

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

K. T. WINKLER, Editor.
J. J. D. HENFORD, Editor.Entered at the post-office at Selma, Ala.,
for transmission through the mails, as second-class matter.ONE THOUSAND IN THIRTY
DAYS.

Since the first day of March more than six hundred new names have been added to the subscription list of the ALABAMA BAPTIST, and still they come. We are pushing for a circulation of five thousand. We believe that the number can be easily secured. We ask for one thousand new names within thirty days from the date of this paper. Will not every one who reads this article, make an earnest effort to send us at least one new name and the money before the close of the present month? We have relinquished everything else to devote all our time and energy to building up a religious paper for the Baptists of Alabama. Dear brethren, we are endeavoring with singleness of purpose to glorify the Master and be of service to you and your children. We ask you to aid us in increasing the circulation of our paper, and thus aid us in promoting the cause that is dear to us all. PUB. ALA. BAPTIST.

CHRIST'S EXAMPLE OF PURITY.

This grace our Lord eminently displayed. "Which of you," he said, "convinceth me of sin?" and even his enemies admitted by his silence that his speech and example were of incomparable purity, and that the character which he displayed was spotless and chaste, and holy.

As for ourselves we are not able in all respects to imitate the holiness of Christ. Our natures are stained, our will defiled, and our capacities limited, and we cannot even aspire to original and perfect purity which dwells in him. But if we cannot be perfect, we can be sincere, we can display pure desires in a pure life, we can be pure in our aims and pure in our motives, like a rich and precious savor, the sweet incense and sacred perfume of the gospel. This is what the imitation of Christ demands.

Is this our conduct? Are we lights in the world? Are we lovers of Christians? Are we like those Thessalonian saints who were examples to all that believed in Macedonia and Achaia, and whose faith to Godward was spread abroad to every place? Such duties belong to our profession and call, to be the disciples of Jesus.

But ah! is it not otherwise with us? We all confess, we all know, that the unrighteous shall not inherit the kingdom of God, and that all Christians must be washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. We are not disposed to widen the Christian profession. We would not make it a mere empty name, and yet how often do we permit unholy thoughts and words and acts in ourselves and others to pass unquestioned! How customary is it for us instead of seeking for larger measures of grace and for a more intimate acquaintance with God's precious and purifying word, to be content with our present low attainments, neither laboring nor encouraging others to labor for Zion, neither blessing nor being blessed! How frequent the spectacle of a church as impenetrable to the light and air as the walls of an Oriental house, as motionless and lifeless as the mist that rises in the swamp after the sun has set!

Do not expect to live without temptation, that which comes with sudden impulses, with brooding thoughts that burn silently like mouldering fires, with customs and examples that enervate and put to sleep in the soft couch of worldly indulgences, comforts and pleasure. Temptations must be encountered. Would you conquer them? Then look to Him who bore them all and overcame them all as your substitute and example and merciful High Priest.

"When gathering clouds around I view
And days are dark and friends are few,
On him I lean who not in vain
Experienced every human pain.
He sees my wants, allays my fears
And counts and treasures up my tears.
"If aught should tempt my soul to stray
From Heavenly Wisdom's narrow way,
To flee the good I should pursue,
Or do the sin I should not do,
Still he who felt temptation's power
Shall guard me in that dangerous hour."
E. T. W.

THE STATE MISSION BOARD held its regular quarterly meeting in Selma Tuesday evening. Rev. T. M. Bailey, Cor. Secretary, and Rev. A. B. Woodin, D. D., of Montgomery, were present. We shall publish a report of the meeting next week.

"FREE FROM THE LAW OF SIN AND DEATH." Rom. 8:2.

What kind of freedom is this? The expression does not mean that Jesus has made it impossible for his true disciples to sin; or that he has relieved them of the duty of personal effort to be good and to do good. No such emancipation is proclaimed in Scripture; nor could it be granted to any without releasing them from all moral agency and responsibility. The liberty which Christ gives is a deliverance from the despotism of the appetites and passions. He makes it possible and easy for his disciples to control their sensual and sinful desires. This release is to us a very great, yea inestimable benefit; a privilege upon the use of which our worth as men and our blessedness as immortals depends. Rom. 8:5-8.

And the greatness of this benefit more clearly apparent when we consider the various means employed by our Lord to aid his people in reaching the end to which he has called them. These means are, 1. His whole teaching by which we obtain the knowledge of our duties and are brought under the influence of the most urgent and elevating motives to piety; such as child-like trust in God, peace in view of past sins and in anticipation of the future judgment, the hope of eternal rewards, and the assurance of divine aid in duty, trial and temptation. 2. Christ's example, so powerfully persuading us to imitate such a model of excellence. The world has never seen anything more beautiful, nor can human nature go beyond this blameless and gracious ideal. 3. Christ's death, which variously and eloquently appeals to our moral nature; partly as the confirmation of the whole body of his teachings; partly as the visible proof of God's merciful designs toward men; partly as the final and crowning act of his example.

We must also consider the suitability of the means Christ employs for the moral elevation of men. For these means are precisely adapted to human nature and to the circumstances of human life. Our aids and safeguards and end have been prescribed not only by the unerring wisdom, but by the experienced and sympathetic wisdom of our Lord.

And, still further, the sacrifices which must be made by Jesus in order to procure these benefits to his people attach new impressiveness and sanctity to every expression of his will. How great are the blessings he gives, from whatever point of view we may regard them! How costly the could be ours! What immunities, what loyal service we owe to him who has thus made us free from the law of sin and death! Let us stand fast in that liberty. E. T. W.

SPLINTERS.

In view of the perils in which his Church is involved the Pope has ordered a Jubilee! The appointment shows that the Pontiff is less familiar with the Bible than he is with the Summa of Thomas Aquinas. No one who knows what a Jubilee means would ever think of appointing one to commemorate hard times. But Rome means by a Jubilee "a plenary indulgence" and remission of all sins to all persons who visit certain churches with fasting, alms and prayers. But the abuse of indulgences was the occasion of the Reformation of the XVI. Century; and the same resort is not likely to help the Papacy now.

We are glad to find Bible-reading commended by the Catholic Mirror. In his issue of March 19, Dr. Reilly says: "Now the best of books is the Bible. It is the word of God. Most excellent in its contents, it is most excellent, too, in its aptness to instruct and improve its readers. For this reason the faithful are excited to study it. As Pope Pius VI. wrote to Archbishop Martini, of Florence, blessing him for his translation into Italian of the Scriptures: 'For these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine to eradicate the errors which are so widely disseminated in these corrupt times.'"

"The New Testament is especially rich and sweet and nutritious. It details the beautiful life of Christ, it unfolds his teachings, it makes plain what is right and what is wrong, it counsels perfection and points out the means to be taken to attain the joys of Heaven."

Nothing more favorable to the promotion of the cause of Christ in the entire Roman Catholic Communion could be wished than the adoption of this truly evangelical principle with all its legitimate consequences. But this is not the present doctrine of that Church. The right to read carries with it the right of private interpretation; for it is a mockery to allow one to read what he is forbidden to understand. Hence the Council of Trent virtually forbids Bible reading when it says: "Let no one dare to interpret the Scripture in a manner contrary to the sense which the Church holds, and to the unanimous consent of the Fathers." There is no such thing as the unanimous consent of the fathers, and if there were, it could not take the place of our own deliberate and prayerful judgment in a matter upon which the unerring Word of

God speaks and the salvation of the immortal soul depends. When the Word says one thing and the Church another, then the Christian freeman will say with Paul: "Let God be true and every man a liar!"

In the meantime we congratulate our contemporary on his being in advance of the Council of Trent. And it is pleasing also to find that one of the Popes had similar progressive views. According to Lignori the Council thought it inexpedient even to translate the Bible into the common tongues. But the world moves, and this is a good move. The Word of God is not bound and ought not to be; for the entering in of that Word giveth light unto the simple.

Our friend of the Reflector continues to maintain his thesis, that great men are seldom disputants. On the contrary, as the whole history of conflicting thought shows, great men are wont to be the leaders in the defence of imperilled truth. And in every age in which important principles have been called in question, the productions of prominent and influential metaphysicians, statesmen and divines are apt to assume a controversial character. This fact is so notorious that we have been wondering at its persistent denial by our Nashville confrere. But now in his last paper the mystery is explained. What he means by a polemic is not a spiritual athlete, such as Augustine, who in his "City of God" assails the errors and immorality of Paganism; such as Milton, who in his Areopagitica defends the liberties of England against the tyrannous pretensions of priests and kings; such as Turretine, our theological Blackstone, who vindicates the principles of evangelical religion in his Institutes. Our neighbor understands by a polemic "some troublesome fellow whose disputings keep the neighbors excited." If this is all that he meant to imply, when he asserted that "a great thinker is seldom a disputant," the discussion between us is at an end. We are willing that he shall chastize such "fellows" to his heart's content. The disputants for whom we have been urging a plea, are a higher order of people.

In the discussion between Dr. Graves and others in regard to the breaking of bread at Troas, Acts 20: 7, we think that a case of intercommunion under apostolic authority has been clearly made out. The breaking of bread by the disciples when they came together on the first day of the week implies that they were a church, and that they had assembled for the celebration of the Lord's Supper.

church at Troas, because John mentions only seven churches in Asia, ignores the fact that there were certainly many other churches in Asia, besides those seven conspicuous ones, such as the churches at Colosse, Derbe, Iconium, &c., which Paul founded. It ignores the fact that where disciples had been gathered, as was the case at Troas, they were always constituted into the church relation by the Apostles. And it ignores the fact that in the account of the Sabbath exercises at Troas the breaking of bread is mentioned in connection with preaching, and was there presumably a part of the sacred service of the believing community.

The established custom of the Baptist churches conforms to the precedent set by the Apostle and the brethren at Troas. Upon this point the Discipline adopted by the churches of the Philadelphia Association, in the month of September, 1742, is very distinct. After asserting that the churches are equal in power and dignity; that they ought mutually to give and receive, Phil. 4: 15, and to transfer members from one church to another, the Discipline adds: "By virtue also of such communion the members of one such church may, where they are known, occasionally partake at the Lord's Table with a sister church." This discipline gives an important account of the principles and practice of Baptists.

The Montgomery Advertiser states that Dr. J. M. Williams of that city has the oldest Bible in those parts. It is the first edition of King James' Bible; it was printed by Robert Barker, King's Printer, in 1612. Our brother, Dr. McIntosh, has an older book than this, with the imprint of the same publisher; it bears the date 1610. This edition of the famous Geneva Bible, which is known as the "Breeches Bible" from its reading "Breeches" instead of "aprons" in Gen. 3: 7. It is an example of beautiful printing and is illustrated with explanatory wood cuts and also with notes and references. We have in our library a still older book, the Epitome of the Theology of Thomas Aquinas, printed at Lyons in 1598, four years before the massacre of St. Bartholomew. The two volumes are in black-letter, and are curiously bound in white parchment, with fold-edges and with buckskin strings for clasps. Aquinas flourished in the XIII. Century when the form of baptism began to be changed. His views upon that subject are therefore of historical interest, and we will ere long give them to our readers. They show unmistakably when and how the tide turned.

E. T. W.

THE DECEPTIVE WAY.

There is the sound sense of wise philosophy in the homely motto of Davy Crockett, "First know you are right, then go ahead." It is not the man who merely thinks he is right, but the man who is right who may press on without apprehension. It is not the way that seems right, but the way that is right which invites us to a safe journey through life. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This Scripture does not make war on the deluded, but it teaches us that there is such a thing as fatal delusion. It does not denounce the man who is in the wrong way, but it warns us that there is a wrong way; that there is a fatal way, a way which can only lead to ruin and death, and that this destructive way is the very way that seems right to man.

The man is to be pitied, and the Bible does pity him, who, to himself, seems to be right, who thinks he is right, but is all the while in the way of certain ruin. If a man goes a wrong way which to him seems to be wise he stands convicted of himself. As for that man who stands condemned in the thing which he alloweth! "If thine own heart condemn thee, God is greater than thy heart, and he will also condemn thee." Thou that sayest another shall not steal, dost thou steal? Thou that sayest another shall not commit adultery, dost thou commit adultery? Thou that sayest another shall not do this evil or that wrong, dost thou do it? Every one who professes godliness has assumed to judge that men must do right. Yea, all who claim to be honest men, have assumed to judge the integrity of others. And every such man has established a rule of right by which to try the conduct of himself as well as that of others. How hopeless is his situation if he has gotten himself into the habit of violating his own laws of ethics!

And then it is so easy for one to persuade himself that he is right. We are very charitable to ourselves, however hard on others.

"Such is the guise of the heart's corruption, That man's complacency is man's destruction. Though, as in doubt he enters the way, And feels that there he dare not stay, Yet onward leads that all is right."

Soon he lulls that all is right.

It is true in the history of many thousands that, "Vice is a monster of so frightful a mien, That to be dreaded needs but to be seen. But seen too oft, familiar with her face, We first endure, then pity, then embrace." It is said that a liar may tell an untruth until he gets to believe in his own lies. In some instances a man is put on his defense; he enters the contest in doubt and hesitation, but as he advances he gets to believe that his cause is just. We are likely to leave the cause we defend, and especially when it is our own cause. And when a man finds himself in the wrong it takes a heavy stock of moral courage to confess it. It is often very difficult to discover that we are walking in an evil way; it is still more difficult to own up like men and begin to retrace our steps.

But what is the man now doing? What road does he now travel? Is he in the wrong way at this time, and does that way seem right to him, and is he an apologist for, or a defender of that way? Is he ready to insist that wrong is right, that darkness is light, that false doctrine is true doctrine, that the way of moral death is the way of eternal life, and that the path which he has chosen is the path of truth and soberness?

How deceptive is this way? No men reared under circumstances of morality are native friends of profanity. If the man is profane now he was not always so. When he first began to curse and swear it sounded all wrong to him. He knew it was wrong. He was ashamed of it. There were some people whose knowledge of his swearing would have mortified him very much. But he has sworn on and mingled with the vulgar until profane oaths seem right to him. At least he attaches no importance to them. He finds that many others do the same thing; some of them he supposes to be very elegant gentlemen. He has now adopted a dialect which passes with many so-called refined men, and which admits him into the circle of the base and vulgar; and the lower he sinks in the scale of vice the better his shibboleth is understood; and when he gets to the very door-way to hell he will need no other passport. Let him there profess the name of God and that gate will open wide; "For God will not hold him guiltless who taketh his name in vain." And as he passes through life the little boys hear him, and as nobody objects they conclude that it is proper enough; they want to try it, and soon it seems right unto them also; and so the corrupting current rolls on and gathers increasing unsuspecting, and anon religious people pay but little attention to the vilest profanity, and some who are called religious sometimes take a turn at it themselves!

The inordinate love of money, the love of intoxicating drink, the secret paths of lust, are all equally deceptive. A man may be so deceived by

them as to slumber sweetly in the very arms of utter ruin.

And is it not often true that purity and virtue are at a discount, while vice and immorality carry a premium? A poor woman is branded with lastingly infamy under a mere suspicion, while the "lords of creation" go unrebuked into darkest crimes. The difference seems right, but it is right!

And now the question is, Are you in the trap of any of these deceptive ways? Let every reader examine his own way and his own walk. Whither goest thou? Some of you are young. "Wherewith shall a young man cleanse his way?" That is the Bible question, and here is the Bible answer, "By taking heed thereto according to thy word." "Consider thy ways." Oh! take heed to thy ways according to God's Word. What is that spell that carries you along in sin? You are under some evil, some deception. Put a force on yourself and break away from these fearful delusions that are gliding you along to failure in life, and to despair in death, and to an eternity of ruin for your soul. "Turn ye! turn ye! for why will you die?" R.

LET US HELP THEM.

The following appeal is from one of the best women we ever knew. Sister Bailey, wife of the Rev. N. A. Bailey, who was in charge in Talladega in 1875-6, is an earnest Christian, who spends nearly all her time working for the Savior whom she loves with all her heart. We would be rather afraid to neglect any appeal that she would make in the name of Jesus. We should expect to be held responsible for that neglect. See and her husband are now at Micanopy, Florida. Let us all read her letter and send her the help asked.

R.

FROM THE LAND OF FLOWERS.

To the Baptists of Alabama:

The village of Micanopy, in Alachua county, Florida, is located near the head of Orange Lake, and is the center of an industrious and intelligent population. The village numbers some four or five hundred inhabitants. Many of its residences are in the midst of beautiful orange groves. Three denominations of Christians are represented here by organizations, — Baptist, Methodist and Presbyterian. The Baptist church is the smallest in number, and weakest financially. Its membership is eighteen; fourteen of them are females. Its number was much less until recently. They have no house of worship and have been dependent on the kindness and generosity of their Methodist

years. During all this time they have longed for a place of their own; and last year they determined "to raise and build." They succeeded in raising enough to begin work, and last summer they had the pleasure of seeing the frame of a building up. During the fall it was inclosed and covered. But there is needed to seat, clad and paint, three hundred dollars more. They have, or will have when this house is completed, preaching two Sabbaths in each month, by their pastor, Eld. N. A. Bailey, who is a native Alabamian.

We desire to appeal to the Baptists of Alabama for help. Are there not one hundred subscribers of the ALABAMA BAPTIST who will each enclose to me one dollar to help build this house for the Lord? If you understood the importance of this point, and could hear the expressions of anxiety from the membership for the completion of their house of worship, I am confident your purses would at once be opened and each mail would bring assistance. The amount asked from each one is small and yet it will aggregate much to us. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The tide of immigration to Florida, especially from the Southern States, is in this direction instead of the St. John's as formerly. Among the immigrants are some Baptists. We want a house to which we can point and tell them, This is your home. In helping you you will not be aiding in the preparation of a church home for some of the Baptists of Alabama. Indeed there is now an intelligent, zealous working Baptist of South-east Alabama corresponding with a friend in this section in regard to moving here on account of his health.

Rest assured, dear brethren and sisters, I am not asking help for those who are not trying to help themselves. The ladies of the church are doing all they can by their sewing society. Their anxiety to have the building finished and furnished is so great that in order to make money for this purpose a very decided sacrifice of personal ease has been cheerfully agreed to, that is, to wrap and pack tomatoes for Northern markets. Engagements have been formed with four gentlemen. The tomatoes are to be gathered and carried to the residence of each one for whom we are to pack, and then the ladies are to meet and spend the day in packing. We are to receive ten cents per crate. We are indebted to the example of certain pious, refined young ladies of another State for our decision.

I beseech you not to lay aside this

paper until you have enclosed us a dollar with your prayer accompanying the gift for God's blessings to rest upon us and our efforts to glorify the Master.

All contributions sent me will be acknowledged in the ALABAMA BAPTIST or by postal card.

It is in compliance with a request made of me by the church that I make this appeal to you.

MRS. N. A. BAILEY.

Micanopy, Fla.

FIELD NOTES.

"I have been taking the ALABAMA BAPTIST for several years, and I expect to take it as long as I live. I take several papers and I think yours is the best." — W. J. N. Taylor. Thanks for your good opinion. We will give the Baptists of Alabama till May 1st to raise the number of subscribers to the ALABAMA BAPTIST to five thousand. Now, brethren, do your best. Bro. W. G. Robertson, of Carrollton, who has already done his part, says, "If every body will do a little, the work will be done beyond your expectations." — An assurance that the friends of the ALABAMA BAPTIST ought to feel proud of the position which it now deserves to take among the religious periodicals of our denomination. — J. P. Shaffer, Rockwell. "I am trying to get two new subscribers to send with my renewal. We need just such a paper as the ALABAMA BAPTIST to indoctrinate our people, as well as to inform them of the religious status of our denomination. Great success to the paper." Will Mrs. E. E. McGahey, of Talladega, pardon the liberty we have taken in publishing that? — "I have a glorious revival of religion here in the Baptist church. Thirty persons claim to have found Jesus precious to their souls. Sixteen have joined with the church. Others will join soon. The church in the main is gloriously revived, and is in good working order. The pastor, Rev. W. F. Kline, is an earnest worker, and is exceedingly anxious for the salvation of the ungodly here. There are many sinners, and hard hearted sinners, in Huntsville. The Lord has broken up the fallow ground of some of their hearts, and the prayer of his people is that all may feel his convicting and converting power. The meetings continue this week. We have no ministerial help from a distance. Success to the ALABAMA BAPTIST. Many of its readers are looking upon it as being indispensable in their families here in the valley of the Tennessee." — F. C. David, Huntsville, March 28.

Rev. Jesse Robson has moved from Clayton to Louisville, Barbour county. — The Baptists of Ft. Deposit have their new house of worship completed, but will not occupy it until they finish paying for it. — "The outlook of our churches in this section is encouraging." — Jno. E. Bell, Georgiana. — We regret to learn that a five-year old son of Bro. Y. M. Raab, of Evergreen, was thrown over his body, killing him instantly. We extend our sympathy to the family. — Birmingham has been settled upon as the place for the office of publication of the Alabama Christian Advocate, with Dr. Andrews as editor-in-chief and Rev. J. W. Christian as assistant editor. — Deacon Daniel Rast, of Bethany church, Collierville, Lowndes county, was eighty-two years of age on April 1st, and was busy planting corn all day just like a young man. — Resolved, That the State Mission Board be instructed to change its fiscal year as far as practicable so as to make it extend from the 1st day of November to the 1st of October, in order to conform more nearly to the fiscal year of the Associations. Something like this will, or ought to be introduced at the next meeting of the Baptist State Convention. — E. F. Baber. — Please say to John, or rather Mr. John Trapp, that if his name is not John Trapp, and he will tell us what it really is, he will save me the necessity of so often saying "I have not inquired," when asked who he is. — E. F. Baber. — The ministerial students of Mississippi Baptist College have extended to Eld. J. D. Renfro, of Talladega, Ala., an invitation to deliver to them a series of lectures. He has accepted and is expected to be in Clinton on the 2nd Sunday in April, for that purpose. He has also consented to assist the pastor in meetings while with us. No doubt a number of pastors conveniently located will like to spend a few days in Clinton and hear Dr. Renfro's lectures. It is hoped that it will suit a large number to attend and hear some practical wisdom on questions pertaining to pastoral duties. This Conference of pastors will be held at the same time as Dr. Renfro's lectures. Neither will be in the way of the other, but each will add interest to the other. — Baptist Record. — "A colored Baptist preacher has just called with the request that I give him the sound of the meaning of the word election in Scripture." I gave lectures before the students of the Faculty and Theological students of the Baptist College at Clinton, Miss., to deliver a series of lectures before the students. The church here has given Dr. Renfro leave of absence long enough to accept and comply with this request. He will probably spend the month of April in this work. This selection is a compliment to Dr. R., and no better choice could have been made. We feel sure he will sustain abroad the high and enviable reputation he has established at home, as a pulpit orator. — Talladega Mountain Henge. — "Said a colored Methodist preacher to his congregation, 'I know de school house ober in Georgia whar John de Baptiz and John de Wesley bot went to school.' The same man says that he 'must fling de word of de

gospel.' — Gleason, Jr. — "Hon- or to whom honor is due. I did not send the list of twenty-four subscribers from Troy, I sent them last week." — T. H. Shurt. Bro. E. Y. Van Hoose has credit for that club; but it was so much like you to do that sort of thing, that I really thought you did the work. — On the 1st of January the name of Bro. W. P. Rice, of Fort Deposit was dropped from our list. He determined to have revenge, and this from his pen will explain how he got it. "I have now sent you ten names, and I suppose I am about even with you for stopping my paper." You have conquered, and we submit gracefully. — "Would like to know how many new subscribers you received during the month of March, and how many subscribers our paper has." — T. H. Shurt. We received about six hundred new subscribers during the month of March. Will answer the other question May 1st. — "Icicles several feet long were found in Opelika on the 1st," writes a brother from that place. — Porter King, Jr., Esq., has been selected to deliver the memorial address at Opelika April 26th.

— According to the Atlanta Constitution, Rev. M. B. Wharton is in Washington endeavoring to secure the appointment of Consul to Basle, Switzerland. — Rev. Hugh F. Oliver, the new pastor at Tuskegee, is making a growing impression on his people. — The church at Auburn is enthusiastic in its welcome to Bro. Dill. — Several young ladies expect to go to the Judson next fall from Opelika. — Bro. I. Spence of Evergreen, has sent five clubs of subscribers to the ALABAMA BAPTIST. He says, "I love the paper, and I expect to continue to work for it. I have had hard work to get subscribers, but when I get one to subscribe once it is no trouble to get him to renew."

— We call the attention of the churches in South Alabama to the list of appointments published in this paper for Bro. A. T. Sims. He is not going as an evangelist, but simply on a visit to the churches in his old field. He will solicit subscriptions to the ALABAMA BAPTIST at every appointment. — "I know now, since reading William Wells' last article, why so many church members think social dancing is no sin. They were 'born Christians'; have no other Christianity, and can see no harm in being conformed to this world." — D. Rogers, Baber's Mill. — "Miss Dora E. Please read the ALABAMA BAPTIST carefully, show it to your friends, and ask them to subscribe for it." — D. R. — Rev. D. Rogers, evangelist of the State Board in South-east Alabama, writes us that with the opening spring his congregations are good, and the prospects are encouraging. — The projected meeting at the Huntsville Baptist church closed last week. There were thirty-four conversions reported. Sixteen united with the church. — "An interesting series of meetings has been in progress at the First Baptist church of Montgomery for some time. It was announced Sunday that the meetings would be continued through the present week."

mond, has very kindly consented to repeat his celebrated lecture on "Evangelical Oratory," in this city at an early day, for the benefit of the Y. M. C. A. It would be superfluous to speak a crowd of people for an occasion that will be anticipated with so much pleasure." — Monk, Advertiser.

Money for Kind Words.

Send it to the Convention.

Subscribers and friends who have money for Kind Words, who may wish to remit funds to the paper, are reminded that it will be convenient to send, or bring, the money to the Southern Baptist Convention which meets at Columbus, Miss., the first week in May. At the Convention they can pay over the money to me, or to Rev. M. B. Wharton, as both will be present.

In the meantime, all the friends of the Convention and of Kind Words are solicited to secure subscriptions for this Sunday School paper of the Convention, and bring or send up the funds to Columbus in May.

Very respectfully,

S. BOYKIN, Editor.

We invite attention to Bro. Boykin's request, and hope it will be heeded by those friends of Kind Words and the Convention, who read our paper.

Twenty-four—Twenty-four.

These numbers of the ALABAMA BAPTIST, February and March, contain among other interesting pieces, two of special worth. I allude to Bro. E. B. Teague's "Doctrinal Notes," "The Holy Spirit—Conversion—Election—Predestination" (March 24). The first places the work of the Spirit and the act of the subject in a right relation. The Spirit quickens, gives life; the subject repents, believes, works righteousness. This is the foundation thought of all correct Theology, touching the reign of the sinner to God. And it is truly perhaps too condensely set forth in the article first alluded to here.

The second article, (March 24), shows that there is a use, and what the use is, for a large number—a family—of scriptures, for which there can be no use—no meaning, if they do not teach the doctrines which Dr. T. is maintaining. When has any one seen these passages of Scripture, relating to the potter and the clay, Jacob and Esau, Pharaoh and God's purpose in him, etc., brought out in a religious paper before? When has any one seen the doctrines printed or heard them announced, which call for these passages. Now it is an important to believe our scripture or doctrine in the Bible as another. All that the Lord our God has said is to be received, believed and taught, and all for the glory of his sovereign name. Read the articles. W.

Gleanings by Gleaner, Jr.

"Therefore every scribe who is instructed unto the kingdom of heaven, is like unto an householder, who brings forth out of his treasure things new and old." — Matt. 13: 52.

In September, 1877, "The Old Bible and the New Science," by J. B. Thomas, D. D., was brought on I read, and enjoyed by Gleaner, and here are some gleanings:

"It would seem as though the terms 'unknown' and 'unknowable' were mere expressions of the limitations of man's reasoning powers, not denying the actuality of the underlying idea, but simply setting it out of the range of philosophic inquiry as unsuitable. When David says, 'Such knowledge is too wonderful for me; it is high, I cannot attain unto it,' no one would suppose him to deny the existence of that which he declares unattainable by him. But strangely enough the terms 'unknown' and 'unknowable' seem, in modern philosophy, to be professions of strength rather than confessions of weakness. The old Greeks erected an altar to 'The Unknown God,' confessing that in their narrow range and with their imperfect vision they had not found him. But modern Greeks call us to the altar of the 'Unknowable God,' reaching it by these steps: First, what the material universe does not disclose to man, he can not know or think. Second, What he can not know or think, he can not in any wise perceive. Third, What he can not, as at present constituted, perceive, can never be perceived by him or any other, and is therefore 'unknowable.' Our author then shows that these propositions, if true, and he denies their truth, can never 'logic' God out of reality. 'For the Unknowable is that which the universe not only does not but can not, when fully explored, disclose, and mind when fully developed can not grasp.' — Pages 5, 6.

"These lines of speculative thought verging into mysticism bring to mind the description of the Western road, which beginning in a broad turnpike, sinks to a wood road, a bridle path, a squirrel track, and finally runs up a tree. The religious outcome recalls the old Egyptian temple, where, entering through lines of massive statuary into the lofty porch of the Pthian Joy, one went on from dwindling chamber to chamber, till in the dark recess at the end, he found, awaiting worship, an onion, a toad, a crocodile, or an ape." — Page 65.

"In creation, the supremely characteristic word is 'God said.' Christ the 'image of God' is 'the word.' In man the image of God alone is spoken to and speaks." — Page 108. "Both practically and theoretically, materialism ends, as Carlyle says it ended in the French Revolution, 'having denied every thing that was true, it blew out its own brains for the streets of Paris.' — Page 181.

These bright extracts give some idea of the vigor with which Dr. Thomas treats his subject. But the most suggestive and, for me, most valuable part of this little book, is the lecture on "The plan of redemption from a scientific standpoint," from which no quotation is here made. This lecture must be taken in its entirety to feel its strength and see its beauty. Study "The Old Bible," and preach the old gospel, brethren, and in this way you will do most for the progress of science. After all, there may not be much difference between the scientific gospel revealed and the gospel of sciences to be revealed, when both are understood. Joseph Cook says (see "Orthodoxy," page 194): "Revelation is a king unmarred; science is a queen unmarred; but from eternity and for eternity these two have changed eyes." Then he quotes from King James, Act 11:—

"He is the half part of a blessed man, left to be finished by such as he: And as a fair divided excellence, whose fulness of perfection lies in him."

In his Transcendentalism, page 305, closing his lecture on "Fragmentary Outlook upon the Divine Nature," Mr. Cook says: "Let the forehead of science, in the name of Christianity, bow down upon the great law of the beloved discipline that upon our Lord's bosom." * * * And a time will come when all clearest thought, all political action, all individual growth, will call out, Glory be to God revealed in external nature; glory be to God revealed in Christ and the church; glory be to God revealed in conscience! To this secular voice the church will answer in words which have already led eighteen centuries, and science will add, at last, her momentous acclaim: Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end."

Some one has said, "A man may begin his search for truth just where he please, for truth, like the world, is a sphere, and dig from any point you choose, you will approach the center." Ah! if men would only dig, how much nearer together they would soon get! But instead of digging, multitudes in the name of science and in the name of Christianity are filling the world with the noise of their surface-scraping rattle, all for no better purpose than to throw dust in each other's eyes. Well, let us regard them with charity; possibly some of them are not able to dig and are ashamed to beg. This digging in search of truth is a toilsome business and keeps one, much of the time, below the range of popular gaze.

OUR LETTER BOX.

C. T. FORT, Garden: Six names on the first trial dose well. Try again.

MISS MARY C. BUSH, Uniontown: You are credited to March 28, 1882.

REV. J. S. DILL, Auburn: Entirely satisfactory. Thanks for two new names.

REV. W. G. CURRY, Snow Hill: Our hands are full, but we may be at Allenton.

REV. J. P. SHAFER, Rosokoe, has our thanks for four new names and the money.

REV. E. B. WALDROP, Wood's Station: Money for two names received. Thank you.

REV. C. J. MILES, Hoboken: The letter from Grove Hill enclosing \$5.00 was received. Thank you.

W. G. ROBERTSON, Carrollton: Well done. We knew we could count on you. Thanks for names and \$19.50.

REV. J. F. POTTER, White Plains: The amount has been placed to your credit. Thank you for five names and the money.

REV. JAS. G. THORNTON, Union: Thank you for the names and money sent. Will give you time to do your best at Forest.

REV. G. S. ANDERSON, Newberne: We never try to squeeze blood from turnips. We know you were old enough to know better.

REV. J. H. RAY, Deatsville: The paper was sent to Miss Myrick last week. Your letter was delayed a week by the high waters.

REV. A. M. PERRY, Pinetuck: You can add other names during the month of April to the club sent. Thanks for your kindness.

REV. J. M. LANGSTON, Six Mile: Your subscription will expire June 1st, 1882. Thanks for three renewals, and for your words of cheer.

MRS. C. E. CRENSHAW, Fort Deposit: Your renewal received in good time. Please accept this acknowledgment in lieu of a receipt by mail.

REV. JNO. W. ORME, Ramer, has our thanks for a club of ten names, and the promise of his best efforts to make the number twenty.

REV. T. J. MCCANDLESS, New Market: Accept our thanks for four new names, and present our compliments to that good brother Couch.

MISS MARY PEARCE, of Stewart's Station, Hale county, sends us \$1.00 to pay for the ALABAMA BAPTIST for a young man preparing for the ministry.

REV. S. O. RAY, Nicholson's Store: The ALABAMA BAPTIST is in fine health and good spirits, thank you. Much obliged for remittance of \$11.50.

T. DOROUGH, Scottsborough: Your name is correctly entered on our books and credited to Dec. 31st, 1881. We hope you will succeed in getting up the club of new names.

REV. W. A. AGE, Town Creek: We sympathize with you, but, thanks to Bro. D. P. Bestor, of Mobile, you are now credited to March 31st, 1882. "A friend in need is a friend in deed."

J. M. FRANKLIN, Trussville: We are greatly pleased with your letter. We shall do our best to merit all the praise you bestow upon us. Thank you for the club, and for the promise of "more to follow."

REV. M. M. WOOD, Morrow: It affords us as much pleasure to enter the names of your club of ten as it afforded you to send them. You did a good day's work for us, and we thank you for it.

REV. E. Y. VANHOUSE, Auburn: W. A. Barbour, of Brundage, is not in arrears. His subscription is paid to March 18th, 1882. Jacob VanHoose is credited to Dec. 31st, 1882. We thank you most heartily.

W. G. WHITMAN, Yongesboro: We thank you as heartily, dear brother, for two names as we would for ten. Continue your efforts for us. We greatly appreciate your kind, cheering letter. The Lord bless you.

REV. H. E. LONGCREE, Jones' Switch: Thanks for club of seven. Yes, you can add as many as you can get to the club within 30 days. Now do your best. G. W. Weaver's name has been entered on our books.

BRO. D. P. BESTOR, of Mobile, has our cordial thanks for \$6.00 to pay for the ALABAMA BAPTIST for "worthy preachers who are in active service, but do not feel able to subscribe." The money shall be faithfully appropriated.

J. P. BARROW, West Point, Ga.: We like Bro. Lloyd's way of doing the planning and having his members do the work. That is what we understand by being an "overseer of the flock" in part at least. Thanks for club of seven names.

MISS LUCY ANDERSON, Uniontown: We shall take great pleasure in adding another dollar to the one you send, to pay for the paper for a young brother who is preparing for the ministry. The gift shall be bestowed on one who is worthy to receive it.

JAS. RATCLIFF, Priceville: Yes. Thank you. We hope you will be able to send us at least five names during this month. We agree with you fully in regard to the care that parents should exercise in selecting reading matter for their children.

REV. W. T. DAVIS, Lineville: Will send extra papers to W. H. Smith with pleasure. Thank you for the club of five names. We agree with you that "if all our people would read the paper they would soon become working Missionary Baptists." Your card was also received. Very good.

MISS SUSAN E. ANDERSON, Uniontown, sends us \$2.00 to pay for the ALABAMA BAPTIST to be sent to some minister who is not able to pay for it, but who will appreciate it. "You know best," says she, "to whom to send it." Indeed, we do know to whom to send it, one who is worthy of your kindness.

BRO. W. J. N. TAYLOR, Union: The two papers ordered were started last week. Your example in sending the ALABAMA BAPTIST to your children as they go out from under the paternal roof, is worthy of imitation.

G. S. SLOAN, Warrior: In this instance we feel that we are the debtor, not you. Thank you for the club, and for your promise to try to add other names to it. You are correct in your estimate of the ALABAMA BAPTIST. We will not say that our paper is the most important interest fostered by the Baptists of Alabama, but we will say that we have no enterprise that is of more importance.

W. G. RILEY, Cokerville: We appreciate your kindness and thank you for it. We will try to send you more by way of Fine Apple, but have no hope of being able to do it. We have been trying for years to send the packages for Kempville, Monterey, Forest Home, and other offices in that section, but the agents refuse to deviate from their instructions from the Postoffice Department to send it by Montgomery.

BRO. JNO. R. LONG, of Pickensville, in sending money for others, in order to remit the amount in one bill, sent one dollar too much, and said: "You can either place the extra dollar to my credit, or you can keep it as a donation to yourself." Fortunately we do not need a donation, and we are too sharp to place it to Bro. Long's credit. We are entirely willing to risk his renewing. We put another dollar with his and sent the paper to a dear young brother in East Alabama, who is preparing for the ministry.

DR. C. C. JONES, Snow Hill: Thanks for the names. We told you so. A man never knows what he can do until he tries. A brother who was pastor of one of our Alabama Baptist churches for several years, wrote us two or three times a year that his people would not subscribe for the paper. After he left there we spent two days with the members of the church. Some of the most prominent among them did not know where the ALABAMA BAPTIST was published, for anything about it. We came back with about twenty subscribers, and we thought and thought.

From DeKalb County.

BRO. WEST: As I am confined to the house by indisposition and the cold weather, I have concluded to devote a few moments to giving you some items of news from this section.

ORDINATION.

A presbytery composed of Elders Bailey Bruce, K. A. Pinkerton and B. J. Appleton, was called by Mount Vernon Baptist church to examine and, if found qualified, to ordain Bro. Wm. H. Lackey to the full functions of the gospel ministry. We met the church Saturday before the 3rd Sabbath in March. After preaching by Bro. Lackey the presbytery was organized by calling Elder Bruce to the chair, who assigned to each of the remaining members his part in the further proceedings. Adjourned till Sabbath morning, 11 o'clock. The hour of eleven was suggested to give the church an opportunity of organizing a Sabbath-school. At eleven o'clock Bro. Lackey was examined by the moderator to the entire satisfaction of all, prayer was offered by Elder Pinkerton, and the charge given by the writer. Bro. Lackey is commended to all among whom his lot may be cast as a man worthy of the high calling with which he is invested.

REV. T. D. ESPY, D.D.

The announcement of the death of this distinguished man sent sorrow to many hearts in this section of the State. Here Bro. Espy spent the greater part of his youth; here he professed religion, put on Christ by baptism, and began his eventful ministry. The writer was a witness to his profession and baptism and participated in his ordination. Bro. Espy was brought up under Pedobaptist influence, and would not join the church without consulting his mother. On Sabbath morning he and his mother, in the presence of a large concourse of people that thronged the bank of the majestic Coosa, were received into the church and with thirty others were baptized by Elder S. R. Hood. The effort to assist his widow and orphans meets with approval among his friends here, and they expect to have a part in the movement.

ELDS. W. C. REED, and THOMAS DALRYMPLE, RYMPLE.

Bro. Reed died in the triumphs of the gospel on the 25th ult., and was buried the 26th with masonic honors. Bro. Dalrymple died the 26th and was buried in the same grave yard the 27th by the same fraternity. The writer preached his funeral before interment. I want to say more of these brethren at some future time.

I see in the last issue of the ALABAMA BAPTIST that Bro. W. C. Myrick has been paralyzed. May the Lord deal gently with him in his declining years.

Does not Mr. John Trapp rather beg the question when he takes away his opposition to the private dance? If he allows Wm. Wells to dance privately he ought also to permit him to drink a little in private, &c. Come, Mr. John, agree with Paul to abstain from every appearance of evil.

J. B. APPLETON.

April 1st, 1881.

It is curious how much more anxious we are that our neighbors should do just right, than that we should ourselves keep to unwavering rules of rectitude.

Jottings from the Hills.

Dear Baptist: I have lately met brethren who ask: "What is the matter with you? We never see any news in your paper from your part of the missionary field." I do not feel that my news to the ALABAMA BAPTIST is of interest to the brotherhood, but to gratify a few in my own field, I propose to give a brief account of myself and work.

On the 13th of July last, at Arkadelphia, Mount county, Drs. Sampler and Drennen, eminent physicians, thought that Bro. Cox had reached the term of his ministerial career. I waded deep in the cold waters, and but for the interposition of the Great Physician, who spared me to my dear family and brethren, I would now have been in eternity. Since that memorable day I have suffered more or less with nervousness and occasional palpitations of the heart. I have been traveling, however, and preaching, talking and praying with families. I can now, thank God, preach once and sometimes twice a day. The churches—some of them—are rallying from their winter quarters.

I am at home an extended tour in the Canaan Association. Heavy rainfalls prevented my preaching at some of my appointments. I met, at Ruhamah church, on Tuesday after the first Sunday, Rev. B. F. Hendon, pastor of Ruhamah, Cahaba (Trussville), Springville and Bethany churches, who favored me with his company (and three sermons) six days. He also placed some dollars in my hand, which served to dispel the "blues." Bro. Hendon has the ear, and is fast getting into the affections of the brethren in his new field. With God's blessing he will, I predict, a good shepherd for those sheep. These churches have been fortunate in securing the services of this spiritual, self-sacrificing man of God, since they were obliged to surrender that noble veteran of the cross, Rev. A. J. Waldron, than whom a better pastor will not be secured by the churches.

The Sunday-schools are beginning to move again. Were it not for a few pastors in my field my family would suffer if I continued in the work, but these preachers—God bless them, they talk to their churches, and thus my dear ones obtain bread: Pleasant Ridge, Trussville and Springville churches thought of my family and sent them a liberal contribution. Rev. E. B. Waldrop is the devoted Bishop of Pleasant Ridge, than which there is not a better working church in the Canaan Association.

On arriving at home I found the measles prevailing in my family. If I can leave home I will start soon on a tour in Sulphur Spring Association.

J. E. COX.

Jasper, March 23.

General News.

Gen. Joseph E. Johnston has permanently fixed his residence in Washington.

It is said that Mr. J. O. Holley has found a diamond in Webster county, Georgia, worth \$27,000.

It is said that all the German population from the mountains of Bohemia are coming to America.

Prince Oscar of Sweden stands fully a head higher than any other European sovereign or heir apparent.

The Pope has received from the King and Queen of Spain a gold cup ornamented with diamonds. It is valued at 200,000 francs.

A new cotton factory will soon be put in operation in New Orleans. It will be organized on an extensive scale, and give profitable employment to a large force of workmen.

By the explosion of a boiler at Norfolk, Va., Saturday, six men were scalded to death, or so badly scalded that they can't recover, and three others were severely injured.

A bill has passed both houses of the Connecticut Legislature declaring cider an intoxicating beverage, to be subject to the same restrictions concerning its sale as apply to other liquors.

The earnings of the State prison in Sing Sing for the month of March were \$20,551.91; the expenditures were \$16,021.15, leaving a profit of \$4,530.76. The surplus at the Auburn prison for the month of March was \$476.

The body of Col. J. W. Ross, of Holden, Mass., was cremated at Washington, Pa., March 31, making the 12th cremation to date. The corpse, which weighed 240 pounds, was quickly reduced to ashes. The Colonel was at one time a member of the Ohio State Senate, and was colonel of the 90th Ohio Volunteers.

In the office of the Secretary of New Mexico, at Santa Fe, are deposited the most ancient official documents in the United States, running back nearly a hundred years before the landing of the pilgrims at Plymouth. One of these historical treasures is a journal of a Hayward, of New Mexico in 1692, signed by Diego de Vardras and containing a full account of the campaign.

That was a noble exclamation made by young Maximilian, in 295, to a Roman in power: "I cannot do what is wrong, I am a Christian." To do the right, that was the badge of Christianity. Pass the answer along to the next young man, and do not omit the old men—Christian at work.

A cheerful nature tinges all objects with sun-light, while a discontented disposition will make itself miserable in the midst of great prosperity.

LITERARY NOTICES.

BIBLE SCHOOL HELPERS.—Published by the American Baptist Publication Society, Philadelphia.

We have received from Secretary Griffith, a copy of the Baptist Teacher, Advanced Bible Lesson Quarterly, Intermediate Lesson Quarterly, and Our Young People. The Baptist Teacher is ably edited by Dr. P. S. Henson; the Lesson Quarterly for advanced scholars has a finely colored bird's eye view of the Holy Land; the Intermediate Quarterly is adapted to the average class. The new paper, Our Young People, is deservedly being a large sale. All these publications are valuable; we are specially pleased with the second.

GODNEY'S LADY'S BOOK for April.—The steel plate is a beautiful picture from Scott's "Monastery." In the literary department are given a complete series of interest, entitled short "Sacrifice," and a number of stories, poems and sketches. In the fashion department are colored full length figures, numerous illustrations of dress for women and children, and the work department is replete with useful instruction, supplemented with engravings, upon various matters of interest to housekeepers. The array of recipes and the fun for children are all kept up with old-time care. We will furnish our own paper and send the Lady's Book for the low price of \$3.85 per annum. The publishers agree to start a subscription with any month you may select.

The April number of the Illustrated Scientific News is just out. Among the various subjects illustrated is an engraving of the late Emperor of Russia's steam yacht Livadia; a series of views illustrating wood working attachments for foot lathes; Prof. Secchi's solar photographic apparatus, with six distinct views of the sun taken by this instrument; engravings of the boats and apparatus used on Lake Geneva for determining the velocity of sound in water; a new machine for decorating enameled surfaces; engravings of several curious animals and objects in natural history, and an elaborately illustrated article on Bee Culture. Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Published by Munro & Co., 37 Park Row, New York, at \$1.50 a year, and sold by all news dealers.

MONTALTO; or The Vaudois Martyrs of Calabria. By Miss L. Bates. Philadelphia: American Baptist Publication Society. Price, \$1.00.

This recital of the history of the Waldensian colonists in Calabria, is full of dramatic interest. The local surroundings are well represented; the Italian noble, priest and peasant, drawn from the life, perform their various parts in the old cities and castles, and amid the groves and vineyards, where the sway of a merciless superstition has been maintained for a thousand years. In contrast with Romanism appears the simple faith and worship of the disciples of the Lord, whose happy homes are broken up, and who are slain by hundreds for the crime of crediting and obeying the Holy Word. In the age to which the story relates the Roman world had no occasion to wear sheep's clothing, as he so often does now.

E. T. W.

WORK OF AN EVANGELIST. Review of Fifty Years. By A. B. Earle, D.D. Boston: Jas. H. Earle, 20 Hawley Street, 1881.

This little work contains a review of the ministry of the author, which has for the most part been that of an evangelist. Appended to the sketch is the fiftieth anniversary sermon of Dr. Earle, delivered in Tremont Temple, Boston, Nov. 14, 1880. With a thankful heart the author records the successes of half a century, during which he has been preaching a few discourses upon vital themes, in every part of the country. He estimates the hopeful conversions under his ministry as numbering 150,000. Dr. Earle has received a good support while he has prosecuted his work—his yearly compensation amounting to nearly \$1,200.00 a year. He is still in the enjoyment of vigorous health. We have enjoyed the reading of his book, which is earnest in its spirit and wise in its suggestions.

E. T. W.

THE DOMESTIC MONTHLY for April, 1881.—The Domestic Monthly for April is filled with the freshest warm weather fashions. One of the most interesting articles in the April Magazine is that on Trouseaux Novelties and new silk underwear, and one of the most important is that on Fabrics, which gives cotton goods the precedence in fashion. The recent revolution in hair dressing is also set forth in the April number. The Literary Department opens with a poem from the pen of Howard Glyndon, and contains, besides poems by Mary Ainge De Vere and others, sketches by Esther Seale Kenneth, and "Le Beulah," a short essay by Helen Campbell, our Art Paper, Mrs. Henry Ward Beecher's Household Department, Editorial comments on passing events, Book notices, etc. The Domestic Monthly is published by Blake & Co., corner Broadway and Fourteenth Street, New York, at \$1.50 per year, inclusive of pattern premium. Single copies 15 cents.

ECLECTIC MAGAZINE.—The Eclectic for April is a "George Eliot number," containing the most important of the articles that were called forth in England by the death of the famous novelist. The remaining contents of the number are an interesting paper on Thomas Carlyle; A Day with Liszt in 1880, by Rev. H. R. Haweis; A Persian Apologue, by A. D. D. D.; Facts about Fishes, by W. S. Dallas; F. L. S. on Shakespeare's Fortin, by Helen Faucit Martin; Old Marriage Customs; The Bishop of Astrak; Et in Arcadia Vixit, by R. L. Stevenson; Kith and Kin, a novel, by Jessie Fothergill; Lord Campbell's Memoirs, by A. Hayward; Woman's Claim, by Emily Pfeiffer; Frank Buckland, the Naturalist, by Spencer Walpole; Mr. Whympers.

Ascend of Chimborazo; The Tractarians, by James Anthony Proude; Athletics and Education, by Hely Hutchinson Almond; Fat behind the Eye, by Julius Leberhorn; Literary Notices; Foreign Literary Notes; Science and Art; and Miscellaneous. Published by E. R. Pelton, 25 Bond St., New York. Terms, 95¢ per year; single copy, 45¢; Trial subscription for three months, 3¢.

The Presbyterian church of Bedford, a pretty little village in Westchester county, N. Y., celebrated its 50th anniversary, March 2nd. The present church edifice was presented to the Society by Mr. Francis A. Palmer, President of the Broadway Bank, thus redeeming a promise he made when he left Bedford many years ago, that he would build them a church when he became a rich man. The church is a tasteful Gothic structure of wood, finished in black walnut, with rich stained glass windows, and cost \$50,000.

The Rev. Dr. T. L. Cuyler, pastor of the Lafayette Avenue Presbyterian church, Brooklyn, sailed for Liverpool Wednesday in the Bothnia. Dr. Cuyler has leave of absence for six months. Ad has had a present of \$1,700 to pay his expenses.

"Do you pretend to have as good judgment as I have?" exclaimed an enraged husband. "Well, no," he replied slowly. "Your choice of partner, or life shows that my judgment is not to be compared to yours."

One day last week, says the Prattville Signal, while Mr. Wm. Tatum, who lives in the north-western portion of Autauga, was at his house some distance from town, a young man entered his dwelling and, in the presence of the colored woman, seized the trunk of Mr. Tatum that contained his money and escaped with it. When the thief reached the woods he opened the trunk and robbed it of \$275 in silver money, leaving the gold and paper money undiscovered in the trunk.

We have a large supply of 50 Gallon Kerosene Oil Tanks, with portable pumps, which we offer at \$5.00 with measures, or \$8.50 with measures. Druggists, Selma, Ala.

Ah! that child of years has had the cramp badly, and you have been frightened out of your senses, and you have nearly worn the poor little thing out trying all kinds of medicines. Take our advice for once and try the Seven Springs Iron and Alum Mass, made by Landrum & Litchfield, Abingdon, Va., and you will never be without a bottle by the house. It is good for colds, for cramp, sore throat, affections of the kidneys and liver, and impurities of the blood.

We have \$30,000 worth of Fresh and Pure Drugs, which were bought from first hands for cash, and will be sold at a small profit that any one will buy, unless they are wanted for less than cost.

If you want new Sunday-school song books in the figure notation, invite your attention to "Songs of Glory," No. 2, by James H. Fillmore, published by Fillmore Bros., Cincinnati, Ohio. For terms, etc., see their advertisement in this paper.

Do not forget that if you want medicines, oil, paints, or anything else usually kept in a first-class drug store, you will best serve your own interests by buying of Cawthon & Coleman, Druggists, Selma, Ala.

Celebrated Dr. Wm. H. Stokes, Baltimore, writes: "I confidently recommend to the medical profession Golden's Kidney Liquid Extract. Best for consumption, depression, weakness and indigestion." Sold by all druggists.

Churches and Sunday Schools. I will furnish any Sunday-school requisites, Family Bibles, Hymn books or any respectable book published on this Planet, at publishers' prices. Wanted, men to sell books by subscription. M. E. ABBEY, Opera Building, Selma, Ala.

DIED.—In Tuscaloosa county, Ala., Nov. 3, 1880, Wm. Campbell, aged 89 years, 9 months and 16 days. He was born in Greenville District, S. C., Feb. 19th, 1791. Married Miss Margaret Taylor Jan. 18, 1822. Moved to Alabama in 1828. Professed religion at Deer Creek church during the revival in 1853, but owing to a feeling of uneasiness, he never joined the church. Sept. 27, 1875, at which time he united with Bethabara Baptist church, and was baptized by Eld. E. W. Gravlee. From that time he was a constant attendant on preaching, and ready to every good word and work.

A FRIEND.

Sisley Turnpike, Ala., Jan. 30, 1881.

Appointments.

Rev. A. T. Sims will preach at the following places as here given:

Union, Conecuh Co. April 25, 11 a. m.
Gravelle, Conecuh Co. April 25, 7 1/2 p. m.
Brownsville, Conecuh Co. April 26, 11 a. m.
Cotton, Conecuh Co. April 27, 11 a. m.
Segalla, Conecuh Co. April 27, 7 1/2 p. m.
Brooklyn, Conecuh Co. April 28, 11 a. m.
Conecuh River, Covington Co. April 29, 11 a. m.
Sisley, Covington Co., April 30, 11 a. m.
11 a. m.,
Yellow River, Santa Rosa Co., Fla., May 2, 11 a. m.
Ebenzer, Walton Co., Fla., May 3, 11 a. m.
Lake View, Walton Co., Fla., May 4, 11 a. m.
Green Bay, Covington Co., May 5, 11 a. m.
Andalusia, Covington Co., May 6, 11 a. m., and 7 1/2 p. m.
Rose Hill, Covington Co., May 8, 11 a. m., and 7 1/2 p. m.
Bullock, Crenshaw Co., May 9, 11 a. m., Leon, Crenshaw Co., May 10, 11 a. m., Ebenzer, (Oak Street) Butler Co., May 11, 11 a. m.
Sardis, Butler Co., May 12, 11 a. m.
Eld. J. F. Bruner, colporteur, will accompany Bro. Sims with a general outfit of religious and denominational literature, such as Bibles, hymn books, Sunday-school literature and standard Bibles, etc. All persons wanting anything in Bro. B's line, will please prepare for his coming. Bro. Sims will gladly wait for those wishing to subscribe for the ALABAMA BAPTIST. Will the brethren generally, in the region to be visited, please circulate these appointments?

Our Club Rates.

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