But, it may be asked, if no charge has been preferred against a member, can the church justly withhold a letter of dismission when he asks it? Certainly not. The circumstances must be very unusual indeed to justify a refusal in such a case. The trouble lies in the neglect of wholesome discipline on the part of the church. Letters are granted to members who, because they are technically in good standing, have a right to them, but who in reality are in need of discipline for open disregard of their covenant obligations, with respect both to the church and the world. But is not the church which grants a certificate of good standing to one who is unworthy of it guilty of a serious breach of faith toward the sister church to whose fellowship he is commended? That is a question which might be profitably considered by every church before it comes to the point of granting letters of commendation to those whom it cannot truthfully commend, except upon the low ground that, through its own neglect of salutary discipline, their names are on the record.

That is one side of the case. But how is it with the church to which the letter is addressed? The idea is quite common that a letter of dismission is so sacred a thing that nothing can be done but to adopt its recommendation out of hand, and receive the person named in it to fellowship. Any other course, it is thought, would be discourteous to the church granting the letter. This is an entirely erroneous view of the matter. While communications from sister churches should always be treated with respect, every church must decide for itself whom it will receive to membership. It is not the letter, but the man, that is received. If churches were as scrupulous in the enforcement of discipline as they ought to be, there would, of course, be less necessity for looking beyond the letter to the record of the applicant. As things are, a church owes it to itself, and to the honor of the cause it represents, to be not less prudent in the reception of members by letter than by experience.

A forcible illustration of the course which ought to be pursued is afforded by the action taken in a certain case by the Eutaw Place church in Baltimore a few years ago, as related in one of Dr. Fuller's posthumous papers. A gentleman brought a letter from a sister church, recommending him to their fellowship in due form. He had been esteemed for liberality in other Baptist churches but was a manufacturer and merchant of intoxicating liquors. A special meeting was called to consider the case, and never, writes Dr. Fuller, in all his long experience had he witnessed such an outpouring of love and of deep solicitude for the honor of the church and the salvation of souls. Painfully but promptly the application was refused. A member was lost, who would have given money freely, but the church honored itself and served the cause of the Master by its refusal to receive to membership "in good standing" one whose real standing as a Christian was not good.

It ought to be generally understood that applicants cannot be received on their letters simply, but must give a satisfactory account of themselves to the church they wish to join. We believe the effect of such an understanding upon the discipline of the churches would be most salutary, and that in no long time a certificate of "good standing" in a Baptist church would come to signify something more than the possession of an empty "name and place" in the church of God.—*Examiner and Chronicle*.

P. S.—Mr. West, I think gentlemen writing about myself ought to say Mr. John Trapp. To say simply John Trapp does not sound respectful. They certainly don't know how old I am. J. T.

Recent investigations have shown the depth of the ocean between latitudes sixty degrees north and sixty degrees south to be nearly three miles, or 2,500 fathoms. The greatest depth which has been ascertained by sounding is five miles and a quarter, or 4,620 fathoms, and occurs in the Northwest Pacific Ocean. This represents a thickness of the water layer nearly equal to the height of the loftiest known mountain.

There are some silent people who are more interesting than the best talkers.

The Value of an Opportunity.

BY REV. A. J. GORDON, D. D.

"A word spoken in due season how good it is." Opportunity is the springtime of the soul. The heart, like nature, has its seasons. The days of man's life are not all alike in temperature. The time comes to every one when the Spirit of God visits the soul and makes it susceptible; when the summons of the Master is heard: "Arise, oh heart, and come away, for lo! the winter is past, the rain is over and gone, and the time of the singing of birds is come." This time of the Spirit's visitations is the due season, when a word spoken to the heart may be of priceless value. But the heart's spring doesn't come like nature's, at once, to all. Each heart is a little world by itself, and while it is winter to one, it may be the very day-spring of life to another. Therefore, in the field of God, sowing and reaping, planting and gathering, must be going on at the same time. It is never out of season to sow the seed of life; for there is never a moment when there may not be near us some heart which the Lord has opened to receive the Word. God, to keep us vigilant and alert, is springing opportunities upon us at every turn and at every moment of life. We have a double watch, as Christians; we watch for Christ and watch for souls. How does the Master keep us watchful for his coming? By concealing the time of his coming from us: "It is not for you to know the times or the seasons which the Father hath put in his own hands." He says, "Watch, therefore, because ye know not at what hour the Lord doth come." If you knew the hour you would relax your vigilance, and go to sleep until that hour drew near. Of Christians it is said: "They watch for souls as they that must give account." When the favored moment, the golden opportunity for winning a soul may occur, you know not, therefore, you must be always speaking the Word of Life, always warning, and rebuking, and exhorting. "Be instant in season, out of season," in testifying for Christ. That is the only way to be sure of "the word spoken in due season."

And the word "opportunity"—what a fact it represents. It is swift, often, in its coming, than the lightning's flash. It comes, and is gone in the twinkling of an eye, and it is the one thing in God's universe which, if ever missed, can never be overtaken. A man, by a motion of his hand, deprives another of his life, when he might have saved that life. An accident had happened to a person which a doctor's skill could have instantly relieved; and as the doctor, riding swiftly to the help of the patient, came to a point where two roads met, he inquired of one standing there which road to take to the sufferer's house. The man pointed in the wrong direction, the physician was carried far out of his way, and before he could get back the patient was dead. The opportunity was forever lost, the moment when a life might have been saved by pointing the finger was lost, to be recalled no more. And, friends, we are all of us standing daily where two roads meet—the way of life and the way of death. If as some perplexed uncertain soul is asking the question of himself, "Which road shall I take?" the index finger of your example happens to be pointing wrongly, you may be the death of a soul, when you might have been its life.

A tempted, irresolute young man had the pen in his hand to sign the pledge, when, on being told that the Christian lady who was laboring on his behalf drank wine, he dropped his pen, and said, "If she drinks, I may." A man sent on the road to death because the index finger of a Christian's example pointed wrongly! "I was once just on the point of deciding to become a Christian," said a young man, "when seeing my Christian employer do a thing which I knew to be dishonest, it turned me completely back." Another man sent on the wrong road by a misdirected example! Oh, friends! these junctures of life, where a single act done or left undone, where a single word spoken or unspoken, is like the movement of a switch, sending men upon a track that shall lead off in ever-widening divergence and in ever-increasing distance from the true terminus of blessedness! At such moments eternities are borne in the souls of men—eternal death, perhaps, if we fail in our duty; eternal life, certainly, if we drop the Word of Life into a receptive and believing heart.

"A pang more of doubt," says a historian, "in the tempest-tossed heart of Luther, and the history of Europe and the current of the centuries would have been changed." A pang more of unbelief begotten by our Christian infidelity, and the life that now is, and the life to come, may be changed for somebody. "Take care of the pennies, and the pounds will take care of themselves," do you say to the business man! We say to you: "Take care of the opportunities, and the eternities will take care of themselves."—*The Watchword*.

A late novel application of electricity is the construction of a soldering iron in which a piece of platinum is heated by the electric current, and employed to fuse any kind of solder. A young city fellow bought a farm last winter. He had a fine orchard of about two hundred apple trees, and a few weeks ago he tapped every one of them for cider.

Scientific Miscellany.

The moon has twenty-eight mountains higher than Mount Blanc.

A method of cooking by electricity is to be exhibited at the Paris Exhibition.

Several electric railways will be exhibited at the forthcoming exhibition of electrical apparatus at Paris, and will doubtless attract much attention from scientific men.

The feat of seeing the satellites of Mars with a telescope is said to be equivalent to that of a person at New York seeing an object only two inches in diameter at Boston.

An agricultural experiment association has been formed by a number of Sussex (Eng.) landowners. Its object is to experiment with manures and crops on several varieties of soil.

By means of newly improved pumps it is possible to secure a vacuum so nearly perfect that a given space will contain not more than the hundred-millionth of its normal quantity of air.

M. Chappins suggests that the presence of ozone in the upper regions of the air may give to the sky its blue tint. He argues that ozone is constantly being produced by electrical discharges, and recent researches have shown that ozone is blue in color.

The body of a colossal rhinoceros was recently found in Siberia, a country most rich in gigantic fossils. Like the mammoth washed ashore by the Lena River in 1750, it is remarkably well preserved, the skin being unbroken and covered with long hair.

The effect of alloying certain metals with certain other metals is quite remarkable. The presence of one-twentieth of one per cent. of lead in standard gold will render a bar an inch thick so brittle that it may readily be broken by a slight rap with a hammer.

Mr. Alex. Adams has made the remarkable discovery of electric tides in telegraph circuits. By long-continued and careful observations he has determined distinct variations of strength in the earth currents, which are always present on all telegraph wires, following the different diurnal positions of the moon with respect to the earth.

Dr. Siemens claims that whenever strength and magnitude are both required the use of steel is without a rival. He asserts that even for an ordinary house steel gives more security than wood, is six to eight times as strong and costs less. He thinks that ere the lapse of many years steel will be introduced into buildings of all kinds, and that it will gradually supplant iron, in the same way that iron already tends to take the place of wood.

An Australian correspondent furnishes interesting proof of the provident and far-seeing instinct of bees. Last year the drought in New South Wales was of long duration, and the denizens of the apiaries suffered much from it. This year the bees have made provision against a similar emergency by filling a large number of the external cells in every hive with pure water instead of honey. It is believed that the instinct of the insects leads them to anticipate a hot summer and to provide against it.

Interesting new discoveries have been made at Pompeii. In one district a house has been excavated which was in the course of construction when the terrible catastrophe befell the city, and which differs materially from all other Pompeian houses in its plan. In another house a large square piece of block glass was found fixed into the wall, which when slightly moistened forms the most perfect mirror. In a third house various wall paintings were discovered, possessing an artistic rather than scientific interest.

Dr. Delaunay, a well-known Paris savant, claims the discovery of a curious means of gauging a person's intelligence. To ascertain the qualities of an applicant cook, for instance, it is sufficient to give her a plate to clean, or sauce to make, and watch how she moves her hand in either act. If the motion is from left to right, or in the direction of the hands of a watch, she may be trusted; if the other way, she is sure to be stupid and incapable. The intelligence of other people may, in like manner, be determined by requesting them to draw a circle on paper, and noting in which direction the hand is moved. The inferiority of the weak minded is invariably indicated by their drawing from right to left.

That germs of disease may live for a long period seems to be proven by recent experiments under the direction of M. Pasteur. Seven sheep were fed daily for a few hours, to a piece of ground where some animals that died of anthrax disease, or charbon, had been buried twelve years previously. Two of them caught the disease and died. There was no grass for the sheep to eat, and it is thought those two must have received the germs in the course of smelling about the ground. On part of the ground covering the remains of the diseased animals, vegetables are now grown; and M. Pasteur sought to learn if any person about the farm had been affected. The farmer knew of none, but showed a healed sore of malignant pustule (the same kind of disease) on his own face. M. Pasteur supposes that if the vegetables eaten had not been cooked, there might have been a different tale to tell.

Alabama Baptist.

SELMA ALABAMA, MARCH 31, 1891

JOHN L. WEST, PUBLISHER.

EDITORS:

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

THIS WEEK'S PAPER.

Most of our readers know that there has been an almost unprecedented rise in all our Alabama streams. In consequence of the stoppage of freights we have been unable to get paper of our usual size for this issue of the ALABAMA BAPTIST, and therefore for the first time we are compelled to print a seven column paper or none. Mails have also been delayed, and in consequence we cannot give our readers the usual variety of reading matter this week. As the flood of water subsided a flood of mail matter came in, but too late to utilize it for this issue. Hence, we can only joy interchange with the world, and hope to greet our readers next week in the usual dress.—PUB. ALA. BAPTIST.

BAPTISM AND THE RESURRECTION.

Every Christian is required in confessing Christ to commemorate in his own person the Lord's Resurrection. The reason for setting forth this great event is abundantly shown by the Apostle Paul in his great argument on the Resurrection, 1 Cor. 15: 12-20. The Resurrection of Christ is the corner stone of the Christian system; take it away, and the whole edifice falls to the ground.

The strongest, and indeed the only satisfactory, evidence that the dead will live again is afforded by the Resurrection of Jesus. Certain arguments for the reality of a future life are suggested by the analogies of nature, and the principles of reason; but nothing better than a probable argument can be drawn from either department of evidence, and they afford no information whatever as to what the character of the future life will be. In the person of Jesus the Resurrection becomes a visible fact. The argument appeals to the popular mind. The certainty of Resurrection is demonstrated by the reappearance of "the First-fruits of them that slept," and the nature of the Resurrection is exhibited in the resurrection of that very body which was laid in the grave of Joseph of Arimathea. Thus faith in our own indestructible existence has its ground in the Resurrection of Jesus.

But further, with this fact is vitally associated the credibility of the Apostles, and even the authority of Jesus Christ as a religious teacher. For if the Apostles could have fallen into error, or could have deceived others, in regard to a point so important, how could we credit any other information they have given us in regard to the life and the doctrines of the Master? And Jesus himself could not claim our trust, and even his high teachings would fall under suspicion, if an event which he prophesied, and to which he appealed as a sign of his divine mission, had not occurred. This one link draws after it the whole chain of Christian evidences. The Resurrection of Jesus approves the whole Gospel, and seals its power to satisfy, to reform and to inspire the souls of men. The fact that God sanctioned the mission of Jesus by this mighty miracle, proclaims the mission to be divine. The fact that our Savior lives, triumphant over death, assures us that we shall live also.

Hence it is that the ordinance setting forth in striking symbolism the Burial and Resurrection of Jesus has been prescribed for every believer as his first public act of consecration. He begins his Christian course as a disciple of the Risen Lord. He is buried with Christ in baptism, that like as Christ rose from the dead by the glory of the Father, he also should walk in newness of life. In this ordinance we submit to Jesus as an almighty Savior, — the Victor over Death and the Grave. We formally put ourselves under the charge of One who himself broke the bands of Death and rolled away the stone from the Sepulchre. We rejoice in the grand conviction that He in whom we trust, has despoiled Death and the Grave of their terrors, bestowing upon us the hope of a better, an eternal life, and fitting us for the enjoyment of that supreme felicity, by his example, his death and his resurrection. Let us thank God with all our hearts for such a Savior, and follow his footsteps, not only in Baptism, but in all the practices of a pious life, that we may hereafter see his glory and be forever with the Lord! E. T. W.

Thomas Harrison, the "boy preacher," has closed his fifteen weeks' revival at the Methodist church in Meriden. During that time 325 have joined that church, and 850 have knelt in prayer.

CHRIST'S EXAMPLE.

It is our duty to display the like reverence for the will of God as that which our Lord amid all the exigencies and trials of his earthly life continually displayed. What did he not do and bear to secure the approval of God. How joyfully he cried when the season of human redemption at length drew near, "Lo, I come to do thy will, O God!" How submissively he said among the rebellious companies of men: As the Father giveth me commandment, even so I do! He surrendered himself to the Father's care, and submitted to the most painful afflictions for the Father's honor. There never was a life so single, nor an obedience so sublime.

Even to the last, it failed not, but when the night of his woe was darkest, and the cup of his anguish was bitterest, and there was high carnival in hell, and for the reproach of men and for the hidings of his father's face and for the vision of the cross that like a specter of despair rose slowly upon Golgotha and stretched its skeleton arms for him, his human nature failed and he went as it were great drops of blood, how grand and simple was his prayer, Father, not my will but thine be done!

And so the Apocalyptic command and promise harmonized with his entire career, "Be thou faithful unto death, and I will give thee a crown of life." Be true to God. Shrink not from his hardest service; aim at his glory, and not at the honor of men; let love to the great father well in your hearts like an open fountain, and run through your lives like a purifying stream; let this be the business of your lives, and eternal crowns shall be yours.

Does he call upon you to suffer, submit to the rod. You need its salutary discipline to prepare you for heaven, and your present tribulation summons you to rejoice in the hope of that best world where sorrow never comes.

Are you in difficulty and beset by temptation, cease not to obey your God. This is the precise occasion for a display of loyalty, and in which the truest service can be rendered. If no self-denials were involved in his service, there would be no distinctions between the righteous and the wicked, and the most corrupt of mankind might worship acceptably at his altars. But now these difficulties test our loyalty; they distinguish between the friends and foes of God; for none but true disciples can confront the obstacles of the Christian life, and decide like Paul, when he boldly spread his sails for the city where Messiah perished, "I am ready not only to be bound but to die at Jerusalem for the sake of the Lord Jesus."

To excuse ourselves therefore from the performance of duty because it is difficult, is the most pitiful of sophisms. For this hardship is the very means appointed to try us and to distinguish whether we are the servants of God or not.

Do I belong to this sacred company, the band of Christ's followers? or rather do not conscience and memory heap reproaches upon me as an unfaithful servant? How often have I obeyed God grudgingly, as if he had no right to that body and spirit which Christ died to redeem! How loudly have I murmured against the afflictions with which he in his sovereign wisdom and fatherly severity has pleased to visit me! How often have his invitations of mercy appealed to me and his commands addressed me, and yet I gave them no heed!

Behold, in this, that evil root which flourishes among us, the cause of all impurities, and idleness, and long and sad neglects, the future cause perhaps of death beds or awful silence, or of fierce and mad despair. One genuine resolution, "I will do my duty to God," would fill this world with the joy of ransomed immortals, yea, would send it to the heavens—but, alas, that resolution is not made!

Many of you find in a cold spell that all your devices to save your choice flowers fail. The pit or green house is opened. The pots appear ranged in their order, filled with rich earth; the carved stiles remain, each traced with some learned title. But the plants are dead, and vainly shall the airs, the showers and the birds of spring call them from their sepulchre or the sun touch them aslant with his Ithuriel spear. So is it with many a church which God has set apart to himself as a "garden enclosed" and a fountain sealed. It has a name to live; it is dead. Touch the stems that should be tipped with sweet blooms, that should burn with color and reek with perfume like an altar of incense. Lo the dry leaves rustle down upon your hand! Unless piety warm the heart vain will be all our privileges and safeguards. Having a name to live, we shall be dead.

Let us remember that religion is more than a doctrine. It is a sacred covenant with God; it is the vital breath of the soul. "The words I speak unto you they are spirit and they are life." E. T. W.

PROMISCUOUS IMMERSIONS.

Our friend Dr. Burrows sums up with great ability the points of controversy between himself and Dr. Graves; but seriously damages his article and invalidates his position by advancing in the end a plea for promiscuous immersions. He holds that any immersed minister has the right to immerse a believer, and that it is his duty to do so; and claims for himself the right to immerse any Methodist or Presbyterian who may apply for the ordinance with the intention of retaining his former church relations, or possibly of entering into no church relations at all. "How this," exclaims Dr. Burrows, "could bring disorganization or confusion into my own particular church, as my friend Dr. Winkler intimates, is more than my weak faculties can comprehend.

For optics keen it needs I ween
To see what is not to be seen."

To us the case against Dr. Burrows, we mean in regard to this latitudinarian tenet, appears so clear as scarcely to admit of argumentation. For the Scriptural order of Baptism is not less important than the doctrinal mode and subjects. Immersion contemplates the church relation; and therefore is not validly administered by one who practically rejects it as a divine institution, or to one who refuses beforehand to perform the duties it involves. Such a performance is disorderly and can lead only to disorder. Persons who are converted and recognize immersion as a duty, are all bound by every consideration of consistency to join a church of immersed believers. A Baptist minister who sets aside this principle, discredits the claims of his own church, and just to this extent, works for its disorganization.

In the main we agree with Dr. Burrows in the discussion. We hold that the Kingdom of Christ is spiritual; that the call to the ministry can only be recognized by the Church (having a higher than ecclesiastical authority); that the preacher must have the sanction of a presbytery, and that the Word of God is supreme in authority over both the ministry and the churches. But at the point to which we have referred above, we disagree with our distinguished brother utterly. No one but himself will charge his faculties with weakness; but doubtless he is liable in the ardor of controversy to overlook, like the rest of us, some truths that are very plain to cool observers.

For optics keen may close I ween
And see not what by all is seen."

E. T. W.

DR. TEAGUE AND THE STATE BOARD.

"You know I began to object to some things in the policy of the State Board, while that policy was, as I conceived, leading rapidly to the institution of the itinerant for the pastoral. I understand that now, to locate pastors in destitute regions is earnestly aimed at. With that modification I am content, and quite willing to work through the Board."—Dr. E. B. Teague, in a private letter.

We trust to Bro. Teague's generosity to pardon us for taking the liberty to publish the above extract from a private letter. There is no man in Alabama for whom we cherish more affectionate confidence, or with whom we could more delight to be agreed in any matter of denominational policy. And when he could not see his way clear to give the State Mission Board his hearty endorsement and co-operation, though he acted through the whole history of it with great discretion, yet we felt that it was no small matter; and especially so as we then personally sustained a peculiar relation to the history and policy of the Board.

Now that that relation has been changed, with a change of policy, greeted with a change in the endorsement of our distinguished brother, we beg to express our sincere pleasure, and to mention such matters as looking to and promising the thorough and permanent establishment of State missions among Alabama Baptists. This is all we ever expected. So far as we know anything about it, this movement was started without any policy in view, and up to our last Convention the enterprise was on its first legs; it was entirely provisional, and necessarily it is somewhat so yet. We will allude to a few features of the improved state of the movement:

1. That to which Bro. Teague alludes, is, to our mind, of great importance. It makes the Board a sort of general committee to aid weak churches and destitute regions who may accept of such counsel and assistance, in securing ministers suited to the work at any given place. It has already brought into the State several first-rate men and planted them at important places that were not occupied, and pretty well made arrangements for their salaries. This is a precious work, and there is still more of it to be done.

2. The work which it is attempting to do among the colored people, is

right and it is promising. Bro. Booth, colored, now at work under the Board's appointment, once pastor in Talladega, is well known to us. He is intelligent, gifted, — a man of fine, practical sense, earnest zeal and devout piety. In our judgment it opens to us a wide door for usefulness in helping our colored brethren to manage their magnitudinous work.

3. The system of colportage, now in its infancy, under the Board, is a work of sufficient importance to enlist the earnest co-operation of all our people. The circulation of Baptist books and pamphlets and other Christian literature is a great need among the people of Alabama.

4. The Board's evangelists are now doing an encouraging work among the destitute. They have some men preaching almost entirely to the destitute; and the field is large and white unto the harvest.

5. The former work of the Board among the churches has brought them into such sympathy with its plans and operations as will secure their contributions to support the cause in destitute places, without the visits of an evangelist among them; — a state of affairs of a considerable part of the State where our stronger churches and associations are located. And this is certainly an important achievement, worthy the efforts of the past ten years.

6. It will be seen that the contributions of the denomination in the State, to other objects, will be very handsomely increased under the present denominational organization. Let us take courage and lift up our hearts in gratitude to God, and then let us all together press forward in every work that will improve our ministry, increase the efficiency of our churches, and build up the waste places in our State; and with this we shall make a more sublime advance movement in helping to give the gospel to all people under heaven. R.

VARIOUS.

We have several queries that must lie over awhile for answers.

Bro. Stout may look out, Troy will have a large visitation in July.

The church at Blue Eye, since the illness of Eld. W. C. Mynatt, have secured Elder Gordon Mynatt as their pastor.

The programme of business as arranged by the committee for the Convention at Troy next July, will be published in this paper about the middle of April.

In the South the spring of the year is the best time to make a stirring movement for the Sabbath-school, the prayer meeting, and all other church work. Let every pastor in Alabama try to "wake up" his people on these subjects, and let not the people refuse to be awakened.

We appreciate a letter of most affectionate tenderness, which we received a few days ago from the Rev. J. B. Turpin, of Warrenton, Va. The Lord smile in on that heart and home which have recently been bereaved of so much of their light and charm. We wish we could place our hand in his, and talk of the glories to be revealed in that coming day over yonder.

We have a letter from a valued friend asking us to prepare and publish a series of articles on "Church Succession." We did our best on that subject in review of Dr. Jeter in the winter of 1877-8, and can see no reason for repeating the argument at this early day. We think we met successfully every position introduced by that grandest apologist of the opposite side. It has been our purpose to revise that argument and put it in another form. By the way, some time since a friend asked us pleasantly why we rehashed Bro. Ray's book? It was our fortune to tell him that we have never seen Bro. Ray's book.

Several of the Southern Baptist papers keep pegging away at old land-markism, pro and con. If they do not stop it we intend to "write a book" on the subject, "Old Landmarkism; what it is and what it is not." But this is unnecessary. If any man wants to know what it is let him read Dr. Pendleton's "Old Landmark Reser." — a little book which has never been answered and never will be. If any man wants to know what it is not, let him read Dr. Graves' chapter on "Intercommunion" between Baptist churches. If that chapter is old landmarkism, it will prove to be a mill stone around the neck of the subject that will carry it to the bottom.

The Rev. W. C. Mynatt, of Middleton, Calhoun county, is still very sick. He has been prostrate for several weeks from a stroke of paralysis, which completely involved one side. His intellect and speech remain in clear exercise. He considers himself on the verge of the better Country, and is ready to step over. Thus another of the fathers in the Coosa River Association is retired from the ministry. Bro. Mynatt has done his work well. As his feet descend the Jordan, may he drink of that Spiritual Rock

which has followed him for a half century, and feast on that blessed Gospel which he has served out to others with such stirring eloquence. He is in the land of Beulah, and all is bright and serene; and the angels are ready to greet him.

A few days since we made a delightful visit to Cragdale, the home of Dr. Wm. Taylor, our distinguished representative from Talladega county in the Legislature. Cragdale is the most picturesque place in the county, and so far as we know superior to any other in the State. It is located three miles and a half from town on Talladega creek. In addition to the valuable mills, gin and carding machinery, and his beautiful new residence, the handsome farm, mountain scenery, huge rocks, and large creek, all conspire to make it attractive. And then when you take the boat ride three-quarters of a mile up the creek, over deep water, between rock walls mountain high, and reach the succession of falls, you feel the choice significance of the name Cragdale. And then when you enter and meet the cultivated hospitality of his smiling home, you feel about as nearly at home as at any place you will find except around your own hearthstone. If the Doctor will put up the contemplated cotton factory — for he has very fine water power, — and if he will prepare entertainment for those hunting summer resorts, he will have a town, and an inviting place it will be. Also, only a few hundred yards from Cragdale, is Mr. Leek's fine marble works, where there are exhaustless supplies of marble. The Messrs. Leek, lately settled here from St. Louis, are doing first-class work of any grade.

But here comes Bro. Wilkes; we love his company; he always has something spicy and racy to say, and withal is a very fine talker; so we must stop the pen. R.

FIELD NOTES.

Rev. J. H. Fundley, of Grove Hill, sends us the money for five more subscribers, and says we can soon have five thousand subscribers if pastors will do their part toward securing them. "They must make it a point," he says, "to tell every one that he ought to take the paper, that he is able and that he must do it. It takes talking, and it will never do to quit talking because a man says he can't, that he is not able, that he has not the money. That is merely a sort of excuse, or rather it is more of a habit that people have gotten into, than a reality." — "I am now driving the plow five days in the week and preaching the other two." — Y. What a pity that your churches should let you plow! — An Arkansas preacher says of the ALABAMA BAPTIST: "It is one of the best papers I take. I never fail to get something good from it. It is worthy of a hearty welcome to every Baptist home in Alabama." — Rev. J. M. Wood, Editor of the Baptist Banner, which was recently burned out at Cumming, Ga., has arranged to resume the publication of his paper at Gainesville, Ga. The first issue will appear next week. The paper will be enlarged and improved. Correspondents will address the editor after this date at Gainesville. Now let all Bro. Wood's friends show their appreciation of his efforts by paying up all back dues and renewing their subscriptions at least a year in advance. — Rev. Dr. Eager, of Mobile, will deliver the Baccalaureate sermon to the graduating classes of Howard College and Judson Institute, at Marion, on Sunday, June 12th. — Rev. M. M. Wood requests that correspondents address him at Morrow, Jefferson county, Ala. Some address him at Morris Station, some at Warrior Station, and some at Jonesboro. — Hon. Lewis M. Stone, of Carrollton, Pickens Co., will deliver the Baccalaureate address to the graduating class of Howard College on commencement day, June 15th. — The Baptists of Talladega have adopted the plan of paying the pastor's salary monthly. — Dr. Goodwin, pastor of the Union Springs church, does things in a systematic way. His church is divided into eleven committees; an advisory committee, a committee on finance, on State Missions, on Home Missions, on Foreign Missions, on ministerial education, on Sunday-schools, on religious literature, on visitation, on the sick, and the gleaners. These committees meet monthly, and make a written report to the church at each regular quarterly conference. This plan has been in operation since May, 1880. We invite Dr. Goodwin to inform our readers how the plan has worked, and to give any facts and make any suggestions in connection with the subject, that may be helpful to other churches. — The ALABAMA BAPTIST reaches a larger number of bona fide subscribers in the State of Alabama, than does any other paper. — Dr. Cleveland, pastor of the Selma Baptist church, has been confined to his bed for a week or more. — Rev. H. W. Battle, pastor of the Baptist church at Columbus, Miss., passed through Selma a few days ago on his way to Tuskegee for a visit to his mother. We regret that we were not in when he paid his respects to our office. — In this section money is short and farmers are generally behind in pecuniary matters. Nevertheless, I sent the needful over to Bro. Renfro to pay for the ALABAMA BAPTIST. I thought it would help you, and, to say nothing of myself, my children cannot do without the paper. We must have it. — Ignatius Purcell, Cropwell. — A brother accuses "Wash" Crumpton of being the author of our John Trapp articles. What has "Wash" to say in defense of himself? — "We had a rousing

meeting in the interest of the missions of the Southern Baptist Convention on the second Sunday, and raised over \$550. We now have a series of meetings in progress, which promise blessed results. Our Union is doing good, and on the whole, our cause in Mobile is showing signs of genuine progress." Thus writes Rev. Geo. B. Eager, pastor of the St. Francis Street Baptist church, Mobile. — Bro. Stout, the genial and excellent pastor of the First Baptist church of Troy, is a warm friend of the ALABAMA BAPTIST and does his full share of work for it, but it appears he did not send us the list of twenty-four subscribers from Troy, mentioned in our last issue. We are indebted to our esteemed Bro. E. Y. VanHoose for that list. He has just sent us another list of nine names and the money, making thirty-three names in two weeks. And he closes by saying, "I want to try to finish my number of forty, if possible, this spring." If we mistake not Bro. VanHoose has already sent us forty names since January 1st. Thus far this year he is considerably ahead of any pastor in Alabama. Unless some one surpasses him by the 1st of May, we shall award him the prize, which he may look for by express, charges prepaid.

From a Christian Lady.

The communication of your Mobile correspondent, A. B. Couch, has a smack of the genuine about it that I like. "I am not down on anybody." This shows a simple desire to see the truth as it is in Christ, strengthened, sustained, and established in our churches of to-day. There is no beating around the bush for excuses to justify our short-comings and over-indulgence in worldly amusements. But here let me say, I do not wish it understood that I am a repressant; for recreation and amusement are essential. Truth is the only sure basis, backed by a determination to participate in any amusement as we should in the performance of duty, with a "Thou God seest me" independent of tact, policy, and all the numerous tricks in social as well as business pursuits. Truth tends to brighten life's troubled way, and gives us a better opinion of ourselves, and this enables us to accord our neighbors a more righteous judgment. Success, even in a limited degree, in such practice, in a business as well as a Christian sense, will develop a pride and boldness in defending the truth, simply because it is as right to practice the truth as it is to speak it. The result of such discipline will be a readiness to acknowledge our own mistakes or faults in a manner surprisingly graceful.

"Elite and fashionable!" The last clause in the article I refer to, has never made the atmosphere of any church the warmer by a kindly interest in its members. And if it were not written in the Book, "Be kindly affectioned one to another with brotherly love, in honor preferring one another," it would never be known from the practice of such people that this is a law of Christianity, and this tender injunction would be in danger of becoming obsolete. I have found myself thinking about the "many mansions" which Jesus said he went "to prepare," and I have been wondering how they will be arranged. But as the wise can only speculate upon this theme, I feel that the honest, humble Christian may trust all to God's wisdom and mercy. And as Jesus was the son of an humble carpenter, may be he will provide separate mansions for the poor, or change the expression of the eye and face of the elite who are better known here by the weight of their purses than by their moral worth.

I am reminded of the story of an old man who had been raised from poverty and rags to a position of honor and trust. His king discovered in him merit and integrity, and appointed him a satrap, a ruler over many provinces. He came to be great, and it was his custom to be escorted through the country several times during the year, in order to see and be seen. He was received and acknowledged everywhere as a great man and a great governor. But he carried about with him a mysterious old chest, and every now and then he would look into it, but would let nobody else see what it contained. This chest excited a great deal of curiosity of course. Finally he was prevailed upon by some of his friends to give them a peep into it. They only saw the old ragged clothes that he wore in his poverty. A look at them reminded him of his former condition, and enabled him to resist the temptation of pride in prosperity.

This is certainly a beautiful illustration of the uses of adversity, and shows that those who bear great prosperity with meekness, and are humbled by God's bounty, may safely be depended on in the hour of adversity.

A peep into our own hearts will often save us from being reminded by others of our old clothes; will make us to "see ourselves as others see us," and in some small degree perhaps will aid us in conquering the selfishness, vanity and fickleness which make us ungrateful to God and our friends, and nothing long. * * *

Crystal Spring.

Heathenism and Christianity.

"At the present rate of increase there will be in the next century 150,000,000 Christians in India." — Dr. Newman.

"The Nagas are welcoming the gospel. The village of Myrang Kong promised that if a teacher should be given them, they would abandon their war, burn their war drums, year down their skull houses, give up their old practices, and embrace Christian principles." A teacher has been sent them by American Baptists. — The Gospel in all Lands.

The editor of the Mission Department of the Baptist Courier has found a lady who thinks the reason returned missionaries are so anxious to get back to their fields is because they live so luxuriously in their foreign homes. This lady is more wide awake than some, who have failed to see that missionaries, absent from their fields, are really anxious to resume their work.

The Rev. Joseph Gomer writes from Shengay, West Africa, to the American Bible Society, saying, that he has not been able to supply the "great demand" for the Bible "in those parts." The Arabic Bibles distributed among the Mohammedans "have not been without effect." This is evinced by their attendance upon Divine worship, "a thing which before was quite unknown."

A private letter from Canton states that the Swatow Baptist Mission has refused to take Mrs. Johnson's independent work in Hong Kong under its charge when she returns to Holland. She has therefore turned it over to our Canton Mission. Hong Kong will be reported hereafter as one of the outstations of that mission. With its 100 members, worshipping in a substantial brick chapel, and its three native preachers, it will add to the power, while increasing the responsibility of our missionaries in South China.

In 1878 a fire broke out in a jail at Otsu, Japan. One hundred prisoners instead of attempting to escape, helped to put out the flames. On inquiry into this strange conduct it was found that one of the prisoners, confined for manslaughter, had some time before been given a part of the New Testament — that he had been so impressed by its truths that he had taught them to his fellows — and that the principles gathered from the sacred volume had bound them to their prisoner's chain, even after that chain had been broken.

Certainly "the world moves" when high caste gentlemen in India solicit the aid of missionaries in the education of their children. According to the Christian Herald, overtures have recently been made by certain ones of this class to the Arcot Mission to take charge of the high caste school for boys in Ye lyre. Still later they requested the missionaries to organize a school for their daughters. The missionaries, of course, gladly undertook the work, and on the day of organization twenty girls were enrolled as pupils in the presence of a large number of native gentlemen. Twelve of the girls were Brahmins. The conversion to Christianity is the greater when it is remembered that Brahmin girls are excluded from all intercourse with foreigners, and even from many of their own race.

Rev. L. H. Gulely, agent of the American Bible Society in Japan, writes from Yokohama: "On the 17th of December, 1890, we moved into our new Bible House — a two-storied building, just finished in accordance with our desires, and of which we have a lease for a term of years." He says also, that "it is in a locality admirably adapted to his business." In the dedication service held in its connection, the difficulties in the way of circulating the Scriptures twenty years ago were contrasted, by the oldest missionary present, with the present facilities for the work. Every volume then circulated, — and there were not many distributed, — was carefully secured by the native authorities, and retained with the injunction that such books should not be circulated. The demand was even made that Christian books in Chinese, in the possession of the missionaries themselves, should all be given up to the native authorities. With the sanction and assistance of the American Consul, this demand was successfully resisted. "In view of the completed translation of the New Testament and of its untrammelled circulation," and of the possession of "a house expressly devoted to Bible work in Japan," the assembly could not but exclaim with the speaker, "What hath God wrought!" N. B. WILLIAMS.

He must pick up a great many stones, and spend much time and strength in the effort, who attempts to pelt every dog that barks at him. So he that tries to answer every tongue that speaks evil of him, with fierce denial and retort, that attempts to hunt down every slander and punish every slanderer he meets on life's pathway, must spend much time, effort and money in the task, for which he will receive no advantage or profit whatever.

Alabama Baptist

THE FAMILY CIRCLE

WEDNESDAY, MARCH 31, 1881

The Quaker's Golden Wedding.

BY IDA WHITTE PENNANT.

The snow looks like the window.
In a bold and frolicsome way
Not lighter were new-born snow drifts
Than the old's locks of gray.

No puns, the new-born snow drifts
From worldly taint and sin,
Than the life of Margaret Taylor,
Isabel's wife, had been.

"Hush, Margaret, hush, they
Have a thought to tell;
I have a thought to tell,
Margaret, can they tell me
How many years it is
Since then and I was married
On a winter night like this?"

Think once again, my good wife,
I know this never would guess,
The days go by so swiftly,
That only are born to time.
The mother heart will tell them
The eight and forty years
Since our first born came to thrill us
With tender hopes and fears.

Yes, Margaret, they have guessed it,
Fifty years have sped
Silently and softly
We have both felt their tread,
But watching the silent snow drifts
The memory of that evening
Come wandering back to me.

True, Margaret, we were happy,
Trustful, and very glad,
And prouder was I, I fear me,
Than the heart of a Quaker lad;
Yet, the good years vanished,
If the right of choice were given,
Would I change this peace, my darling,
For the pleasure of that even.

We have had our trials, good wife,
We have had some bitter tears,
But a sure, dear hand and leg
Through all these precious years,
He has kept us close together,
And I have been glad to pray
That our marriage might be the end
Of a golden wedding day.

The snow looks in the window,
And what do the snow-flakes see,
But Quaker Isabel Taylor
With Margaret on her knee?
The hickory coals in the fire place
Sleep in their jackets white,
But the love of the tried and true hearts
Steadily burns to-night.

Mrs. Tom Sawyer's Party.

BY KATHERINE KNIGHT.

Mrs. Tom Sawyer's cheery little
face was unmistakably clouded, as
she went about her work, one bright
morning.

In order to explain to you the
cause of this unusual occurrence, I
shall have to say, first of all, that
there never was a more thoroughly
aristocratic little town than that of
Ashton was, and is now, for aught I
know to the contrary. They were
aristocratic people, the Ashtonites,
had aristocratic homes, attended
aristocratic churches, and last, but
not least in poor little Mrs. Tom's eyes
this self-same morning, they had very
aristocratic tea parties.

"What had that to do with her?"
you ask.

Well, somehow, partly in virtue of
her good family, but mostly, I must
confess, on account of her sweet,
cheery, sunny ways, and good, true
sense, Mrs. Tom, though her husband
was a mechanic, was admitted even
into the charmed circle of aristocratic
Ashton. Mrs. Tom herself won-
dered how she came there, as did
everybody else, but there she was,
and no one, not even the most fasti-
dious, had any desire to put her out.

But it proved something of a trial
to her after all, and this morning the
thorns were very sharp. You must
know she found herself, as the ex-
pression is, indebted to nearly every
one of her friends, not financially but
socially.

"Nothing very terrible about that,"
you say, but that is because you know
nothing about Ashton tea parties.

No one was invited until just tea
time, when all were expected to ap-
pear robed in their very best. The
table was loaded with dainties of all
sorts and descriptions. After an
evening of high bred small talk and
gossip, if ever such be high bred, the
company adjourned, each lady pres-
ent vowing to surpass the hostess on
some future occasions.

Such were Ashton tea parties. Do
you wonder Mrs. Tom sighed?

She went, broom in hand, and
opened the parlor door. It was a
cozy, cheery room, looked just like
herself, her husband said. But the
carpet was only an ingrain, and the
furniture very plain. She shut the
door and went on to the dining room.
That carpet was very much worn, and
the druggist was faded, and thin in
spots.

"But I enjoy eating in it enough
sight better than in Mrs. Geo. Parker's
elegant one, for hers fairly chills me
and this warms me up, it looks so
homey," said the incorrigible Tom,
who preferred his own cozy home to
any one's splendor.

Mrs. Tom went back to her sweep-
ing, with a look of indecision on her
face, which rested there all the time
she was dusting and putting to rights.

"I'll do it," she exclaimed all at
once, as she put the last book back,
and pushed Tom's chair into its
corner.

"I'll do it, I've accepted their
hospitality, and I'll offer them mine.
They know I cannot do as they do,
so they won't expect it, and I won't
spoil it all by trying to do something
I can't. I'll make as nice a tea party
as I know how, in my way, but I'll
keep it in my way."

So it came to pass that that after-
noon Mrs. Tom went round amongst
her friends, inviting them to take tea
with her the next day. "And I would
like to have you come early and spend
the afternoon," she said to every one.
Then she went home and com-
menced preparations. The house
was put in apple pie order. For tea
she would have biscuits, and butter,
and Mrs. Tom could make biscuits
worth eating, cold, warm, preserved,
and two kinds of cake. She hesitated
over the cake a little. She did hate

to seem poor or stingy, but she kept
firm.

"I can't afford any more, and I
don't believe in thinking your com-
pany comes for the cake."

There was no little wonderment
and surprise over Mrs. Tom's invita-
tions, some even felt a little sorry for
her lest she had not fully realized
what she was undertaking. But one
and all made up their minds to go,
and help along it need be.

Mrs. Tom met them at the door with
a bright smile of welcome, took them
up into her own room to lay aside
their things, then down into the
cheery, little parlor, which had never
looked cheerier and prettier than to-
day. It was not grand or impressive,
but you felt its bright, cheery home-
ness the minute you entered.

Such an afternoon! Not one of
them could remember one like it.
Mrs. Tom was everywhere, sometimes
with a merry jest, sometimes a kindly
inquiry, now with an interesting curi-
osity and its story, another time with
some question that led to an interesting
discussion. They forgot to gossip or
criticize; they had no time to it; it was
crowded out with better things. Some-
how a kindly feeling crept over them,
and they showed the best of them-
selves far more in this cozy little
home, than in their accustomed splen-
dor.

When Mrs. Tom excused herself,
as the clock struck six, to look after
supper, they looked from one to an-
other in astonishment. Where had
the afternoon gone to!

"I don't know what you've done,"
said Mrs. Parker, as she bade her host-
ess good night, "but I feel, as I used
to say when a child, 'gooder' than I
did when I came."

"And all I did, Tom, was just to
try and get at the best of everybody."

"If every one would do that, the
millennium would come in less than
no time, little woman," responded
Tom with a fond smile, "most of us
usually do our best to keep the worst
in sight."

"Oh dear, and we might help each
other so much!" sighed Mrs. Tom.

"What did you do, any way?" asked
one as they discussed the strange
party.

"She didn't do anything," answered
Mrs. Parker, promptly.

"She just was real and true. I
never felt so ashamed in my life as
when I thought of all the parties I
had given, and every one of them
spreads. But I've spread all I'm go-
ing to," she added with a laugh.

"Hereafter, when I invite you to my
house, I want you to understand it's
because I think we can do each other
good some way, not because I've a
new carpet to exhibit, or a new kind
of cake to treat you to."—Household.

FARM AND HOUSEHOLD.

The Close Colony.

Not far from the Missouri River,
in the north-western corner of Iowa,
is a colony of Englishmen who have
undertaken, with moderate capital
and infinite pluck, to build up their
fortunes in this country. Their en-
terprise is new—just old enough,
however, to furnish satisfactory evi-
dence that agriculture is, when prop-
erly undertaken, one of the most pro-
fitable industries in this country. Their
number at present is about three hun-
dred, and many additional members
are expected this spring.

This colony, often called the Close
Colony, owes its origin to three en-
terprising brothers, respectively James,
William, and Fred Close. One of
these came out here in 1876 to row
in the Cambridge boat crew at the
Centennial Regatta. Some of the
crew fell sick, however, and they were
forced to leave Philadelphia and re-
tire to Cape May to recuperate.

There the young Englishman met his
destiny, and closed his boating career
by an engagement to marry. About
this time the young lady's father ad-
vised young Close to take a trip West
before returning to England, assuring
him that if he should do so, he would
be satisfied that this country offered
stronger inducements to a young man
than any across the water. Accord-
ingly, he went West, and made up his
mind to go into farming. He imme-
diately drew his two brothers into the
enterprise, and together they began
on a large scale. At the same time
they took steps to induce their friends
in England to join them. Though
the enterprise is not three years old,
they control at present some two hun-
dred thousand acres of land.

The young men who make up this
community are, for the most part,
graduates of Oxford or Cambridge.
On one farm I met two tall and hand-
some young farmers whose uncle had
been a distinguished member of Par-
liament. The last time I had seen
them was in a London drawing-room.

This time they tramped me through
the mud and manure of the barnyard
to show me some newly-bought stock.
They were boarding with a Dutch
farmer at three dollars per week in-
stead of learning practical farming,
and looking forward to the future with
pleasure.

Another young farmer whom I no-
ticed on horseback, with top-boots,
flannel shirt, sombrero, and belt-
knife, was pointed out to me as the
grandson of the author of *Paley's
Theology*. He was attending a cattle
auction at Lemars, Iowa.

There, too, was a son of Thomas
Bayley Potter, the distinguished hon-
orary secretary of the Cobden Club,
and M. P. for Rochdale, who had
come out only to take a look at the
place, but who so fell in love with the
life that he decided to invest. One
had been an admiral in the royal
navy, another had been connected
with a Shanghai bank. There was a
brother to Lord Ducie, not to speak
of future baronets, viscounts, and
honorable. These young men had
all been attracted here by their love
of a free, active life, and the knowl-
edge that they would enter a society
congenial to their tastes and early as-
sociations.

Although differing widely from
each other in many respects, these
young men had all been attracted here
by their love of a free, active life, and
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This Iowa community has accom-
plished (without any special agree-
ment between the members) an un-
derstanding which combines the profits
of farming with the out-door sports
so dear to an Englishman.

They have the very best ground for
fox-hunting in the world—a rolling
prairie with a creek here and there.
Every colonist makes it his chief care,
after buying his farm, to breed a good
hunter for the steeple-chases. They
have regular meets for fox or "paper"
hunts, as the case may be.

Their relations with the Close
Brothers are very simple, and entirely
of a business nature. After a desire
has been expressed to join the colony,
and the firm have decided that they
are worthy to be admitted, they are
required to pay \$250 as a species of in-
itiation fee. This is about five per
cent. on the first investment, and is a
commission charged to each new col-
onist. In return they contract for
putting up houses, building fences,
purchasing land and implements, etc.,
and furnishing advice whenever called
upon. It is something in the nature
of a lawyer's fee for future con-
sultations. The tax is saved over
and over again in the security the
stranger obtains against all manner
of exorbitant charges. Sharp as
down-Easters are reputed to be, they
are more beginners compared to a
Western land agent.

Thus we have an example of co-
operation on a large scale that works
perfectly, and has grown up from the
conditions of the colony without any
previous theorizing on the subject.
The head of the colony buys for all
at wholesale with a large discount.
He sells at retail without charging the
colonists anything but a nominal com-
mission for his service. Herein lies
one secret of the power and prosper-
ity of this colony. They can com-
bine for purchase; they can combine
for contracts in working their estates
on a large scale; they can combine
for special rates in the shipment of
their produce to Chicago, St. Paul or
St. Louis. The single colonist has
not these advantages so pronounced,
and above all does not enjoy the so-
cial advantage of being among people
of his own tastes and home associa-
tions.—*Poultry-Bigelow, in Harper's
Magazine for April.*

Meal for Hogs.

Our experience is that meal should
be fed in limited quantities as
soon as they are taken from the sow.
If you have plenty of milk, feed that,
although you will find great assistance
from the use of a little meal. In pro-
viding for your pigs, if you find that
you have milk for but four pigs, di-
vide it among six, adding meal to
compensate for the division. As the
pigs grow, add shorts and other mus-
cle and bone making material, as
these animals need to be lengthened
and grown before too much attention
is paid to fattening. Scalding shorts
improves their feeding value for pigs.

As the pigs continue to grow, increase
the ration of meal, and in nine
months from weaning you will find
on the above basis that you have six
fat pigs if of one of the small breeds
fatted, while if of the larger breeds
they will increase in weight sufficient
to pay for the extra cost of feeding
the meal. An idea is prevalent that
feeding meal will check the growth
of pigs, which is true if nothing else
is fed, since Indian corn is somewhat
deficient in the materials which go to
form the bone and muscle, yet we
have found that meal, in combination
with other food, is an advantage at
any age of the pig. However anxious
you may be to have the fattening of a
pig, clear meal is not the most eco-
nomical if fed alone. A few shorts
and a proportion of cob meal, is
profitable in the feeding mixture.—
Planter's Journal.

Soiling.

With good management soiling may
be made a very profitable practice.
No dairy can well be managed with-
out it, excepting where land is very
cheap, and one has abundance of
grass and pastures. One cow has been
kept on an acre the year round by a
good system of soiling, but it is very
easy to keep a cow on an acre and a
half or two acres. The crops usually
grown are winter rye or wheat for the
first green fodder to be cut in May
and June; clover and grass to be cut
in June and July; oats or corn to be
cut in August and up to November
with Hungarian grass or millet if need
be; then mangels for fall and winter
feed with dry corn fodder and hay
until the rye comes again the next
spring. It is necessary to plant the
crops so as to have them fresh and
not too ripe.—*Exc.*

Composting Animal Matter.

Deacons, or immature calves,
should be skinned as the skins are of
considerable value. The flesh and
bone will weigh probably 60 pounds,
containing 15 pounds of dry matter
worth at least one cent a pound for
composting. As the flesh contains a
large portion of nitrogen, some earth
or swamp mud should be mixed with
the horse manure to dilute it. A com-
post heap containing animal matter of
any kind should be made as follows:
a foot in depth of soil and sods or
vegetable matter mixed; a layer of
the animal matter such as deacons
calves well sprinkled with lime and
lightly covered with soil; a foot of
horse manure; a layer of the animal
matter sprinkled with lime as before,
and then a foot of earth and sods and
vegetable matter. The heap should be
well packed and tramped, and made
flat and hollow to hold the rain, and
to preserve moisture.—*Rural New
Yorker.*

A very excellent lady was desired
by another to teach her what secret
she had to preserve her husband's
favor. "It is," replied she, "by doing
all that pleases him, and enduring
patiently all that displeases me."

OUR PUZZLE CORNER.

Cross-Word Reigms.

My first is in city, but not in town;
My second is in garment, but not
in gown;
My third is in stare, but not in look;
My fourth is in niche, but not in
nook;
My fifth is in hope, but not in trust;
My sixth is in shall, but not in must;
My seventh is in dust, but not in
dirt;

My eighth is in snite, but not in
hurt;
My ninth is in eight, but not in day;
My whole is a mountain far away.
B. S. Jr.

Letter Changes.

1. Change the central of a distance
and form a color.
2. Change the central of a time-
keeper and form a sharp sound.
3. Change a fissure and form a short
thick block.

4. Change the central of a garment
and form waste matter.
5. Change the central of to omit
and form a steep.

Charade.

My first includes the human race,
Of every age and time and place.
Down to this moment from the fall,
My second was a Roman camp,
And still it wears its ancient stamp.
The gate, the peristyle and wall.

My whole is but of modern date,
Where other nations flourish late.
Are dressed rather than adorned,
Having a deep and smothered flame,
I boast but half the Roman name,
With less than half its virtue fitted.

Answers.

The first column gives the name of
four authors; the second, their four
works.

1. Tancry, B. 5. Try's our all concue.
2. Somewhere, L. 6. An Apple, A.
3. Fill saw Wain. 7. Hell's M.
4. Troy's W. W. 8. Saw romg.

W. H. G.

Curtaillments.

1. Curtail a succession of loud
sounds and leave a vegetable.
2. Curtail a gem and leave a kind
of fruit.
3. Curtail a public conveyance and
leave a wild animal.
4. Curtail to forbear and leave a
small beam.

MARY L.

Triangle.

My first is an exclamation;
My second is a preposition;
My third is to move in a hurry;
My fourth is three united.

COUSIN DOT.

ANSWERS TO LAST PUZZLES.

CROSS-WORD ENIGMA.—Columbus.
HOUR-GLASS PUZZLE.—
CHILDHOOD
MALACHI
CLING
ASP
Y
ONE
CLOAK
ALLEGED
POSTPONED

GEOGRAPHICAL FRACTIONS.—Phil-
adelphia.

DECAPITATIONS.—1. Clover, lover.
2. Glove, love. 3. Face, ace. 4.
Meat, eat. 5. Fox, ox. 6. Bride,
tride.

CONCEALED CITIES.—1. Richmond.
2. Washington. 3. New Bedford. 4.
Taunton. 5. Troy. 6. Wheeling.

SCRIPTURE ENIGMA.—E. B.
Teague.

SQUARE WORD.—

F I S H
I S L E
S L A M
H E M P

HUMOR.

A TELETONIC ARGUMENT.—In the
Legislature of Ohio, some years ago,
there was a warm dispute whether a
certain proposed railroad should com-
mence at a given point down or at a
certain other up the river. "Who ever
heard," said a down-the-river advo-
cate, "of beginning anything at the top?"
Who ever heard of building a chimney
from the top downward? Who ever
saw a house begun at the top? Up
jumped a Dutch member from an up-
the-river county. "Meester Brezi-
dent, de jentlemans zay dat dees beez-
nes ees all von 'hoombog, because
vee vants to peegeen, our railroad mit
de top ov de Shtate, unde he make
some seely combirisons, apout de
houze and de schimney. I veel also
ask de jentlemans von questions.
Een hees bart ov de Shtate, ven dey
pegins to built von vell, do dey peg-
ins mit de bottom ov de vell, or do
dey pegins mit de top ov de vell?
Veel de jentlemans bleese answer me
dat leetle von question?" The laugh-
ter which explosively followed this
Teletonic retort showed who, in the
opinion of the legislators, had the bet-
ter of the argument.—*Editor's Draw-
ing in Harper's Magazine for April.*

A man named Josh was brought
before a country squire for stealing a
hog, and three witnesses being exam-
ined, swore they saw him steal it. A
magistrate volunteered his counsel
for Josh, knowing the scope of the
squire's brain, arose and addressed
him as follows: "May it please your
honor, I can establish this man's hon-
esty beyond a shadow of doubt, for I
have twelve witnesses who are ready
to swear they did not see him steal
it." The squire rested his head for
a few moments as if in deep thought,
and with great dignity arose, and
brushing back his hair, said: "If
there are twelve who did not see him
steal it, and only three who did, I dis-
charge the prisoner."

AN UNSUCCESSFUL EXPERIMENT.
—The Fakir of Siva gave a slight of
hand performance in Galveston. One
of his feats was to make a marked
dollar disappear in the sight of the
crowd, which he successfully did.
"That marked dollar will be found in
the vest pocket of that colored gen-
tleman," said the Fakir, pointing with
his magic wand at Sam Johnson. All
eyes were riveted on Sam, who ad-
vanced to the front, took some money
from his vest pocket and said: "Boss,
leah, is your change, I has had two
dollars and a so far outer dat dollar you
told me to keep in my vest pocket till
you called foah it."—*Galveston News.*



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Made from Grape Cream Tartar.—Noth-
er preparation makes such light, flaky hot
breads, or luxurious pastry. Can be eaten
by Dyspeptics without the fear of the ill re-
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umn are all of strictly first-class houses. We re-
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and most reliable firms in the city. Business may
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Estey Cabinet Organs.

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yards, etc., etc.

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Pure Flavoring Extracts &
Specialties.
Broad Street, Selma, Alabama.



Hard Times!

Notwithstanding the Hard Times, people must live, and we
propose to do our part in aiding them to pass through this
critical year. To this end we shall continue to sell Groceries
at a Fair, Living Profit, and upon as liberal terms as possible.
We adopt, therefore, as our principle,
"LIVE AND LET LIVE."

By adhering to this motto, and by close attention to the wants
of our customers, we hope to merit a fair share of the Public
Patronage.

GARY & RAYMOND,
Water Street, Selma, Alabama.

CANNON PRODIGY COTTON SEED.

SELMA, ALA., FEB. 16, 1881.
MESSRS. YOUNG & PRATT,
Selma, Ala.

Gentlemen: The Cannon Prodigy
cotton seed I bought of you last year
I planted on one acre of land, and
from this acre I made 450 pounds of cot-
ton weighing 45 pounds. This
acre was in the middle of a tract
of 120 acres, all of the same char-
acter of land, which I gave the same
cultivation and attention that I
did the one acre, upon which the
Cannon seed was planted and only
made on the 120 acres thirty-three
bales of cotton. The Cannon cot-
ton matures two to three weeks
earlier than the common cotton.

W. J. TYPION.

SNOW HILL, ALA., Feb. 5, 1881.
MESSRS. YOUNG & PRATT,
Selma, Ala.

I highly testify that the Cannon
Prodigy cotton seed I purchased
from you last season gave entire
satisfaction and produced about
one bale cotton per acre. I consider
it one of the most prolific varieties
I have ever tried.

J. B. ROBBINS.

SELMA, ALA., Jan. 22, 1881.
MESSRS. YOUNG & PRATT,
Selma, Ala.