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## "Fragments that Remain."

The Independent gives an ironical compliment to the ALABAMA BAPTIST in reply to our suggestion that its long career had better consist of the testimony of Thomas Aquinas in regard to the Baptism of the Middle Ages. We showed that the general baptism of the Thirteenth Century was immersion and therefore that all the Antipedobaptists of those ages were presumably immersionists. The reply of the Independent constrains us to renew our recommendation. For it gives us some cases of Anabaptist aspirations in Switzerland, in the XVI century to disprove the incontrovertible immersions of a period some three hundred years before! We are constrained to say that the unfairness of the Independent whenever it touches upon Baptist history is simply disgraceful.

We have been glancing over recent numbers of the Independent, only to find that "The trail of the serpent is over them all." In one number, Dr. Boyce was represented as being baptized by Dr. Weaver. In another the mistake which was prejudicial to our Theological Seminary was corrected by the statement that Dr. Weaver was baptized by Dr. Boyce who was an adherent of the "Landmark doctrine,"—although the first baptism of Dr. Weaver was recognized by both parties simply as having been irregular, and was not discussed as to its genuineness or validity at all. Dr. Weaver's first immersion was certainly irregular and his second baptism did certainly correct that irregularity. And this is all there was in it.

In regard to affairs on the Pacific coast the Independent asks: "Which is worse, for the Baptist denomination to hold fellowship with an unbaptized person, or with the Rev. I. M. Kallio?" The fact is that the Baptist denomination holds fellowship with neither. And the Independent, which understands the character of our ecclesiastical polity, ought to know this as well as we do. Let these items serve to illustrate the spirit of our contemporary.

That the Munster Anabaptists were not immersionists is nothing to the purpose. We are profoundly thankful that they were not. And on the other hand, our argument is not aided much by the fact that Conrad Grebel baptized converts by immersion in Switzerland. For we took in a broader scope. We maintained that in those lands and ages in which immersion was the prevalent practice, as it was on the continent until the XIII Century, and in England until the Reformation, the Antipedobaptists were presumably immersed also. In the light of this principle of common sense, there is no necessity laid upon those whom the Independent compliments as "the excellent, able and courteous gentlemen in the office of the ALABAMA BAPTIST," to concern themselves with the bowl out of which the Swiss Von Bogen was "baptized" in 1535 or the depth of the Sitter river in which Ullman was immersed in 1534. We have been dealing with the broad currents; the Independent catches and nibbles at straws.

E. T. W.

Constantinople has 45,000 Jews and 38 synagogues. Nearly 40,000 are of Spanish origin.

Messrs. Moody and Sankey propose visiting England in September. They will spend October in Glasgow, and afterwards open a revival campaign in Ireland.

Miss Scull, a teacher in a Philadelphia public school, taught her pupils that the Roman Catholic religion was wrong, and the Scotch Board sustained her. Father Barry, pastor of the Catholic church in the same neighborhood, has consequently commanded his people to take their children out of the public schools, "under fear of mortal sin" if they disobey.—N. Y. Sun.

The statistics of the Baptists of Georgia are as follows: Of the whites there are 1,050 churches with a membership of 84,500 who belong to the State Convention and contribute to benevolent objects. There are 800 churches with a membership of 35,000 who keep aloof from the Convention, most of whom are anti-mission and are opposed to an educated ministry. Of the colored Baptists there are 900 churches with a membership of 110,000, who have a Convention of their own.

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"SPEAKING THE TRUTH IN LOVE."

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## Scientific Miscellany.

It is suggested that the *aurora borealis* be studied with the photophone.

A new, wormlike parasite of pork has been discovered by a Berlin microscopist. The organism is found crawling among the muscular fibres, sometimes moving very actively.

"Glass silk" is largely used in Germany for filters. It is made by winding threads of glass on heated cylinders, and under the microscope the threads appear as fine as the ultimate fibres of silk or cotton.

W. H. Dall has mentioned a curious geological phenomenon found in the vicinity of Behring's Strait. At the Elephant Point, Kotzebue Sound, is a ridge, two miles wide and two hundred feet high, which seems to be a vast mass of ice, covered with clay and vegetable mould from luxuriant vegetation springs. Birch, alders and plants bearing berries grow rankly, while the perpetual ice is less than a foot from their roots.

There were sanitarians in the days of our ancestors. So long as eight hundred years ago, in the time of Richard I., an ordinance was enacted forbidding the pollution of rivers, drains, etc.; another in the reign of Edward I., against selling "muzzled swine flesh," etc.; and in the reigns of Henry VI., and Henry VII., and Elizabeth, for the inspection and cleansing of sewers, against the slaughtering of cattle in towns, and against the overcrowding of dwellings.

A correspondent of an English journal asserts that he has himself observed two spider showers—the fall of gossamer spiders, in large numbers, from a considerable height in the atmosphere—one in September, 1875, and the other in September, 1880. The first occurred on a cloudy morning, after a single spell of thunder, but no rain. "About 10 a. m.," states this writer, "I noticed small spiders running over my coat-sleeves, and had a brush off several trails of gossamer web." Looking around I found that the brick walls, houses, branches of trees, etc., had these webs dangling from them, and that other gossamer webs were continually falling from above and adding to the accumulation. By mid-day a long fence was festooned from point to point of its triangular rail tops with a ribbon-like ladder of gossamer, along which ran the spiders.

Carlyle was hardly a believer in evolution as interpreted by Darwin, for in a letter to a friend he is said to have written: "A good sort of man is this Darwin, and a bad-meaning, but with very little intellect. Ah, it is a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe! I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what, in fact, they do not believe. And this is what we have got to. All things from frog-spawn! The gospel of dirt and the old and new stand upon the brink of eternity—the more comes back to me the sentence when a child, and the fuller and deeper its meaning becomes. 'What is the chief end of man?' To glorify God, and enjoy him forever. No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

The felling of forests is known to be the cause of the drying up of many a stream, even large rivers having been made to totally disappear through the influence upon the climate of the clearing the land from wood. The clearing of the land from wood, and the lessening of the forest, are the sad lessons of deforestation. The sad lessons of deforestation are springs and brooks or oases of fruitfulness, and the soil has lost its fruitfulness. The Jordan in Palestine days, the fruitfulness of Sardinia and Sicily, the fruitfulness of Italy, has disappeared; while most of the countries of ancient civilization have suffered from the desolating influence of forest removal. On the other hand, man can improve the condition of the land in which he lives—more slowly indeed, but quite as surely—by cultivating and preserving the forests. In early years the delta of Upper Egypt was visited by but five or six rainy days in a year, but this number was increased by the planting of twenty million trees to forty-five or forty-six. Remarkable results have been produced by the Suez Canal. Ismailia is built on what was a sandy desert, but since the ground has become saturated with canal water, trees, bushes and other plants have sprung up as if by magic, and with the reappearance of vegetation, the climate has changed. A few years ago rain was unknown in those regions, while in the year ending in May, 1860, fourteen days of rain were recorded, the natives once such a storm that the natives looked upon it as a supernatural event. Rains have continued to visit the country thereabouts, and so recently as a few weeks since a very heavy fall was reported.

Extract from a letter from Angelina: "Dear Henry, you ask if I return your love. Yes, Henry, I have no use for it, and return it with many thanks."

"I think the goose has the advantage of you," said a landlady to an inebriated boarder, who was carving. "Gee, it has, mum, in age," was the withering reply.

Cumblers are only thirty-five cents each. You're Gamblers. That's cheap enough for the cumblers, but it's the same old story with the gamblers.

Signs, etc.

## The Revised New Testament.

Peers of Revision—Motives for Undertaking It—Announcement of a Committee—American Division to Participate in the Revision—List of Members—Specimen of Changes.

[The following history of the revision movement appeared in the *Christian Herald* of May 19th, one day before the revised New Testament was issued. We give it to our readers without change.]

It was about eleven years ago that the subject of a new version of the Bible assumed definite and practical shape. The project was from the outset regarded by many Christian people with feelings of alarm, almost amounting to horror. It seemed impious to tamper with the inspired Word of God. The vain and irrelevant traditions of the times seemed to have reached its consummation when it proposed to subject to criticism the volume in which God had spoken to the world. That feeling was in some measure allayed by the assurance given by the originators of the project. It was explained that the object of the effort was to make the mind of the Spirit more accurately understood than is done by the version of the Bible now in use. That so far from altering or perverting Scripture the desire felt was that if on examination the English Bible was found in the most minute particular to be out of harmony with the words as originally written, it might be amended in those particulars.

## REASONS FOR REVISION.

That there was a possibility of such minute errors being discovered was generally admitted. The English Bible in use in our churches and homes is already the ninth translation made from the original, and as it is incomparably better than any of the eight that preceded it, there was a presumptive argument that a higher degree of perfection might be attained. There were, besides, weighty reasons why such a hope might be entertained. The present translation was made in 1611, and since that time several manuscripts have been discovered of an earlier date than the copies to which those translators had access when they performed their work.

Personal reasons, too, were adduced. The patient and anxious study which has been given of late years to the ancient languages has made learned men of our day more intimately acquainted with the delicate shades of meaning which those languages conveyed. Another reason was presented in the fact that the English language has materially altered since 1611. Some of the words in use at that time are now obsolete; others—this is more serious still—though still in use, have a different meaning from that they conveyed 270 years ago. It was thus manifest that by a careful revision we might be enabled to understand more clearly many passages of Scripture about the real meaning of which we are now in doubt. Scarcely any student fails to gain from the study of the Old Testament in the Hebrew and the New Testament in Greek new views of the depth of meaning in both which he never gained from the study of the English translation. If those who have neither time nor opportunity for such study could be enabled to profit by the study of others the advantage was felt to be desirable.

There was, however, a danger to be apprehended of a literary character for the project. The English Bible is an Anglo-Saxon classic. The purity of the English used there surpasses that of any known book. "The venerable sound and music of the old book" have been extolled in the highest terms even by critics who have given but little heed to its teachings. If in the new version there were introduced modernized English words and expressions imported from other languages, such as even the best books of our day contain, it was felt that the beauty of the book would be marred. But again the fear was dispelled by the assurance of those who had charge of the work. They promised that the present version should form the basis of their operations, and that when it was found necessary to make an alteration, the new expression should be cast in words taken from the old vocabulary. Before these arguments, and with these assurances, the commendable jealousy for the sacred character of the Bible was satisfied. It was felt that here, above everywhere, truth was all-important, and that in reading this inspired volume the unlearned reader ought, equally with the learned one, to clearly understand its meaning.

After a protracted discussion, first of the need for revision and then of the principles which should govern the work, the subject was introduced in the Convocation of Canterbury, an ecclesiastical body representing five-sixths of the Church of England. On May 6th, 1870, five resolutions were passed by that body, authorizing the commencement of the work. One of these resolutions directed

## THE NOMINATION OF A COMMITTEE.

to undertake the revision, "who would be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." In accordance with these resolutions, sixteen members of Convocation were nominated, who invited several Nonconformist scholars in Great Britain, and of eminent American scholars to participate in the work.

In arranging the plan of operations reference was had to the special character of those engaged, and to the department of study to which they had given their attention. Thus the

charge of those who had devoted their chief labor to the study of Oriental languages, while the work of revising the New Testament was assigned to those who had made the Greek language and literature their special field.

The Old Testament Company consists of twenty-seven members in England and fourteen in America. Regular meetings have been held of the members and a confidential interchange of their results has been made across the Atlantic. The Old Testament being the larger work of the two, the labors of that Company will not be complete for several years, but, as already announced, the New Testament is finished and will be issued simultaneously in Great Britain and America on May 20th.

The New Testament Company is composed of twenty-five members in England and thirteen in America.

The Bishop of Gloucester and Bristol, Chairman; the Bishop of Salisbury; the Prolocutor; the Dean of Westminster; the Dean of Rochester; the Dean of Lincoln; the Archbishop of Dublin; the Bishop of St. Andrews; the Rev. Dr. Angus, Principal of the Baptist College, Regent's Park, London; the Rev. Principal Brown, Free Church College, Aberdeen; the Rev. Dr. Hort, Cambridge; the Rev. W. G. Humphrey, Vicar of St. Martin's in the Fields, London; the Rev. Canon Kennedy, of Cambridge; the Archdeacon of Dublin; the Rev. Canon Lightfoot; the Rev. Professor Milligan, of the University, Aberdeen; the Rev. Dr. Moulton, of Cambridge; the Rev. Principal Newth, New College (Congregationalist), London; the Professor Palmer, of Oxford; the Rev. Professor Roberts, of St. Andrews; the Rev. Prebendary Scriveners; the Rev. Dr. G. Vance Smith (Unitarian); the Rev. Dr. Vaughan, Master of the Temple, London; the Rev. Canon Westcott, Cambridge; the Rev. J. Troutbeck, Secretary.

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The result of the labors of both branches of the Company is yet to be seen. It was the unanimous opinion of the members that no portion of the work should be made public until the whole was ready, lest they should be embroiled in controversy and embarrassed in their progress. The revision will be given to the public as the joint work of both the American and English Committees, and it is understood that a few suggestions comparatively unimportant, tendered by the American Committee which were not approved by the English Revisers, will appear in the form of an Appendix to the volume.

Advanced sheets were furnished to several British journals a few months ago, and the London *Record* by an advertisement published a critical review of the book. From that review we find that the following among other changes have been made in the revision.

One feature, which will at once arrest attention, is the abandonment of the practice of dividing the books into chapters and verses. The paragraph form having been adopted, and the old division being only indicated in the margin, the syllabus of contents which prefaced each chapter is altogether dispensed with. Of the more important changes, a few examples will serve to illustrate the general characteristics. The revisers have expunged from the text, John 3: 3, the words, "Waiting for the moving of the water." Acts 8: 37, "And Philip said, 'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' And Acts 23: 9, 'Let us not fight against God.' They omit Matthew 23: 14, 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses; and for a pretence make long prayer; therefore ye shall receive the greater damnation.' Mark 9: 44, 46, 'Where the worm dieth not and the fire is not quenched.'

## THE LORD'S PRAYER.

Now reads thus: Matt. 6: 9-13, "Our Father which art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." Luke 11: 2-4, "Father, hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins, for we ourselves forgive every one that is indebted to us. And lead us not into temptation."

Matt. 19: 17 is now rendered, "Why askest thou me concerning that which is good? One thing there is who is good." The translation of Mark 8: 36, 37, is changed, "For what doth it profit a man to gain the whole world and

forfeit his life? For what should a man give in exchange for his life? Luke 10: 15 will read, "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades;" in verse 16 "rejoiceth" is uniformly substituted for "despise," "Hades" is substituted for "hell" in Luke 16: 23. Luke 16: 9 will now read, "Make to yourselves friends by means of the mammon of unrighteousness."

In Acts 2: 47, we have the emendation, "And the Lord added to them day by day those that were being saved." Agrippa's oft-quoted remark to Paul is now to stand, "With but little persuasion thou wouldstst have made me a Christian." "Probation" is substituted for "experience" in Romans 5: 4; "foreordained" for "predestinated" in Romans 8: 29, 30; and Ephesians 1: 5, 11. In 2 Cor. 13: 19, the reading is henceforth to stand with all them that love our Lord Jesus Christ in uncorruptness," is set forth as preferable to "in sincerity," is Ephesians 6: 24.

The book will, it may be inferred from the above specimens, be in a certain sense a new book, as such will have for a certain class of readers the charm of novelty. We cannot but hope that many who may be prompted by this charm to examine it may by the Holy Spirit's influence be led to give their hearts to God.

## The Divine Love.

BY WAYLAND HOYT, D. D.

Outside the Bible, you find revelation enough of law, but little of love. Some time since, looking out of my study window, I saw a blind man sitting on the stone steps opposite. I had often seen him led along by the heels, picking up a living by peddling his little wares. Through the adaptation of our healthy eyes to the delicately smiling waves of the sunbeam you and I get personal consciousness of the law of vision. Through the damage which has somehow come to that man's eyeballs, so that they are no more susceptible to the smiting sunbeams, that poor man gets personal consciousness of the law of want of vision. For him there is but the blackness of darkness, whether the sun rise or whether it set; but from no law of vision or of the want of it can you or he get knowledge of an Infinite and Beating Heart, which broods and yearns and blesses in the light and in the darkness too, which in our affliction sends forth its healing beams of love, and which every creature, which opens itself for refuge to every stranger.

It is law there—healthy eyeballs and smiting sunbeams, and so vision; damaged eyeballs and smiting sunbeams and never a glimmer of light, though the sun rise. But in the Bible you have an added revelation of the Infinite and Personal Love which, while it will not break law, will still use it for our help and blessing; which will even turn the darkness and the sorrow into ministry of spiritual and moral good.

Perhaps there are no Bible words which tell of this love better than the following: "Having loved His own which were in the world, He loved them unto the end."

He loved them unto the end in this sense, that no hazard of personal cost whatever stopped the flowing of his love. When I was a boy, I used to read over and over again the story of a father and mother and a child caught amid a terrible snow-storm. The way was lost, the storm was blowing, the cold was bitter. Far in the distance there was a gleam in a farm-house. The mother and the child could not go another rod, they were exhausted. The father made for the distant light, to seek assistance; found it; brought it with him; found the child warm and living; found the mother still and dead; for she had, in the bitter cold, stripped herself of her own garments, to wrap them round the child. That mother, having loved her own, loved unto the end. In this sense exactly does the Divine Love keep flowing on. It stops at no cost whatever.

It stopped not at the cost of the incarnation. Then the Creator, as Mrs. Browning sings it, "Was rent asunder from his first glory. And cast away on his own world."

Then infiniteness circumscribed itself with finiteness. Then He who in the beginning was, and was with God, and was God, humbled himself and was found in fashion as a man, scribes and Pharisees, hypocrites! for ye devour widows' houses; and for a pretence make long prayer; therefore ye shall receive the greater damnation." Mark 9: 44, 46, "Where the worm dieth not and the fire is not quenched."

It stopped not at the cost of the temptation, when divinity lowered itself to meet and master in human weakness and temptability the Devil, who hounds men like a roaring lion, seeking whom he may devour.

It stopped not at the cost of an awful and mysterious contact with the sinfulness of man. "Suppose," another says, "words most eloquent, 'that the purest woman in this town, the most sensitive and scrupulous, moved by a sense of sisterhood and by a loving pity, gathers up all her life and goes and lives amid the lowest and the most brutal and the most foul savages that this world can contain. As she enters that life, she leaves her own life behind. She accepts their life; everything except their wickedness she makes her own. She sacrifices her fastidiousness every day. She finds herself the victim of habits which are the consequences of long years of sin. No sensibility that is not shocked; no

instinct that is not wounded. Her own human nature asserts itself every day; but the very depth of the sin into which she comes with her pity makes her all the more sensitive to the horror of their sin. Her sin is awful to her, not only because of her own purity, but because of the keen understanding of the fullness which comes from her personal oneness of nature with these sinners. She cannot stand far off, and look at them and work for them at safe distance. She is one of them, her common humanity. If every evil wickedness of theirs she suffers, she bears their sins a heavy burden on her heart." Well, may not such sin as these aid, at least a little, in conception of what that suffering is from the cost of which the Father's smile, which had been its life, is wiped upon its shoulders the weight and penalty of human sin. It passed into that crisis of sacrifice when Jesus cried: "My God! my God! why hast thou forsaken me?" It broke its heart. It died.

Nay, I am sure that that divine love stopped not either at the cost of a certain perpetual sacrifice for us; for I remember that that dip into human nature was not a transitory one for thirty-three brief years and then a passage out of it. After the atonement had been accomplished, and the resurrection had set the seal of infinite victory and approval upon it, I remember that the Lord Christ did not shuffle off our human nature, as something he had done with and which could be left now to get on by its own force. I remember that he did not rise into his own proper and absolute divinity, leaving us behind; but that he carried up into the glory with him our human nature; that he rose and ascended a man as utterly as he was crucified a man; and that, now one with us still, he carries on the work of intercession for us. When he gave himself to us in the mystery of his incarnation, he gave himself to stay among us, to wear our nature forevermore, to be unendingly the incarnate Christ. He is Christ the glorified, indeed; but he is still Christ wearing the glorified human nature. Heaven robs him not of brotherhood with us; and whatever sacrifice deity may have made when it embodied itself in Christ is human nature glorified. Do you not think of certain dim, great words of Scripture? Precisely what they mean I know not; but that they have some real, profound significance of loving sacrifice, which I am sure, hitherto may disclose to us, I am sure. "A lamb slain from the foundation of the world."

Unto such end, then, does the Divine Love go, pouring itself out upon us, that there is no rock of sacrifice in its path that it does not overflow as tides do the pebbles on the beach. But there is still another meaning which this expression "unto the end" may hold. God not only loves men with a love which will go to the end of any sacrifice he must make; but he also loves them with a love which will go on until it has accomplished his end of his love in them—namely, their perfection. That is a poor thought of our religion which confines it simply to getting safely into Heaven. It means much more. It means accurate conforming of our character to the image of His Son. This love, purposing such an end, will not hesitate to use all the loving severity which may be needful to accomplish it, for there is in real love necessarily a certain side and element of severity. My child was studying her German lesson. It was tangled and difficult. The day was bright and her mates were romping in the street. She wanted to miss the lesson and join the play; but, very love forced me to denial. I saw an end for her she could not see—a present discipline she needed, a future grasp of mind and culture; the open gates of mighty literature, into which this tangled lesson was the path. She might have thought I loved her more just then if I had hidden her away from her books and taken her pleasant time; but a love which saw with larger, other eyes than hers the end compelled the severity of denial. The parable is plain enough. Much that seems jagged in our lives is but the expression of God's pure love working toward his end.

There is a sweet legend of the death of Moses, in the Talmud. Three angels dig the grave upon the mountain, and Moses lies down in it, closes his eyelids, presses his hands upon his heart, and places his feet in order. Then the Lord calls to the soul to come forth and mount to Paradise. But the soul has not courage to go. Then he promises a place in the highest heaven, beneath cherubim and seraphim who bear up the eternal throne; but still the soul doubts and quakes. Then God bent over the face of Moses and kissed him; and the soul leaped up in joy, and went forth with the kiss of God to Paradise. So does God's love brood over us and variously entice us, that, at last, we may be lifted to himself. We make our own doom if we withstand it.—*Independent*.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasure of others.—*La Bruyere*.

## Test of Character.

The Y. M. C. A. Watchman, of Chicago, publishes some good articles. The following from that paper is worthy of a careful and prayerful reading:

## Is He a Christian?

Is he a Christian? He seems so stern, almost morose, in his habits and character. His brow wears a perpetual frown. He manifests no sympathy with mankind. He repels by his coldness all kindly advances, and his very manner freezes every rivulet of affection that flows towards him. "Be kindly affectioned one to another, with brotherly love." "Be kind, be courteous."

Is he a Christian? He seems to be proud. There is a forbidding haughtiness in his mien, as though he deemed himself of a superior race to those with whom he is associated. He talks with them as though he were conferring an honor upon those with whom he condescends to mingle.

"God resisteth the proud." "The Lord hateth a proud look."

Is he a Christian? His conversation is all trilling. He labors to be witty. He aims to give a ludicrous direction to every topic of conversation.

"Let your speech be always with grace, seasoned with salt." "Foolish talking and jesting are not convenient."

Is he a Christian? He is perpetually finding fault. Nothing pleases him. Whenever you meet him you may be sure that the staple of his conversation will be the failings or faults of others.

"The words of a tale-bearer are as wounds." "Speak not evil one of another, brethren."

Is he a Christian? His whole soul seems to be absorbed in business. His time and thoughts are so engrossed by his secular affairs that he finds no leisure for interests benevolent or spiritual.

"Use this world as not abusing it." "If any man love the world, the love of the Father is not in him."

Is he a Christian? He is noted in the community for his grasping and hoarding habits. He bends all his energies to money-getting, and he holds all he makes with an inflexible hand. "Covetousness is idolatry." "Idolaters shall not inherit the kingdom of God." "What shall it profit a man if he gain the whole world and lose his own soul?"

Is he a Christian? He mingles in the gayest society, and seems to prefer it to association with those who are decidedly religious. He has been known to be absent from the prayer meeting, that he might spend the evening with a gay party. He has been seen at the theatre, and at the ball, and at the dance, and at the gaming table.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." "Lovers of pleasure more than lovers of God." "A day in Thy courts is better than a thousand."

Is he a Christian? He manifests almost no interest in the welfare of the church, is untrobbled by its adversity, and seems to care but little for its prosperity. In regard to its progress, or efficiency, or purity, he is chillingly indifferent.

"Christ loved the Church and gave himself for it." "If any man have not the spirit of Christ, he is none of his." "If I forget thee, O Jerusalem, let my right hand forget her cunning."

## He Is a Christian.

He is a Christian. Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency.

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open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

He is a Christian. Then he is a man of prayer. He lives in communion with God, for thus only can the preservation of Christianity be derived or preserved in the soul. "In everything by prayer, let your requests be made known unto God." "When thou prayest enter thy closet."

He is a Christian. Then will he be cheerful and content in his relations to God, and in his intercourse with men, "whatsoever things are true, honest, just, lovely, of good report."

## State Sunday-School Convention.

To be held at Gadsden, Ala., June 10th, 11th and 12th, 1881, in the Baptist Church, commencing Friday, 10th inst., 10 a. m.

In presenting this programme for the Fourth Annual Convention of the Sunday-schools of our State, we are impressed with a sense of its importance, and yet are conscious of the inadequacy of the means at our hands to press the work to completion.

Much depends upon what we do at Gadsden this year to place Alabama where she should be—in the front rank of organized Sunday-school States. The thousands of children throughout our borders who are not under the hallowed influences of the Gospel, either taught or preached, cry to us for help! Many of these will pass into eternity before they know its glad sound; and this should nerve us to greater earnestness in going after them.

Will you fail in your duty to meet others in council to devise means whereby these may be reached and brought to a knowledge of the truth? It will cost some labor and self-denial to attend the meeting, it may be; but do not let this deter you from being present or having a representation. The cost is nothing compared with the results.

Prominent Christian workers from all parts of the State are expected to be present.



## Alabama Baptist.

SELMA, ALABAMA, JUNE 2, 1881.

JNO. L. WEST &amp; CO., PUBLISHERS.

W. C. CLEVELAND, . . . JNO. L. WEST.

Entered at the post-office at Selma, Ala., as second-class matter, March 1, 1879.

## A LIBERAL PROPOSITION.

We will send the ALABAMA BAPTIST to new subscribers until Jan. 1st, 1882, for One Dollar. It costs us something to make this offer, and we do it merely that the paper may be introduced into as many families as possible where it is not now received, believing that when they know its worth they will continue their patronage. The subscription will begin on the date when the money shall be received. Any one who is not now receiving the paper, whether he has been a subscriber in the past or not, will be permitted to subscribe under this offer. May we not expect a prompt response from all parts of the State?

THE SEVERANCE of religion from business in the minds and lives of many professors is lamentably manifest. A man who is not righteous with men cannot be righteous before God. A man who is wrong in his lower relations is sure to be so in the higher. If one be untrue or tricky or dishonest with men, he cannot make amends before God by any amount of praying, or penance, or church-going. If things are not done on "the square" in the shop, the store, the office, the home, a man need not think he can make up for them in the closer or in the church. Giving one-half of ill-gotten gains does not rectify matters; giving all will not do it. Praying will not cancel cheating; not attending prayer meeting, lying. If a man would be right with God he must get right with men. "When thou bringest thy gift to the altar and there rememberest that thy brother hath against thee, leave there thy gift before the altar; go first and be reconciled to thy brother, then come and offer thy gift." Too many think as did the professor who was charged with some sharp practice: "Religion is religion, and business is business." Righteousness with men and righteousness with God are not two kinds

more than honesty among boys playing marbles is different from the honesty which men sacrifice in buying and trading stocks, or than the mathematics of arithmetic is different from the mathematics of algebra or calculus. They are the same. One is higher, broader, reaching far beyond the other, yet the same. If a man has not the mathematics of arithmetic he cannot have that of algebra. Righteousness with God is, in essence, the same as that with men. It is only profounder, broader, reaching to higher denominations—touching Divinity and things eternal. It touches more than the mere outward life of acts and words. It reaches the springs and sources of life—the purposes, intentions, and hidden motives.

The source of righteousness before God is faith in Jesus Christ. Faith places one on God's side of things; identifies him with God's cause; makes him think more and more as God thinks, feel as God feels, act as God acts. It strengthens all the lower virtues which belong to practical life, while it raises the inner life of thought and purpose, of will and affection, up to God and draws the soul into sympathy with him. The righteous man in some degree reflects the character of God. "All colors are wrapped up in the sunlight, which, as is well known, may be seen resolved into its elementary colors in the prism or rain-bow. Apart from the sunlight, no object has any color, as is shown by the fact, that as soon as light is withdrawn from the landscape, the colors fade from the robe of Nature. The difference of color in different objects while the sun is shining is produced by some subtle difference in texture or superficies, which makes each object absorb certain rays, and reflect certain other rays in different proportions." Christ is the Sun of righteousness, in whom dwelleth all the fullness of the God-head bodily—the fair color of every grace and Christian virtue. When he is shining upon the heart, these virtues are reflected—by one, Christian graces of one description, by another, of another, according to natural temperaments and degrees of receptivity; as, when the sun is shining, colors are thrown upon a landscape, and reflected by the different objects in different proportions. No part of a landscape has any color in the absence of the sun. Christians have no virtue independently of Christ, can have no grace without him.

Righteousness with God is a practical thing—not a theological figment

of preachers—not a sort of ready-made garment which the believer puts on and thus stands justified before God. Righteousness is a quality of character. It cannot be outside a man. It must be wrought.

The Scriptures tell us nothing of an objective righteousness of Christ, which is imputed to men, but of a "righteousness of faith," and of "faith as counted for righteousness," because it is the root and seed of a righteous character. The Bible describes such men as "righteous before God." They are imperfect as the rose in the bud, as the corn in the sheaf, as health in the convalescent. The gardener sees the rose in the bud; the farmer, the full ear in the sheaf; the physician, the robust man in the convalescent. Seeing the man of faith, what he is and what he is sure to be, God accounts and accepts him as a righteous man.

A man may be righteous before men and yet not be righteous before God. Without reference to God at all, he may deal justly and honestly with his fellows, because he thinks honesty is the best policy. No man can be righteous before God, who is not righteous with men. As well speak of an honest thief, as of a dishonest Christian; of a truthful liar, as of a lying Christian; of a just defrauder, as of a defrauding Christian; of a liberal covetous man, as of a covetous Christian. If we are not righteous with men, we may be sure we are not righteous before God.

## COLPORTAGE WORK IN ALABAMA.

At its meeting in Greenville, the Convention instructed the Board to institute a system of colportage in this State. Obeying instructions, the Board has employed six of the best men whose services could be secured, and has furnished them with books and tracts as rapidly as the money contributed would allow. The smallness of the amount given for this particular work has crippled every effort in this direction. The colporters have not had as many books as was necessary to meet the demand, and the Board has been prevented from making the best arrangements with publishing houses. The amount contributed is inadequate to anything like successful prosecution of the work.

After many years of almost entire neglect, colportage may be said to be in its infancy in Alabama. The importance of the work is admitted on all hands. That our people should be furnished with carefully selected, religious literature, is so confessedly true that no one of every intelligent Christian mind. That many of our people know little of our denominational literature, is evident to all who have had occasion to enquire into the matter; that they will not inform themselves, that they will not seek for needed books, is clear in the light of all the past.

It has been said that we are not a reading people, and it is true. The trouble of finding out what books are good, and the difficulties in procuring them, have contributed largely to create and to continue this state of things. Books must be carried to the people in their homes, if we would have them buy and read them.

The progress and development of the denomination require the abundant dissemination of suitable denominational literature. We have an abundance of first rate books and tracts, furnished at low prices. We have good men who are willing to spend their lives serving God in this way.

In order to the best success it will be necessary to have a considerable sum donated to this special object. Such a sum once secured would be perpetual, as the policy of the Board requires the colporters to refund the money paid for books sent them. It is immediately re-invested, and again refunded; thus going on indefinitely. Regarding this as one of the most important enterprises in which we are engaged, we would press it upon the attention of the churches. By this writing, we would secure for it the earnest consideration, the hearty, practical support of God's people now, that we may be prepared for a decided, forward movement at the next meeting of the Convention. We shall be glad to hear from brethren who have given the matter serious thought.

## CONVERSATION WITH A POOR PASTOR.

Are you going to the Convention? I want to go, but I cannot. It is an important meeting; all the pastors in the State ought to be there. Why can't you go? Where does it meet? In Troy. When does it meet? Wednesday, July 13th. How much will it cost? Twelve or fifteen dollars. I can't go; I haven't the money. Will not your church pay your expenses? I don't know, and cannot ask them. The pastor referred to above represents a class. "Will not the churches see to it that they go to this general meeting of the denomination in which all the enterprises that engage us will be discussed and provided for?"

## FIELD NOTES.

Our church at Tusculum has lost one of its best members, in the removal of Capt. R. B. Pegram to Houston, Texas. Rev. T. A. Higdon, district evangelist, organized a Baptist church at Amberson, Calhoun county, on the fourth Sunday in May, and dedicated their new house. Rev. J. M. Fortune, of Fort Deposit, writes: "The amount necessary to pay off the debt on our new church has been raised. I feel thankful to God." We rejoice with you. Rev. R. Deal, Echo, Dale county, is pressing Rev. E. V. Van Hoose very closely, in the amount of work he is doing for the ALABAMA BAPTIST. And our brother J. F. Fore, of Pine Apple, Wilcox county, is not far behind either of them. Rev. J. H. Ray, of Dealeville, who has done much for us, says: "I am old and afflicted, but I shall try to get my people to take the ALABAMA BAPTIST. I feel satisfied when I induce one to take it, that disappointment will not follow its perusal."

We have before referred to the illness of Rev. L. R. Sims, of Shorterville, Henry county, the beloved moderator of the Judson Association. Bro. B. G. Farmer writes of him: "He has been in bad health for more than a year. He did good work through it all, however, until the middle of January last, when he was compelled to take to his bed. He is now able to be out again, but is by no means able to go regularly to work." We trust that Bro. Sims may soon be himself again.

"We can't do without the paper, if the times be ever so hard. Enclosed you will find \$3.00." P. Fisher, Harpersville. "I rode 26 miles yesterday and preached twice in my diocese. I preached to one church that had not heard a sermon before this year. They beg me to serve them. I have the care of five churches now, and they wish me to give them an evening appointment." W. H. DeWitt, Boboken, May 23d.

Rev. Dr. E. T. Winkler will preach the commencement sermon in June for Wake Forest College, N. C. The sermon of Dr. Kenroe last Sunday-morning in the Baptist church, was in every respect a masterly effort. Many have spoken of it as one of the ablest he has delivered in a long while. "Tallapoosa Mountain Home." In the Baptist church at Marion, Tuesday, May 24th, Mrs. Jessie M. Bancroft, daughter of Rev. Dr. E. T. Winkler, was married to Mr. J. M. Love, of Chicago. Rev. T. M. Bailey passed through Selma last Friday, on his way to North Alabama. He will be absent until about the middle of next week.

Rev. Dr. J. H. DeVotie, of Georgia, has declined the call of the Decatur church. "Misbehaving in church is strongly indicative of a lack of good sense as well as good morals." Dr. Gage, of Hartford, speaking on the subject of Marriage and Divorce, said that during his ministry of twenty-five years he had known of but one instance of separation where the parties were both professing Christians. Mrs. C. Reeves died recently at the residence of her son, Rev. W. N. Reeves.

"Her life," says the Eufaula Times, "had been one of unusual activity, and when her strength so far failed continuing the life she had led, she longed for the summons to go, that she might be at rest. Her supplications have been answered, and she who for many years had known more of heavenly than earthly things, has gone to her reward. There was a glorious crown awaiting her." The first number of the long looked for Alabama Christian Advocate made its appearance last week. It is a well filled, fairly printed thirty-two column folio. Editor, Rev. A. S. Andrews, D. D.; Opeika; associate editor, Rev. J. W. Christian, Birmingham; corresponding editors, Rev. W. A. McCarty, D. D., Rev. J. W. Rush, Rev. J. A. Thompson, Rev. W. C. McCoy, Price, \$2.00 a year. The Eufaula Times speaks in flattering terms of Rev. J. C. Porter, of Tallahassee, Fla., who has recently aided in a meeting in the Eufaula church. "If you expect to attend the meeting of the Alabama Baptist Convention at Troy, July 13th, send your name and post-office address to Rev. T. H. Stout."

An interesting meeting has been held in the Broad Street church, Mobile. Bro. Wright has been pastor of that church for 16 months. During that time there have been 18 additions to it. We publish this week exercises of the Howard and Judson, at Marion. Reduced rates of travel over the rail-roads have been secured, and it is hoped that a large number of visitors will attend the exercises. Rev. B. J. Skinner, of Monroe county, will preach the commencement sermon for the South Alabama Female Institute, at Greenville, on Sunday, June 13th. The graduating exercises will take place Wednesday morning, June 15th, and the concert Wednesday evening. The closing exercises of the Greenville Male High School will take place Monday evening, June 13th, and those of the Greenville Collegiate Institute, Thursday and Friday, June 16th and 17th.

The editor of the Baptist Record comments on the contributions whose articles found a resting place in his waste basket, by assuring them that he threw in some of his own productions with theirs. "As well might you take the heart out of a man and set up the carcass and call it still a man as to eliminate missions from a church and yet call it a church—call it a corpse of a church."—W. C. Lindsay, of South Carolina. Bro. Gambrell, of the Baptist Record, is well pleased with young preachers who go "courting in pious earnestness." The Union Springs Baptist church is undergoing repairs. It is claimed that when finished, it will be one of the neatest churches in the State. Rev. Chas. P. Fountain has accepted the call to Camden and Rock West churches, and will enter upon his work immediately. These churches are fortunate in securing the services of so good a man—a young man profoundly in earnest and thoroughly prepared for his work.

The ALABAMA BAPTIST is the only

paper I get that I can read at night without glasses. It is what our most intelligent, enterprising citizens said to us a few days since. The gatekeepers of the best in Alabama Baptist pulpit in Alabama. Just now, from necessity, giving up his time to secular interests. He is not forgetful of the interests of the Master's cause. He knows how to make his friends enjoy themselves when they visit him. We are glad when Bro. Forrester comes. "It will give me great pleasure to forward the interests of the ALABAMA BAPTIST."—Geo. E. Foster. Rev. J. O. Hixson will honor us for publishing the following in a private letter: "I daily crave to pray that the ALABAMA BAPTIST may prosper in all this land, until it shall accomplish a grand and glorious work in developing the wonderful resources of our denomination, and erecting them wisely in harmonious cooperation for the glory of God and the best interests of men." We thank Bro. Hixson for many kind expressions and wise suggestions. We are Bro. Bauman a few days since, returned with a few minutes, observed the color of his hair, and told him we would appreciate all his suggestions, and give him advice the attention it deserves. Bro. Bauman has been improving. "Where there is an altar of prayer in every home, there would be a deeper tone to the religion of our people; conversion would not be witnessed at special revival seasons alone, but would be familiar scenes at the regular appointment of the preacher and at the social meetings of the church."—Texas Christian Advocate. "The Sunday school that merely holds its own will soon have nothing to 'hold' and nothing to 'own'."—Dr. Henson, in Baptist Teacher. We are glad to learn that in his recent trial at Greenville, or Bro. T. C. Watts was completely, triumphantly vindicated from the charge of arson that had been preferred against him. To the Arkansas Evangelist: Dr. E. B. Teague has not become editor of the ALABAMA BAPTIST. He did not say, and did not intend to say, that infants and idiots cannot be saved unless the gospel is preached to them and they believe it. He only said that the "salvation of any of the heathen, and infants, and idiots, outside the gospel," appears to him another gospel which is not the gospel.

## Colportage.

A colporter was originally a "carrier on his neck," i. e. a peddler; but in later usage it refers exclusively to "one who travels for the sale and distribution of religious books." Colportage then is the system of distributing religious literature by means of colporters. I give the definition not for the purpose of impressing the importance of this system. The distribution of religious books (and this is a comprehensive term for all kinds of literary productions) is of vast importance in this age. It is the age of books—from the bound volume, the magazine, the newspaper, down to the pamphlet and the tract. The time is far in the past when the feats of warriors and gallant knights were rehearsed in the ears of the people; when even treatises of history were read before the assembled multitude; when knowledge and entertainment were gathered chiefly by the "hearing of the ear." Men read now the reports of battles and of the daring deeds of the brave; men read now in their libraries the histories of the past; men read now for knowledge and entertainment. I fancy it is one reason why the stage is in disgrace, because to literary persons it seems more refined to read a play of Shakespeare than to hear one represented.

This is the writing age and consequently the reading age. Some preachers have caught the fever and so write and read all their sermons. This used to be not so. Extempore preaching I hope will never die out—the living words of living men to men. In a political campaign all is not left to the distribution of documents; but men go forth with words fresh from the throbbing heart to impel men to the desired action. And this must needs be so, however vast the machinery and power of the press. So in the great campaign against the powers of sin and error, men must ever be going with words fresh from hearts burning with love to God and man, to impel men to what is right and good; and this must needs be so, however vast the machinery and power of the religious press. It is not my purpose to institute a comparison between these two powers—preaching and the press. I leave that to those who are more or less wise than myself. They are not antagonistic; that is certain.

"Blessed is he that readeth and they that hear the words of this prophecy," if they alike "keep those things that are written therein." Rev. 1:3. The importance of having the truth heard is well understood; the importance of having it read is possibly not so much appreciated.

A man's character is formed pretty much by what he reads. We see the influence of the press upon the world. Let us catch the cue of the world and have a literature of our own, a Baptist literature with the Bible at its head, and let its streams pour forth over the land. It is necessary to enter the lists with the various forces which are swaying the minds of men, and make a vigorous race if we would not have the world to leave us in the lurch. We will be recreant to the cause of truth, if we do not use the powerful means which God has in his providence placed in our reach to scatter his truth broadcast among the people. We will be recreant to the cause of humanity, when we see Satan using this powerful engine to scatter the seeds of darkness and sin, so potent for evil, so destructive of good, unless we strive to counteract these influences by the dissemination of truth. It is an old maxim, "Truth is mighty and will prevail." Yes, but it must be brought to bear: upon the countless hosts of the enemy, or it will be overwhelmed. "Truth crushed to the earth will rise again." Yes, but what is the use of its being crushed? This is no time for passing splendid eulogies upon truth. The fact is, she is not an airy disinfected, blown about on the wings of the wind, and driving away the pestilential vapors of error and sin, any more than these latter are pestilential vapors. She came from God and makes her abode in the hearts of men, and the world finds her embodied in the words, the writings, and lives of men. Men, then, (of course under spiritual influence) are the exponents of good and evil. They represent the powers of these two opposing influences. To what high powers has evil been raised through the making and dissemination of corrupt books and periodicals, filling the mind with error, poisoning the minds of the young, and creating a distaste for wholesome reading! To counteract this we must disseminate the word of truth. We must have a literature more abundant than it is, and attractive in form and matter, and carry it, yes, "carry it on the neck" from house to house, and lighten up every nook and corner of our land with the beams of Gospel truth. J. J. STAMPS.

At the session of the Southern Presbyterian General Assembly in Staunton, Va., a resolution was adopted setting forth the duty of the Assembly to put an end to the divinity students attending Northern institutions instead of Union and Columbia Seminaries.

Mobile, May 28.

A. B. COCHR.

Only Two Classes.

The Gospel of Christ recognizes but two classes; the righteous and the wicked; the saved and the unsaved; the children of God and the children of the wicked one. This division will hold good, not only in this world, but also in the world to come. In the day of judgment but two classes will be recognized. There are but two places of destination for mankind. The wicked "shall go away into everlasting punishment, but the righteous into life eternal." The Savior said, "He that is not for me is against me, and he that gathereth not scattereth." In religion there is no middle ground—no fence-men. We are either for or against Christ. A decision must be made, and has already been made by every one. The line of separation between the righteous and the wicked is as broad as that between life and death. Now the all important question to be decided by every one is, on which side of the line do I stand? Is my influence for or against Christ? Am I in the church, and is the church benefited by my being in it? To be in the church is to be a soldier, and a good soldier is a brave soldier.

"I'm not ashamed to own my flag. I don't defend his cause. I maintain the honor of his word. The glory of his cross." The church is not simply to act on the defensive. It must be aggressive in its work. The stronghold of Satan must be attacked. The banner of the cross must be kept floating in the breezes of God's love and conquering power. We who have volunteered as soldiers in Christ's army should "hold fast the profession of our faith without wavering," should "fight the good fight of faith and lay hold on eternal life." Are we by works as well as by profession on the Lord's side? Are we to-day standing in our place in the "rank and file" of the host of God's elect? Remember that we cannot live without an influence, and that this influence is either for or against Christ. If we are of those who participate in the popular fascinating and sinful amusements of the day; if we are a companion of the Sabbath-breaker, the Sunday excursionist, the profane, the card-player, the drunkard, etc., then is our influence against Christ. Only two classes in this world. Only two at the judgment. Only two forever.

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This is the writing age and consequently the reading age. Some preachers have caught the fever and so write and read all their sermons. This used to be not so. Extempore preaching I hope will never die out—the living words of living men to men. In a political campaign all is not left to the distribution of documents; but men go forth with words fresh from the throbbing heart to impel men to the desired action. And this must needs be so, however vast the machinery and power of the press. So in the great campaign against the powers of sin and error, men must ever be going with words fresh from hearts burning with love to God and man, to impel men to what is right and good; and this must needs be so, however vast the machinery and power of the religious press. It is not my purpose to institute a comparison between these two powers—preaching and the press. I leave that to those who are more or less wise than myself. They are not antagonistic; that is certain.

"Blessed is he that readeth and they that hear the words of this prophecy," if they alike "keep those things that are written therein." Rev. 1:3. The importance of having the truth heard is well understood; the importance of having it read is possibly not so much appreciated.

A man's character is formed pretty much by what he reads. We see the influence of the press upon the world. Let us catch the cue of the world and have a literature of our own, a Baptist literature with the Bible at its head, and let its streams pour forth over the land. It is necessary to enter the lists with the various forces which are swaying the minds of men, and make a vigorous race if we would not have the world to leave us in the lurch. We will be recreant to the cause of truth, if we do not use the powerful means which God has in his providence placed in our reach to scatter his truth broadcast among the people. We will be recreant to the cause of humanity, when we see Satan using this powerful engine to scatter the seeds of darkness and sin, so potent for evil, so destructive of good, unless we strive to counteract these influences by the dissemination of truth. It is an old maxim, "Truth is mighty and will prevail." Yes, but it must be brought to bear: upon the countless hosts of the enemy, or it will be overwhelmed. "Truth crushed to the earth will rise again." Yes, but what is the use of its being crushed? This is no time for passing splendid eulogies upon truth. The fact is, she is not an airy disinfected, blown about on the wings of the wind, and driving away the pestilential vapors of error and sin, any more than these latter are pestilential vapors. She came from God and makes her abode in the hearts of men, and the world finds her embodied in the words, the writings, and lives of men. Men, then, (of course under spiritual influence) are the exponents of good and evil. They represent the powers of these two opposing influences. To what high powers has evil been raised through the making and dissemination of corrupt books and periodicals, filling the mind with error, poisoning the minds of the young, and creating a distaste for wholesome reading! To counteract this we must disseminate the word of truth. We must have a literature more abundant than it is, and attractive in form and matter, and carry it, yes, "carry it on the neck" from house to house, and lighten up every nook and corner of our land with the beams of Gospel truth. J. J. STAMPS.

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Mobile, May 28.

A. B. COCHR.

Only Two Classes.

The Gospel of Christ recognizes but two classes; the righteous and the wicked; the saved and the unsaved; the children of God and the children of the wicked one. This division will hold good, not only in this world, but also in the world to come. In the day of judgment but two classes will be recognized. There are but two places of destination for mankind. The wicked "shall go away into everlasting punishment, but the righteous into life eternal." The Savior said, "He that is not for me is against me, and he that gathereth not scattereth." In religion there is no middle ground—no fence-men. We are either for or against Christ. A decision must be made, and has already been made by every one. The line of separation between the righteous and the wicked is as broad as that between life and death. Now the all important question to be decided by every one is, on which side of the line do I stand? Is my influence for or against Christ? Am I in the church, and is the church benefited by my being in it? To be in the church is to be a soldier, and a good soldier is a brave soldier.

"I'm not ashamed to own my flag. I don't defend his cause. I maintain the honor of his word. The glory of his cross." The church is not simply to act on the defensive. It must be aggressive in its work. The stronghold of Satan must be attacked. The banner of the cross must be kept floating in the breezes of God's love and conquering power. We who have volunteered as soldiers in Christ's army should "hold fast the profession of our faith without wavering," should "fight the good fight of faith and lay hold on eternal life." Are we by works as well as by profession on the Lord's side? Are we to-day standing in our place in the "rank and file" of the host of God's elect? Remember that we cannot live without an influence, and that this influence is either for or against Christ. If we are of those who participate in the popular fascinating and sinful amusements of the day; if we are a companion of the Sabbath-breaker, the Sunday excursionist, the profane, the card-player, the drunkard, etc., then is our influence against Christ. Only two classes in this world. Only two at the judgment. Only two forever.

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LITERARY NOTICES.

**LITTLE'S LIVING AGE.**—May 7th and 14th contain articles on The Unity of Nature, by the Duke of Argyll; The Court of Honor, and A Study of Carlyle, Contemporary; Old Scotch Life, Fraser; Winter Nights at Davos; Cornhill; A Sunday at Leksand; Temple Bar; Mrs. Barbauld, Argyll; The Eucalyptus in the Roman Campagna; Chamber's Journal; The Use of Relations; and The Mental Effect of Earthquakes; Spectator; The Extraordinary Papal Jubilee, Saturday Review; The St. Petersburg Dynamite Mine, and Fish Culture in the United States, Saturday Review; in the chapters of The Freres, Visited on the Children, and The Beautiful Miss Roche, and the usual amount of poetry. Little & Co., Boston, Mass.

**LOITERERS IN PLEASANT PLACES.** By Marion Harland. New York: Charles Scribner's Sons. The impressions of persons and places received by Marion Harland illustrate the proverb that we bring back what we have carried with us. She took to Europe that same genial spirit which gives such a charm to the volumes upon which her reputation is built. What she encountered is suffused by the light within. Her impressions are communicated in the form of recitals to friends. The journal does not pretend to take the place of a guide book, but is characterized by something more acceptable to the general reader, intelligence and good nature and delightful confidences. To read the book is like travelling among interesting scenes in the company of a gifted and amiable woman.

**ECLECTIC MAGAZINE.**—CARLYLE NUMBER. The June number of the Eclectic appears as a "Carlyle Number," and contains no less than four of the most important papers that have been called forth by his death and the appearance of his "Reminiscences." One of these papers is by Mrs. Oliphant, another by Leslie Stephen, another by R. H. Hutton, and still another by Professor James Cotter Morison. Taken together they may be said to deal exhaustively with the vexed Carlyle question; and they are certainly very interesting reading. The remaining contents of the number are varied and readable, and comprise the following articles: On Fruits and Seeds, by Sir John Lubbock; The Thorn, a poem; Freaks of the Telegraph; On the Moral Character of Man, by the Duke of Argyll, being Part VII. of his series on The Unity of Nature, &c. Published by E. R. Pelton, 25 Bond Street, New York. Terms, \$5 per year; single copy, 55 cents; trial subscription for three months, \$1.

**A REPLY TO "A FOOL'S ERRAND BY ONE OF THE FOOLS."** By Wm. L. Royall, of the New York bar. Third Edition. New York: E. J. Hale & Son, 17 Murray St.

Mr. Royall has been charged with replying to Judge Tourgee, "You're another." And it must be confessed that his proof of the contemptible and dishonest conduct of that literary carpet-bagger would suffice to ruin the credit of any public man, outside of the Republican Party. Yet the work is not simply a personal rejoinder. Mr. Royall shows by incontrovertible evidence that the representation given by Tourgee of Southern character and policy since the war are to a large extent false and libelous. That there has been wrong doing at the South is true; and it is no less true that there has been wrong doing at the North. But such a supervision of society as Tourgee has depicted does not exist and never has existed. Mr. Royall says some things that we would not assent to; but he has much to say that is worthy of respectful hearing; he has constrained Tourgee to defend himself in the public press, and the brilliant novelist has come out second best from the contest. We notice a mistake on p. 113. Mr. Royall gives Bishop Butler the credit of the authorship of the famous burlesque written to show that Napoleon never lived. The author was Archbishop Whately.

**ESSAYS: THEOLOGY AND PHILOSOPHY.** By W. B. Carson, Atlanta, Ga. Jas. P. Harrison & Co., Publishers and Printers, 1881.

With the publication of these Essays Dr. Carson at once takes rank among the clearest and profoundest metaphysical thinkers of this country. His First Essay which is introductory and fundamental to the subsequent discussion, relates mainly to certainty and contingency and grapples vigorously with the difficultly in Acts 27: 22, 31, where Paul's shipmates are first assured of safety and then on condition that they remained in the ship. The Second Essay discusses the subject of Providence: the author would obliterate the common distinction between general and particular providence, regarding both as one. The Third Essay considers Prayer with its answers, in its connection with God's Government. The Fourth Essay treats of the Government of God and the Liberty of Man, showing that they are harmoniously and vitally connected. The Fifth Essay relates to the Moral Law. In his discussions Dr. Carson adopts the position which the famous Leibniz held, that the certainty and even foreordination of an act does not restrict the liberty of the actor. Only he carries the argument further: he insists that only on the condition of free agency can the Divine foreordination take effect in the moral realm. In view of the profundity of the subjects discussed and the delicacy of the discriminations made, the style is wonderfully simple and clear. We congratulate our old friend upon having achieved a distinguished success. His logic is inexorable.

What Christ procured at the expense of his labors, sufferings and death, we are invited to receive, "without money, and without price."

Missionary Notes.

The American Home Missionary Society (Congregational) had 1,932 missionaries in the field last year, and begins the new year with \$26,951.64 in the treasury.

Dr. Robert Moffat, the venerable missionary who labored for many years with blessed result in Africa, was entertained by the Lord Mayor of London at the Mansion House on Saturday, May 7th, who gave a banquet in his honor. Many distinguished guests were present by invitation of the Lord Mayor. Dr. Moffat was the father-in-law of Dr. Livingstone, the African explorer.

At the recent Northern Anniversary meeting at Indianapolis, Dr. Murdoch, at the end of his report, gave the following facts in regard to the work abroad:

Missionaries.	Baptisms.	Nos.
Burma	92	21,668
Assam	16	373
Telugus	22	3,029
Chineese	26	145
Japan	11	57
Europe	455	47,953

Totals... 170 5,333 89,272

The Treasurer, Mr. Freeman A. Smith, read his report, which contained three facts: received from \$288,000.44 applicable to current expenses, and the payment of the debt. The deficit is \$14,890.08. The Woman's Society raised \$58,999.52.

Rev. S. F. Smith, D. D., in his interesting Letters from Heathen Lands, published in *The Watchman*, makes mention of meeting the woman who provided for the first Mrs. Judson on his visit to Mrs. Ingalls at Hongkong: "Even before we had time to breakfast, the disciples began to come in, to take us by the hand and to express their welcome. First and chief was an old lady, of venerable mien and benignant countenance, long a disciple, modest, dignified and attractive. In early life, she had been a maid of honor in the king's palace, and in the first Burma war, she had become interested in the missionaries. It was from her hand that Ann H. Judson was fed and cared for in the cruel days when her husband was chained in the prison at Aungmye. She remembered little concerning that, 'patriotic martyr of American mission,' beyond what is already on record."

Baptist News.

Dr. Wayland, of the *National Baptist*, sailed for home May 25th.

Rev. E. C. Dargan will succeed Dr. T. T. Eaton, at Petersburg, Va.

Rev. W. A. Jarrell has resigned the pastorate of the church at weatherford, Texas.

Rev. C. H. Spurgeon will take a trip to the Nile, accompanied by two of the deacons of the church.

Rev. Dr. M. B. Whrton, has received the appointment of United States Consul to Sonneberg, Germany.

Rev. Dr. S. G. Hillier has resigned the pastorate of Forsyth, Ga., Baptist church, to take charge of the church at Washington, in the same State.

The *Texas Baptist Herald* says, that Gen. A. T. Hawthorne, of Texas, was quite sick after his return from the Convention at Columbus, but is now convalescent.

Joseph Cook, the eminent Congregational lay-preacher, has accepted an invitation from Mr. Spurgeon to give some of his lectures in the Metropolitan Tabernacle.

The first meeting of the General Baptist Convention of California was held at Dixon, May 11th and 12th. The following resolution will explain the reason of the new organization: "We, the undersigned, representatives of the following churches, recognizing the fact that our convictions of what constitutes the purity and efficiency of Christian life and work, not only among our churches, but among our ministry, are so radically opposed to those entertained by a large element composing this body; and recognizing the fact that it is impossible for us to harmonize these convictions, we do hereby call upon those who are in sympathy with us to withdraw and organize a new and separate convention, that shall be in harmony with the general sentiment of our denomination throughout the country."

General Religious News.

The next Presbyterian General Assembly will be held at Atlanta, Ga.

A woman will graduate from the Boston University school of theology this year.

The Hebrew Club at the Divinity school of Yale College has prepared a revised version of the prophecy of Habakkuk.

Rev. B. O. True, pastor of the Central church, Providence, R. I., has been elected to the chair of ecclesiastical history in Rochester Theological Seminary, N. Y.

The General Assembly of the Scotch Free Church have adopted by a large majority, a resolution that, considering the nature of certain writings of Prof. Robertson Smith, in particular an article on the Hebrew language and literature in the *Encyclopaedia Britannica*, the Assembly feel constrained to declare that they no longer consider it safe or advantageous to the Church that Prof. Smith should continue to teach in one of her colleges. Professor Smith's friends have made an ineffectual appeal to the Assembly to give him a trial before the Presbytery. The Edinburgh *Scotsman* strongly condemns the course pursued by the Assembly, and says their decision will not have much weight with outsiders, when it is remembered that the leaders of the Commission which suspended Prof. Smith are also leaders of the Assembly, and are, in fact, their own judges.

The Northern Presbyterian General Assembly held its sessions at New York last week. During the past year there has been an increase of 3 Synods and 30 Presbyteries. Two

Synods and 15 Presbyteries are on foreign ground. The boards of the church are all reported to have received increased contributions. The net increase in contributions is \$85,000. Almost all the regular collections of benevolence report balances in their treasuries. The number of collections from churches has been increased by 694 within the year. Nearly 20,000 blanks remain to be filled by non-contributing churches. The cause of Home Missions received nothing from 1,828 churches, and that of Foreign Missions was furthered by 2,340 churches. Further organization is needed in Synods, Presbyteries and churches. The next meeting will be held at Springfield, Ill.

General News.

R. A. Baker's bank, at Fond du Lac, Wis., has failed, \$300,000 short.

The Grant railway contract has been approved by the Mexican Senate.

The entire Democratic ticket has been elected in Alexandria, Va., by a majority ranging from 400 to 600.

William Ott, one of Napoleon's soldiers at Leipzig and Waterloo, died at Watertown, Wis., last week, aged 91.

Judge Walter S. Burges has resigned the position of Associate Justice of the Supreme Court of Rhode Island.

The Mormon missionaries who have been trying to make proselytes in Germany are to be expelled from the country.

Wm. L. Drane, General Superintendent of the Philadelphia *Ledger*, a prominent and well known journalist, died suddenly Friday morning.

Tuesday last week, in the Thames river, Canada, the steamer Victoria capsized with a party of 700 excursionists on board, and 240 lives were lost.

A Belgrade newspaper announces that Prince Milan will probably be crowned King of Serbia in August next, in accordance with an agreement with Austria.

At Epping, N. H., Saturday, the shoe factory of B. W. Hoyt was burned. Loss, \$85,000; insurance, \$45,000. Several hundred workmen are thrown out of employment.

Since January last seventy-eight ships, with an aggregate of 118,000 tons, have been launched in England, and on April 1st there were 800,000 tons in progress of construction.

Twenty-six distinct companies have been started since December, 1879, to work the gold mines in South India, with a subscribed capital of \$15,000,000, half of which has been paid for the mines.

The Mississippi Valley Cotton Planters' Association met in Memphis, Tenn., last Thursday. The name was changed to The National Planters Association. The next meeting will be held in Atlanta, Ga.

At the International Grand Lodge of Good Templars, at Topeka, Kansas, last week, reports showed the order to be in a prosperous condition. There are 79 Grand Lodges and 31,614 members. It was decided to hold the next session at Charleston, S. C.

A statement prepared by the Post-office Department for the gratification of the curious, shows that 2,720,234,252 letters, postal cards, newspapers, magazines, and other periodicals, and packages of merchandise were mailed last year in the United States. The number of letters alone was more than one thousand and fifty millions, an average of about twenty-one for every man, woman and child in the country.

At Chattanooga last Saturday, the boiler of a locomotive of the Nashville and Chattanooga Railroad exploded on account of over-pressure of steam. The fireman, Charles Hardean, was blown a distance of fifty yards, and instantly killed. A piece of iron weighing nine pounds, was thrown half a mile, and struck J. C. Finch, car inspector of the East Tenn. Va. & Ga. Railroad, on the shoulder, traversing the entire breadth of the trunk, and causing instant death. Another piece of iron weighing 200 pounds passed through two cars loaded with corn, and then struck and knocked down the corner of a house.

Absalom Brown, a widower living near here, says a Statesville, N. C., telegram dated May 24th, went away from home yesterday, leaving there by themselves his three children. The youngest, a boy, aged three years, had long been sickly, and the two older children, a boy and girl, conceived the idea of putting him out of the way. They tied a rope around his neck and swung him up to a joist of the house, where he was found a few minutes later by a colored woman of the neighborhood, who happened to pass by. She cut the child down, and succeeded in reviving it. She then went her way, and returning homeward some time later, stopped again at Brown's house, when she ascertained that the brother and sister had taken the young child off the bed, carried it out behind the garden, and buried it. It was still living, but died to-day from the shock.

**Alabama News.**

Cattle are dying of murrain in Jackson county.

W. E. Higgs, editor of the Choctaw News, died on the 31st ult.

The cotton factory at Rock Mills, Randolph county, is being rebuilt.

A new Methodist church will be built at Walnut Grove, Henry county.

In Jackson county Wm. Owens has lost three children with diphtheria—all he had.

Mr. Hartzel, of Madison county, clipped 1,400 of wool from his flock of 252 sheep.

The Methodist at Havana, Havana county, have a new house of worship nearly completed.

The oat crop has been greatly damaged in many sections of the State from protracted drought.

John Ware retires from the Talladega Mountain ranch, having disposed of the place to Jno. C. Williams.

Frank's Reflectors.

The time has long gone when by hand and candle lightings had to be inefficiently lighted, and a few scattered gas burners or oil lamps, and the powerful reflectors that now gather in their light upon audiences that are the progress of the age, and the inventors are chiefly men of the future.

Rev. E. L. Lovell, D. D., of Selma, will preach the commencement sermon for the Southern University at Greensboro, Sunday, July 10th.

The dedication of the new Methodist church at Opelika, will take place on the second Sunday in June. The services will be conducted by Bishop Keener.

D. W. McVey has turned over the management of the *Times* News to his brother, A. S. McVey, and goes into the stationary business with Culver, Page & Hoyle, of Chicago.

The LaFayette News reports that George Smith, who lives seven miles north of Lafayette, accidentally shot his wife. He is not expected to recover, and is prostrated by the shock, and is in a pitiable condition of mind.

On the 27th ult. the steam gin, grist mill, and everything attached, belonging to C. N. Hall, near Raleigh, Pickens county, was destroyed by fire. The fire occurred about 11 o'clock at night. It is supposed to be the work of an incendiary.

In the lower Mobile Bay, Friday, the Italian bark Nedemco, Capt. Commarata, loaded with lumber and timber, caught fire and was burned to the water's edge. The vessel is total loss. The fire was caused by the explosion of a kerosene lamp.

A great deal of the Western corn, shipped to this State is badly damaged, much of it being unfit for use. Farmers should be cautious in feeding it to mules and horses. A considerable number of mules have already died, presumably from eating damaged corn.

The Mobile Register says that work will commence on the railroad from Mobile to Cedar Point, as soon as some gentlemen interested arrive. Messrs. Woodard and Deane, the projectors have returned from the North. This road appears to be a "fixed fact."

Work has been suspended on the Selma and Gulf railroad. The line has been extended thirty miles beyond the Junction, under a contract with the Louisville and Nashville company. A gap of thirty miles remains unfinished, which if finished, would connect Pensacola with the northern terminus at Pine Apple.

In the circuit court of Elmore county in the case of the State against Jas. C. Reynolds for the killing of James Caldwell, at Deatsville, last spring, the jury returned a verdict of manslaughter in the first degree and assessed the penalty at imprisonment in the penitentiary for the term of ten years. A bill of exceptions was filed, but it is hardly probable that an appeal will be taken.

News from Atlanta, Ga., dated May 28th, says: The Atlanta and Alabama R. R. Co. was organized in this city today by the election of A. H. Hill, of Atlanta, S. C. President; G. I. Forester, of Atlanta, Vice President; and W. H. Snowden, A. S. Baford, Jas. A. Bryan and T. M. R. Talcott, of Atlanta, Directors. This road extends from Atlanta, Ga., to Birmingham, Ala. It is claimed that the stock has all been taken and the road will be built.

The widow of "Stonewall" Jackson, who her daughter, was in Mobile last week, having stopped over on her return from New Orleans, where she attended the ceremonies of unveiling the statue of her illustrious husband, she was the recipient of much hospitality and attention in the Gulf City. The First Regiment of Alabama State Troops in uniform called and paid their respects on Monday night, at the depot, and accompanied her to the residence of her kinwoman, Mrs. John Goldthwaite. She was to remain in Mobile ten days.

The following are Bro. Cather's weather predictions for June: About 1-3 thunder showers, vivid lightning and heavy rainfalls in the south, preceded by heavy squalls, and about 1-2 showers, with occasional squalls, in the north and west by clearing pleasant weather. About 3-7 spotted rains and thunder squalls; similar weather north and west, about 2-4 pleasant nights. About 12-17 cool, preceded by heavy local thunder storms in the south, with occasional squalls, and about 1-2 heavy rain showers, with numerous squalls in the large cities. June will be hot and sultry throughout, and the cooling intervals will be brief and not frequent. The summer of 1881 will be hot, known for years, and the heat will not be confined to North America.

The case of L. B. Berry, says the Wetumpka Times, charged with the killing of Dr. P. Rawls, occupied the circuit court last Friday and Saturday. This case had been tried twice before in this court, the first trial resulting in a verdict of guilty of murder in the second degree, and the second, in a verdict of guilty of murder in the first degree. The jury brought in a verdict of guilty of murder in the first degree, and the court sentenced him to the penitentiary for life. The sentence of the court was suspended pending the decision of the supreme court upon another appeal, which will probably be heard during the present term of the appellate court.

**Keep This in Your Mind.**

The denunciations and expectorations proper to the case of *SHAKESPEARE*, should be commended to the careful attention of every one, especially during seasons of carnal affections. It is the best Cough Remedy known, and well adapted to be the only *SHAKESPEARE* Mixture in the world for diseases of the Throat and Lungs.

As summer approaches you may look for diseases of the Bowels, Diarrhoea, Cholera Morbus, Colic, &c., you may save a Life and relieve many by keeping a bottle of *SHAKESPEARE* ready for use. *SHAKESPEARE* Diarrhoea and Cholera Mixture, *SHAKESPEARE* Cough Mixture. We guarantee an outlay of 25 or 50 cents for a bottle of *SHAKESPEARE* will never be regretted. For sale by Druggists.

**SHAKESPEARE MEDICINE COMPANY.** Selma, Ala.

**Farmers and Threshermen** look out for the "Starved Rotten Thresher" in next week's paper.

**PREPARATION OF IRON AS A TONIC.** Scarcely an individual exists but whose system at times demands a tonic treatment, hence, in every drug store may be found a dozen or more patent or proprietary preparations of Iron for this purpose.

It is a fact established by the highest medical authority, and universally recognized by all enlightened physicians, that the medicinal qualities of Iron, as a tonic, are not to be compared with the medicinal qualities of *SHAKESPEARE* Mixture. It is a fact established by the highest medical authority, and universally recognized by all enlightened physicians, that the medicinal qualities of Iron, as a tonic, are not to be compared with the medicinal qualities of *SHAKESPEARE* Mixture.

**SHAKESPEARE MEDICINE COMPANY.** Selma, Ala.

**Married.**

At the residence of the bride's parents in San Marcos, Texas, May 17th 1881, Mr. W. B. Moore and Miss Mary G. Kelley; the Rev. W. W. C. Kelley, the father of the bride, officiating.

**Advertisements.**

**LADY AGENTS WANTED.**

**Revised New Testament FREE.**

**Southern Baptist Theological Seminary.**

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Frank's Reflectors.

The time has long gone when by hand and candle lightings had to be inefficiently lighted, and a few scattered gas burners or oil lamps, and the powerful reflectors that now gather in their light upon audiences that are the progress of the age, and the inventors are chiefly men of the future.

Rev. E. L. Lovell, D. D., of Selma, will preach the commencement sermon for the Southern University at Greensboro, Sunday, July 10th.

The dedication of the new Methodist church at Opelika, will take place on the second Sunday in June. The services will be conducted by Bishop Keener.

D. W. McVey has turned over the management of the *Times* News to his brother, A. S. McVey, and goes into the stationary business with Culver, Page & Hoyle, of Chicago.

The LaFayette News reports that George Smith, who lives seven miles north of Lafayette, accidentally shot his wife. He is not expected to recover, and is prostrated by the shock, and is in a pitiable condition of mind.

On the 27th ult. the steam gin, grist mill, and everything attached, belonging to C. N. Hall, near Raleigh, Pickens county, was destroyed by fire. The fire occurred about 11 o'clock at night. It is supposed to be the work of an incendiary.

In the lower Mobile Bay, Friday, the Italian bark Nedemco, Capt. Commarata, loaded with lumber and timber, caught fire and was burned to the water's edge. The vessel is total loss. The fire was caused by the explosion of a kerosene lamp.

A great deal of the Western corn, shipped to this State is badly damaged, much of it being unfit for use. Farmers should be cautious in feeding it to mules and horses. A considerable number of mules have already died, presumably from eating damaged corn.

The Mobile Register says that work will commence on the railroad from Mobile to Cedar Point, as soon as some gentlemen interested arrive. Messrs. Woodard and Deane, the projectors have returned from the North. This road appears to be a "fixed fact."

Work has been suspended on the Selma and Gulf railroad. The line has been extended thirty miles beyond the Junction, under a contract with the Louisville and Nashville company. A gap of thirty miles remains unfinished, which if finished, would connect Pensacola with the northern terminus at Pine Apple.

In the circuit court of Elmore county in the case of the State against Jas. C. Reynolds for the killing of James Caldwell, at Deatsville, last spring, the jury returned a verdict of manslaughter in the first degree and assessed the penalty at imprisonment in the penitentiary for the term of ten years. A bill of exceptions was filed, but it is hardly probable that an appeal will be taken.

News from Atlanta, Ga., dated May 28th, says: The Atlanta and Alabama R. R. Co. was organized in this city today by the election of A. H. Hill, of Atlanta, S. C. President; G. I. Forester, of Atlanta, Vice President; and W. H. Snowden, A. S. Baford, Jas. A. Bryan and T. M. R. Talcott, of Atlanta, Directors. This road extends from Atlanta, Ga., to Birmingham, Ala. It is claimed that the stock has all been taken and the road will be built.

The widow of "Stonewall" Jackson, who her daughter, was in Mobile last week, having stopped over on her return from New Orleans, where she attended the ceremonies of unveiling the statue of her illustrious husband, she was the recipient of much hospitality and attention in the Gulf City. The First Regiment of Alabama State Troops in uniform called and paid their respects on Monday night, at the depot, and accompanied her to the residence of her kinwoman, Mrs. John Goldthwaite. She was to remain in Mobile ten days.

The following are Bro. Cather's weather predictions for June: About 1-3 thunder showers, vivid lightning and heavy rainfalls in the south, preceded by heavy squalls, and about 1-2 showers, with occasional squalls, in the north and west by clearing pleasant weather. About 3-7 spotted rains and thunder squalls; similar weather north and west, about 2-4 pleasant nights. About 12-17 cool, preceded by heavy local thunder storms in the south, with occasional squalls, and about 1-2 heavy rain showers, with numerous squalls in the large cities. June will be hot and sultry throughout, and the cooling intervals will be brief and not frequent. The summer of 1881 will be hot, known for years, and the heat will not be confined to North America.

The case of L. B. Berry, says the Wetumpka Times, charged with the killing of Dr. P. Rawls, occupied the circuit court last Friday and Saturday. This case had been tried twice before in this court, the first trial resulting in a verdict of guilty of murder in the second degree, and the second, in a verdict of guilty of murder in the first degree. The jury brought in a verdict of guilty of murder in the first degree, and the court sentenced him to the penitentiary for life. The sentence of the court was suspended pending the decision of the supreme court upon another appeal, which will probably be heard during the present term of the appellate court.

**Keep This in Your Mind.**

The denunciations and expectorations proper to the case of *SHAKESPEARE*, should be commended to the careful attention of every one, especially during seasons of carnal affections. It is the best Cough Remedy known, and well adapted to be the only *SHAKESPEARE* Mixture in the world for diseases of the Throat and Lungs.

As summer approaches you may look for diseases of the Bowels, Diarrhoea, Cholera Morbus, Colic, &c., you may save a Life and relieve many by keeping a bottle of *SHAKESPEARE* ready for use. *SHAKESPEARE* Diarrhoea and Cholera Mixture, *SHAKESPEARE* Cough Mixture. We guarantee an outlay of 25 or 50 cents for a bottle of *SHAKESPEARE* will never be regretted. For sale by Druggists.

**SHAKESPEARE MEDICINE COMPANY.** Selma, Ala.

**Farmers and Threshermen** look out for the "Starved Rotten Thresher" in next week's paper.

**PREPARATION OF IRON AS A TONIC.** Scarcely an individual exists but whose system at times demands a tonic treatment, hence, in every drug store may be found a dozen or more patent or proprietary preparations of Iron for this purpose.

It is a fact established by the highest medical authority, and universally recognized by all enlightened physicians, that the medicinal qualities of Iron, as a tonic, are not to be compared with the medicinal qualities of *SHAKESPEARE* Mixture. It is a fact established by the highest medical authority, and universally recognized by all enlightened physicians, that the medicinal qualities of Iron, as a tonic, are not to be compared with the medicinal qualities of *SHAKESPEARE* Mixture.

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## THE TRUE TEST.

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[Christian at Work.] The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of a religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of a religion is the effect it produces upon the lives of those who profess it.

This principle is equally true in all other departments of life. The same rule applies to persons as well as to things. Unquestionably, the character of a man or a woman is not to be judged by what they claim to be able to do, but by what they actually do. And, indeed, the test of a religion is the effect it produces upon the lives of those who profess it.

Rev. D. W. Bartine, M.D., D.D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon the same subject, he has shown in his own experience, he said, "Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's disease. By the use of a reliable test I found that my system was giving out all around me, and in some instances a congested state. I also suffered severely from dropsy, particularly about the ankles, together with slight pains about the kidneys, derangement of digestion and great dryness of the skin. I had at all times much pain, and of course this was followed by a gradual failing of strength. That was about the state of things when I commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six table-spoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely recovered."

In a communication made by Rev. Dr. C. A. Harvey, the well known financial and educational secretary of Howard University, Washington, D. C., the doctors say: "I have for the past few years been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficacy in obstinate and so-called incurable cases of Bright's disease which occurred in this city. In some of these cases, which seemed to be in the last stages and had been given up by prominent physicians of both schools, the remedy which was brought by this remedy seemed to be little less than miraculous. I am convinced that for Bright's disease in all its stages, including those first symptoms of kidney trouble which are so easily overlooked, but are so fraught with danger, no remedy heretofore discovered can be held for one moment in comparison with this, and I hope that Warner's Safe Kidney and Liver Cure may become as widely known as is the existence of the maladies which it will cure."

Rev. A. C. Kendrick, D.D., LL.D., who is Professor of Hebrew and Greek languages in the University of Rochester, N. Y., and who is one of the American reviewers of the New Testament, in speaking of the effect which Warner's Safe Kidney and Liver Cure had upon himself, stated most emphatically that he had received marked benefit from it, and he cordially recommended it to the use of others.

Rev. A. H. Hill, of Shoelick, N. C., having been troubled with a severe kidney and liver disease for a number of years, and "I have been praying for relief for four years, and I believe I got it in answer to prayer. May God bless the firm who manufacture Warner's Safe Kidney and Liver Cure. Many of my friends have also used it with marked benefit, and I believe it is the best remedy for the kidney and liver troubles in some of the many and dangerous forms."

Rev. P. F. Markle, in writing from Montgomery, Ala., said: "I have paid at least one thousand dollars for doctors and medicine and never received any relief until I commenced taking Warner's Safe Kidney and Liver Cure. I am too thankful to express in words how much this medicine has done my family and myself. I have been to the hot springs, sulphur springs and several other places noted for the curative properties of the water, but the remedy which I used for me what everything else failed to do—it cured me. I hope the Good Father may crown the efforts of those who are manufacturing it, for the noble work they are doing."

There are no more reliable endorsements to be found in this land than those above given; and coming from divines of such prominence, they prove beyond a doubt the value of the great remedy of which the purveyors should also be remembered that Mr. H. H. Warner, the proprietor and manufacturer of this remedy, was himself cured by its use after having been given up to die by several physicians. So grateful was he for the remarkable cure that he determined the world should know of this remedy, and he therefore began its manufacture. Mr. Warner is also a prominent patron of other public enterprises and the sciences, and by endorsing the Warner Astronomical Observatory at Rochester, as well as by his many other public benefactions, has become known to, and respected by, the entire land. His standing alone is an ample guarantee of the purity and the worth of the remedy he makes, but the thousands of testimonials from all parts of America gratefully telling of the relief it has given, prove it beyond a question. As a result, it is attracting great and universal attention throughout the entire country. No one fact has been more apparent in the past few years than that kidney and liver troubles are alarmingly increasing. When, therefore, a remedy has been found which not only cures the worst as well as all minor troubles of this nature, but also regulates, controls and keeps in perfect order these most important organs at all times, it is certainly a cause for gratitude. This is just what has been done in thousands of cases in addition to those above mentioned, and it is what will be done in tens of thousands of other cases in the very near future.

## THE FAMILY CIRCLE.

## The Modern Farmer.

The pipe of the quail in the stubble field; The scent of the new mown hay; And all the day long the shout and the song Of the reapers so far away.

The vestless racket amid the grain. The noise of the reaping machine; And ever again the melody of pain Comes over the meadow green. Oh! Sweet is the field where the meadow lark fits And sings as it soars and dives; Where the granger sits and roars as he gets His fingers among the knives.

No longer we hear on the hillside serene, The scythe-stroke's clink-click; But the reaping machine cuts its leg off, I swear, Before over the man can think.

With forebodings and tears the good wife hears The man of the house say "good-bye"; To return, in sooth, with a horse-race tooth Sticking four inches out of his eye. When the threshers come in with balloons and din, How hardened with sorrow the hour, When they pause to scan what is left of the man Chawed up by an eight-horse power.

Oh! What a listen! From over the hills, What a voice for the doctor begs? 'Twas the stoker who fell, and awful to tell, The steam harrow ran over his legs. Thus all day long, with mirth and song, They laugh at the dead alarms; Though the waving field still his harvest yield Of sinners and legs and arms.

Then pity the sorrows of a poor old granger, Whose mangled limbs have borne him to fame; Who braved with reckless courage untold danger, And ran his farm with modern implements.

—*Burlington Hawkeye.*

## The Managing Wife.

Ezra Newton had been looking over his yearly account. "Well," asked his wife, looking up, "how do you come out?" "I find," said her husband, "that my expenses during the past year have been thirty-seven cents over a thousand dollars."

"And your income has been a thousand dollars?" "Yes; I managed pretty well, didn't I?"

"Do you think it's managing well to exceed your income?" said his wife. "What's this thirty-seven cents?" asked Mr. Newton, lightly. "Not much," to be sure, but still something. It seems to me we ought to have saved, instead of falling behind."

"But how can we save on this salary, Elizabeth? We haven't lived extravagantly. Still it seems to have taken it all."

"Perhaps there is something in which we might retrench. Suppose you mention some of the items." "The most important is house rent, \$150, and articles of food, \$500."

"Just half." "Yes; and you'll admit that we can't retrench there. I like to live well. I had enough of poor board before I married. Now I mean to live as well as I can."

"Still, we ought to save something against a rainy day, Ezra." "That would be like carrying an umbrella when the sun shines." "Still, it is well to have an umbrella in the house." "I can't controvert your logic, Elizabeth, but I'm afraid we shan't be able to save anything this year. When I get my salary raised it will be time enough to think of that."

"Let me make a proposition to you," said Mrs. Newton. "You said that one-half of your income had been expended for article of food. Are you willing to allow me that sum for that purpose?"

Another plan which occurred to her as likely to save expenses was to purchase articles in large quantities. She had soon saved enough from the money allowed to do this. For example, instead of buying a few pounds of sugar at a time, she purchased a barrel, and so succeeded in saving a cent or more on a pound. This, perhaps, amounted to but a trifle in the course of a year, but the same system carried out in regard to other things yielded a result which was by no means a trifle.

There are other ways in which a careful housekeeper is able to limit expenses which Mrs. Newton did not overlook.

With an object in view, she was always on the lookout to prevent waste, to get the full value of whatever was expended. The result was beyond her anticipation.

At the close of the year, on examining her bank-book—for she had regularly deposited whatever money she had not occasion to use in one of those institutions—she found that she had \$150, besides reimbursing herself for the money spent during the first month.

"Well, Elizabeth, have you kept within your allowance?" asked the husband at that time. "I guess you have not found it so easy to save as you thought for."

"I have something, however," said his wife. "How is it with you?" "That's more than I can say. However, I have not exceeded my income, that's one good thing. We have lived fully as well as last year, and I don't know but better than when we spent \$500."

"It's a knack, Ezra," said his wife, smiling. She was not inclined to mention how much she had saved. She wanted, some time or other, to surprise him when it would be of service.

"She may possibly have saved up \$25," thought Mr. Newton, "or some trifle, and so dismissed the matter from his mind."

At the end of the second year Mrs. Newton's savings, including the interest, amounted to \$350, and she began to feel quite rich.

Her husband did not think to inquire how much she had saved, supposing, as before, that it could be but very little.

However he had a piece of good news to communicate. His salary had been raised from \$1,000 to \$1,200. He added: "As I before allowed you one-half of my income for household expenses, it is no more than fair I should do so now. That will give you a better chance to save part of it than before."

As before, Mrs. Newton merely said that she had saved something, without specifying the amount.

Her allowance was increased to \$600, but her expenses were not proportionately increased. At all, so that her savings for the third year swelled the aggregate sum in the savings bank to \$600.

Mr. Newton, on the contrary, in spite of his increased salary, was not better off at the end of his third year than before. His expenses had increased by \$100, though he would have found it difficult to tell in what way his comfort or happiness had been increased thereby.

In spite of his (careless) in regard to his own affairs, Mr. Newton was an excellent man in regard to his business, and his services were valuable to his employers. They accordingly increased his salary from time to time, till it reached \$1,600. He had steadily preserved the custom of assigning one-half to his wife, as heretofore, and this had become such a habit that he never thought to inquire whether she found it necessary to employ the whole or not.

Thus ten years rolled away. During all this time Newton lived in the same hired house, for which he had paid an annual rent of \$150. Later, however, he had become dissatisfied with it. It had passed into the hands of a new landlord, who was not disposed to keep it in the repair which he considered desirable.

About this time a block of excellent houses was erected by a capitalist, who designed to sell them or let them as he might have an opportunity. They were modern and much better arranged than the one in which Mr. Newton now lived, and he felt a strong desire to move into one of them. He mentioned it to his wife on one morning.

"What's the rent?" inquired she. "Two hundred and twenty-five for the corner house; \$200 for either of the others."

"The corner house would be preferable, on account of the side windows."

"Yes, and they have a large yard besides. I think we had better rent one of them. I guess I'll engage one of them to-day; you know our year is out next week."

"Please wait till to-morrow, before engaging one." "For what reason?" "I should like to examine the house."

"Very well, I suppose to-morrow will be sufficiently early." Soon after breakfast, Mrs. Newton called on "Squire Bent," the owner of the new block, and intimated her desire to be shown the corner house. Her request was readily complied with; Mrs. Newton was quite delighted with all the arrangements, and expressed her satisfaction.

"Are these houses for sale or to let?" she inquired. "Either," said the owner.

"The rent is, I understand, two hundred and twenty-five dollars."

"Yes. I consider the corner house worth at least twenty-five dollars more than the rest."

"And what do you charge for the house for a cash purchaser?" asked Mrs. Newton, with subdued eagerness. "Four thousand dollars cash," was the reply, "and that is but a small advance on the cost."

"Very well, I will buy of you," added Mrs. Newton, quietly. "Will you let me understand you to say," asked the "Squire," scarcely believing his own ears.

"I repeat that I will buy this house at your price, and pay the money within a week."

"Then the house is yours. But your husband did not say anything of his intention, and in fact I did not know—"

"That he had money to invest, I suppose you would say. Neither does he know it, and I must ask you not to tell him for the present."

The next morning Mrs. Newton invited her husband to take a walk, but without specifying the direction. They soon stood in front of the house in which she desired to live.

"Wouldn't you like to go in?" she asked. "Yes. It's a pity we haven't got the key."

"I have the key," said the wife, and forthwith she walked up the steps and proceeded to open the door.

"When did you get the key of 'Squire Bent'?" asked her husband. "Yesterday, when I bought the house," said his wife, quietly.

Mr. Newton gazed on his wife in profound astonishment. "What do you mean?"

"Just what I say—the house is mine, and what is mine is thine. So the house is yours, Ezra."

"Where, in the name of goodness, did you raise the money?" asked the husband, in amazement as great as ever.

"I haven't been a managing wife for ten years for nothing," said Mrs. Newton, smiling.

With some difficulty Mrs. Newton persuaded her husband that the price of the house was really the price of her savings. He felt, when he surveyed the commodious arrangements of the houses, that he had reason to be grateful for the prudence of his managing wife.

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## OUR PUZZLE CORNER.

## Double Acrostic.

1. A kind of shell-fish is my first, I trow.
2. A river of Asia, which of course you know.
3. A narrow passage, for my next, please find.
4. An adverb no please bring to mind.
5. A gentleman's name is my next.
6. A group or division will suit the text.
7. A kind of gem now bring to view.
8. A scripture name for my next will do.
9. A kind of covering my ninth must be.
10. A proposition you now will see.
11. My last is a city far off the sea.

MYSTIC.

My first was an ancient king; my second is a metal; my third is an enclosure; my whole is a title of a book.

BARKIS.

## Amputations.

1. Behead and curtail lively and leave a blunder.
2. Behead and curtail dark and leave a pronoun.
3. Behead and curtail a whim and leave a preposition.
4. Behead a curtail and route and leave a preposition.

PETER.

ANSWERS TO LAST PUZZLES. RIDDLE.—MAD. ENIGMA.—Alcohol. DECAPTATIONS.—1. Lark, ark. 2. Plank, lank. 3. Frail, rail. 4. Plane, lane. 5. Pit, it. 6. Bowl, owl. SCRIPTURE PUZZLE.—Eph. 2: 8. By Grace are ye saved.

## HUMOR.

Chicago's fair daughters have taken the esthetic nonsense deeply to heart. One recently inquired for furniture covering, "something with a distinct individuality—but rather subdued and—pensive—with a dash of pathos and—faint suggestion of infinite tenderness."

"No, Mr. Editor," said he, "I don't object to your politics, and you haven't slandered me, but you're always publishing descriptions of new styles of bonnets, and I want to know if that is the sort of reading matter for a wife and six grown-up daughters?"—*Boston Post.*

About the meanest thing was done at Keokuk, Ia., the other day, by the heirs of the Magoun estate, who got together and settled their differences. The estate is worth fully \$75,000, and the lawyers had only got \$14,500 of it. It is believed there has been trickery.—*Peck's Milwaukee Sun.*

Can anybody tell us why a woman, emerging from a crowded car, always makes believe she is going to get out at one side of the platform, until two or three men have jumped off in the mud, and then steps off at the other side? She always does it; and we want to know the reason why.—*Philadelphia Bulletin.*

"Goods at half price," said the sign. "How much is that tea-pot?" asked the old lady who had been attracted by the announcement. "Fifty cents, mum." "I guess I'll take it, then," she said, throwing down a quarter. The dealer let her have the tea-pot, but took in his sign before another customer could come in.

An old hunter in Michigan, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. But he soon got lost, and lay out, as usual. When found, he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "tried hard to make the thing point north, but wasn't no use; it would shake, shake, shake right round, and point southeast every time."

Jim Webster was brought up yesterday before an Austin justice of the peace. It was the same old charge that used to bother him so much in Galveston. After the evidence was all in, the judge with a perplexed look said: "But I do not comprehend, Webster, how it was possible for you to steal those chickens when they were roosting right under the owner's window, and there were two vicious dogs in the yard."

"Hit wouldn't do yer a bit of good, judge for me to explain how I coteched dem chickens, fer yer couldn't do it yerself if ye tried it forty times, and yer might get yer hide full of buckshot de berry first yer put yer leg ober de fence. Der bes way fer yer ter do, judge, is fus yer ter buy yer chickens in de market."—*Texas Siftings.*

MULCHING.—Chip dirt, drift hay from the edges of the marshes and all refuse matter that can be collected about a farm, if not used in the compost heap, make an excellent mulch for orchards. Mulching, says a writer, has all the benefits of plowing, with none of its disadvantages, keeping the surface mellow with no damage to the roots by the plow or to the trunk or branches by the team. It keeps down the grass and invites the earthworm to work and make the soil fine and rich. It tends to retain the moisture for a much longer time, and remedy in a great measure the evil effects of drought. The fruit which falls upon it is not bruised. It is the way nature adopts to manure and enrich the forest trees.—*New England Farmer.*

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Cream Tartar.—No other preparation makes such light, flaky hot breads, or luxurious pastry. Can be eaten by Dyspeptics without the fear of the ill results from heavy indigestible food. Sold only in cans, by all Grocers. ROYAL BAKING POWDER CO., New York.

HOW TO PRINT. Send 5 cent stamp for XXV to PRINT, illustrating and describing the world-renowned MODEL PRESS. Hand and foot power. Business men are everywhere using it, thereby saving all their printing bills. Ask them to manage it. Prices from \$10 to \$75. Every Press absolutely guaranteed. HOW TO PRINT, give all the particulars. Address: J. W. DAUGHADAY & CO., 751 Chestnut St., Philadelphia.

CORNELIUS YOUNG, Successor to Young & Pratt, General Agent for Sale of Agricultural Machinery.



The Unrivalled Improved Pratt Revolving Head Cotton Gin. The Improved Alabama Cotton Press. McCormick's Reapers, Mowers, and Self-Binders. Coleman's Corn Mills, Coleman's Friction Geared Power Presses, Brown's Cotton and Corn Cultivators, Atlas Portable and Stationary Engines, SOLUBLE PACIFIC GUANO.

Send for Descriptive Pamphlets. CORNELIUS YOUNG, Selma, Ala.



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.

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