

TERMS, CASH, AS FOLLOWS:
The copy, 3 months, \$1.00
The copy, 6 months, \$1.50
The copy, 12 months, \$2.00

JNO. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE"

TERMS, CASH: \$2.00 A YEAR.

Vol. 8. SELMA, ALABAMA, THURSDAY, SEPTEMBER 22, 1881. No. 24.

Table with 4 columns: Rate, Length, Quantity, Total. Includes rates for 1 inch, 2 inch, 3 inch, 4 inch, 5 inch, 6 inch, 7 inch, 8 inch, 9 inch, 10 inch, 11 inch, 12 inch.

MISSION DEPARTMENT.

Alabama Baptist Directory.
Baptist State Convention.
Hon. Joe Harrison, President, Selma, Ala.

COMMUNICATIONS.

The Sunday School.

It is with no little hesitancy that I attempt a compliance with a request made of me to read something in the interest of the holy cause of Sabbath-schools.

attained by following them. This is the object of the Sabbath-school.
O, well, says one, I know all these things, but I can teach my children at home, and why trouble every Sabbath morning to be disturbed by the jingle of so many voices in a Sabbath-school? O, God, pardon this reply.

Paradise! Why did not the Savior remain in his glory and at his home, and bid us believe on him and be saved? One reason is we could never have realized his love nor known his power and to-day he would have been a stranger to us and we would have been in Egyptian darkness.

the deepest sorrow, and forced me to a more careful investigation, and, in my own legitimate sphere, to take prompt and decided action on this all-important subject.
First of all, the people were aroused by telling them that a few fanatical busy-bodies were trying to interfere with their domestic privileges; control the private affairs of the whole country; legislate them into morality, and prevent them from even giving a glass of toddy to their dying wife or sick child?

Florida Southern Railway will run within a short distance of Micanopy and will bring us in direct railroad communication with the other States.
Last year we had transportation to one railroad by way of Orange Lake on the east and Payne's Prairie on the north, either way twelve miles distant; now we will have, in addition, direct railroad communication east and north, and in a short time with the southern part of this State.

man his inability to keep the law, and to show that he should not look to the law for salvation, gave the Jews what is called Moses' law, a law of types and shadows, and all the blood that was shed by the priests under the law dispensation was to direct the minds of the people to the promise.
The promise was that Christ was to be a blessing to all nations. Now, all those ceremonies were a school-master to bring us to Christ.

It is impossible to preach the Gospel and not preach Christ. Paul says, "I would know nothing save Christ and him crucified." The same says Timothy, "Preach the Word."
Hence the Gospel is the means God has appointed for the salvation of men. How necessary it is, that the Gospel should be preached in its purity to all nations; for it is the only means that God has to save man; and without faith in Christ man cannot be saved, for his is the only name given under heaven whereby man can be saved.

From the Indian Territory.
We have enjoyed a refreshing time recently. We have received a letter from the Chickasaw Nation, dated at Chickasaw, Sept. 17.
I returned from our Association last week—a hard trip of three days' travel; sometimes traveling twenty miles without water for our stock. We had a large gathering, and I trust a profitable meeting. Most of the churches represented sent good reports, having enjoyed some good meetings during the year. Our Association has several churches composed of freedmen. Some of them, unfortunately, have men in their bodies who appear to want to be leaders in saluting the flag and also in the O. K. C. G. R. R.

Work It Out.
BY REV. C. H. WETHERS.
There is a greatly-misunderstood and grossly-abused text, which reads thus: "Work out your own salvation with fear and trembling."
While very many who frequently quote this text ascribe their salvation to the grace of God, yet it is obvious to one who has closely observed the manifest conceptions of those who thus affirm the divine authorship of their salvation, that they do, nevertheless, believe in the necessity of personal efforts at securing their complete and final salvation. They give the impression that unless they do work they will not and cannot be saved. This conception is totally at variance with the whole scope of Bible doctrine.

No One Liveth to Himself.
A Holy Band of Men, Pious and Able, Before the Newborn Saviour, Spoke the Words of Prophecy:
"Who shall live to himself?"
What a momentous thought and subject for our contemplation; that none of us can live in this world to ourselves; that is, we cannot live here without exhibiting some influence over those we meet with here in this life, either for good or evil; that our actions, of examples, our words of kindness or unkindness, will make some lasting impressions upon the minds of our associates and acquaintances, which perhaps may determine their destiny in this life and in the life to come.

The Count of Corfu.
Prince George, of Greece, the second son of King George I. and his wife Olga, is known as the Count of Corfu. He was born at Athens August 3, 1868. His father is only thirty-six years old, is the son of the King of Denmark, the smallest of the European kingdoms, but very intelligent and interesting. Hamlet was depicted on its shores—Shakespeare's famous character. Poets and sculptors have made Denmark renowned. Prince George's mother is Olga, a cousin of the Emperor of Russia. She is about thirty. The young King and his wife live in a fine palace at Athens, and have two other children. The government of Greece is a limited monarchy. Athens, the capital, was once the most famous and beautiful of all the ancient cities. Even now its ruins are finer than any other remains of past ages. It was once the home of all the chief writers, painters and sculptors of the world. The young Prince George has been educated in the same scenes where Socrates and Plato taught, and the Greek King and his fair wife and children would seem to be happy in their pleasant capital.

The Lord's Prayer.
In one of Carlyle's letters to an English friend, a few years ago, he said: "Our father which art in Heaven, hallowed be thy name; thy will be done."
The other night in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis, as if written and shining for me in mid, pure splendor, on the black bosom of the night; when, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer. I may, I never before how intensely the voice of man's soul; it is the most aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an "after this manner pray ye."

A Work for Women.
"O!" said Khian one day, when returning from an absence of some days to preach the Gospel to other villages, "It is discouraging to work in this way. The men come to listen and hear the truth gladly, but the women stay at home; and when their husbands return almost ready to accept the Gospel their wives turn their minds from it. Some who have forsaken superstition and idolatry, and are ready to give themselves to the service of God, are lured back by their wives and mothers. And when fathers do become Christians, their children do not follow them. The mothers, who remain idolaters, teach the children to follow their own rather than their father's God. Even though all the men became Christians, the next generation would be idolaters. We must do more for the women. Bring them to Christ, and in a generation the Middle Kingdom will belong to our Lord. But how to do it is the question."
"O!" said Khian, "but where are the women?"
"Where?" replied Seng To, "Let the women take the Bible, and preach Jesus, a Savior to them at their homes."
"True," said Khian; "but where are the women?"
"Where?" replied Seng To, "Let the girls of Christian parents be taught. As our custom is, we must have men to teach men, and women to teach women. Let the wives of preachers be fitted to help their husbands; for we have but few who can read at all. The women must save China. They have been made the slaves; and they are the ones who must redeem their own. Oh, that more women would come from Christian lands to be teachers! If they knew that women were the true priests of idolatry and superstition in the Middle Kingdom, our sisters in Christian nations would be kept awake by a voice crying, 'Come over and help us.'—Helping Hand.

Prohibition in Tuscaloosa.

Sixteen hundred names were sent to the Legislature at its last session, praying for a law prohibiting the sale of alcoholic liquors within the limits of Tuscaloosa county. Instead of complying with the wishes of the majority of the most intelligent voters of the county, our Legislature left it to a popular vote. In the recent election the measure was overwhelmingly defeated—the vote standing 2,602 to 842. (Northport, the only town in the county which cast a majority for prohibition, supplied 223 of this small minority.)

For the benefit of those who are interested in this subject, I will mention some of the causes which brought about the reaction and secured this result.
1. The liquor dealers: If six of the principal liquor dealers had remained passive, the result would have been reversed. The systematic energy displayed was worthy of a better cause. The best talent in the county (for this purpose) was employed, and a thorough canvass secured. The work was commenced with a fixed determination to succeed.

2. The money and whisky used: Others outside of the county rendered effective assistance. Not only were negro votes bought, but, by the shame of our people, liquor was freely used during the campaign, and at public speaking the minds of men were in no condition to think intelligently on this momentous question. This is where whisky was used as a most powerful agent—it started men off on the wrong foot.

3. But, with the depraved appetites and the carnal passions of the masses and the work upon the influential men of the county, who battled so bravely on the side of rum, are the ones to whom may be credited the inglorious failure of prohibition.
Head and shoulders above all stands Gen. S. A. M. Wood, one of our best lawyers, who, with irresistible force, carried the negroes far beyond the reach of even their frenzied efforts. Your dues will be taken from you, and your liberties endangered.
Another worker of unusual ability and whose fervency and earnestness in the cause of Christ I have admired in our associations and district meetings—Judge N. H. Browne. His influence was extensively felt in our churches. I remember to have made no impression whatever on a country member whose opinion had been characterized by that of this aged and influential deacon. The arguments used were, "It will be detrimental to the political and financial interests of the county."
Then follow Messrs. Cochran and McKeehin, two other prominent lawyers; and last, but not least, the Rev. Dr. Black, of the Apostolic Baptist, with the words, "They (the prohibitionists) proceeded to show the scripturalness of the traffic and the use of strong drink as a beverage, and to belabor us 'drank with fanaticism' those who assert that total abstinence is the surest way to check the evils of intoxicating beverages. I attended one of those public gatherings, determined to weigh well the arguments that were carrying the people on a maze, and it were wrong to acknowledge any and aid support the right; but when I saw and heard filled me with

Object of the Law and Gospel.

wherefore the law was our school-master to bring us to Christ."—Gal. 3: 24.
A schoolmaster is to teach that man has transgressed the law, and it is necessary that he be taught the nature of the law. Man, by nature, inclines to a law of righteousness; hence we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

Do You Love the Lord?

This is a question I would earnestly ask of each and every member of the church. It seems a singular question to ask professing Christians, for it is to be presumed they do love him; but a very violent presumption some times, I fear. My brother and my sister, I am talking to you. Do you love the Lord? I think I hear you say, Certainly I love him; why do you ask such a question? Well, I am glad to hear you say so, but for fear you may be mistaken, let us examine the matter with the Bible open before us. Turn to John the 14th chapter and 5th verse and read, "If ye love me, keep my commandments." Now apply this Scripture to yourself. Do you keep the commandments of our Master? Does your conscience bear testimony to the truth of what you say, when you answer that you do keep his commandments? I hope so; but remember that to profess to love God when you do not, is hypocrisy, and hypocrisy is a sin which is denounced with terrible emphasis in the Scriptures. So, when you answer this question, I pray you be honest. John 14th chap. and 21st verse reads: "He that hath my commandments and keepeth them he it is that loveth me; and again in the 23rd verse of the same chapter, "If a man love me he will keep my words." Now show me these Scriptures texts we can easily judge ourselves whether we be of God or not. If a man has a desire to do anything which he can do, he will make strong efforts to do that thing, and he will, in a measure, succeed; for where there is a will there is a way. I do not look for perfection in poor frail humanity, but by the fruit you shall know the tree, whether it shall be good or evil. And if we do not keep the commandments of God, we may be sure we do not love him and are none of his. For notice: the Savior says, "If a man love me, he will keep my words." Not that he possibly may, but will; and he that loveth me not, keepeth not my sayings." Thus you see actions will speak louder than words, for unless we show our love by our action in keeping the words of Christ, the mere profession of love by joining the church will avail us nothing. Better say at once you do not love him than say you do and prove yourself a hypocrite by your actions. Our actions prove what we are; words do not. Then let us all study the Word of God, and learn the will of our Savior and show to the world by keeping his commandments that we do love him. Then we shall indeed be the salt of the earth and a city that is set on a hill, and the world will see our good works and will glorify our Father who art in Heaven. J. W. G.

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

Object of the Law and Gospel.

wherefore the law was our school-master to bring us to Christ."—Gal. 3: 24.
A schoolmaster is to teach that man has transgressed the law, and it is necessary that he be taught the nature of the law. Man, by nature, inclines to a law of righteousness; hence we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

the object of the law and the Gospel, we have the law given to us in the Scriptures to teach poor fallen man that he must keep it, and that he must look somewhere else for salvation. "For by the works of the law shall no flesh be justified."—Gal. 2: 16. We are fallen in our federal head, under the penalty of a holy and divine law—a law man cannot keep, and if he could, he could not pay the penalty. Now, I believe the ten commandments are a transcript of the moral law. God, in order to teach

C. W. HOOPER & CO. GROCERS. Numbers 1 and 3 West Water Street, Selma, Alabama.

S. F. HOBBS, No. 40 Broad St. Selma, Ala. DEALER IN WATCHES, DIAMONDS, Fine Jewelry, Clocks, Silver and Plated Goods, Spectacles & Eye Glasses.

W. B. GILL, Corner Washington and Selma Streets. Carriages, Wagons and Carts, Furniture of every Description, Parlor Suits, Bed Room Suits, Dressing Case Suits, French Dressing Suits, Mantel Closets, Mirrors.

GARY & RAYMOND, Water Street, Selma, Alabama. Hardware, Iron, Nails, Agricultural Implements, Stoves, Grates, Hollow-ware, Marbleized Iron Mantels, Cotton Scales, Steelyards, Rubber and Leather Belting.

A. T. JONES, Water St., Selma, Alabama. Hardware, Iron, Nails, Agricultural Implements, Stoves, Grates, Hollow-ware, Marbleized Iron Mantels, Cotton Scales, Steelyards, Rubber and Leather Belting.

CARLISLE, JONES & CO., Cotton Factors & Commission Merchants, Agricultural and Mill Machinery, SELMA, ALABAMA. AGENTS FOR HALL COTTON GINS, TAYLOR COTTON GINS, PRESSES, ENGINES, Malta Cultivators AND HAGOOD SULKY PLOWS.

A GREAT OPPORTUNITY! UNHEARD OF PRICES!!! ANNOUNCEMENT EXTRAORDINARY!!! No. 1. Style, No. 2. Style, "The CENTENNIAL," "The BEST," "The MYNATT WATER BED FENCE"

ANNOUNCEMENT EXTRAORDINARY!!! No. 1. Style, No. 2. Style, "The CENTENNIAL," "The BEST," "The MYNATT WATER BED FENCE"

THE FAMILY BIBLE. What Came of a Fall. Jean and her father were in Plymouth, in Old England, not long ago. Jean knew all about Plymouth, from her history and geography and globe-books.

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.

OUR PUZZLE CORNER. Word Square. 1. A shell fish. 2. A body of water. 3. Related to. 4. To repair.

BEETHOVEN GRAND ORGAN. 14 OCTAVES OF REEDS. The Case is Charmingly Ornamented with Arabesque Designs in GOLD. All who wish to acquire this Organ at \$90 must order at once as the price will soon be advanced to \$125.

BEETHOVEN GRAND ORGAN. 14 OCTAVES OF REEDS. The Case is Charmingly Ornamented with Arabesque Designs in GOLD. All who wish to acquire this Organ at \$90 must order at once as the price will soon be advanced to \$125.

BEETHOVEN GRAND ORGAN. 14 OCTAVES OF REEDS. The Case is Charmingly Ornamented with Arabesque Designs in GOLD. All who wish to acquire this Organ at \$90 must order at once as the price will soon be advanced to \$125.

BUCKEYE BELL FOUNDRY. Vertical Engines, with or without fly wheels, very compact, efficient, economical, and complete in every detail.

PIANOS & ORGANS. From Standard Makers. Lowest possible price for cash. Special discount to the option of the student.

ROYAL BAKING POWDER. Absolutely Pure. Made from Grape Cream Tartar. No other preparation makes such light, flaky loaves, breads, or luxurious pastries.

Alabam Central R. R. Time Card No. 2. Taking Effect September 14th, 1881.

E. A. SCOTT & CO. "THE CLOTHIERS." Broad Street, Selma, Ala. Fine Clothing, Hats, Caps, & C. PRICES LOW!! CUSTOM GOODS A SPECIALTY. PERFECT FITS GUARANTEED.