

Alabama Baptist.

SELMA, ALA., JAN. 17, 1884.

JNO. L. WEST & CO., PUBLISHERS.

EDITORS:

W. G. CLEVELAND, - - - JNO. L. WEST.

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INTERESTING ANNOUNCEMENT.

On the first day of June next, we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.
2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.
3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five subscriptions, new or old, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrears are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.
Jan. 10th, 1884.

TO THE FRIENDS OF THE ALABAMA BAPTIST.

Several years ago so many names of those who had not paid their subscriptions had accumulated on our books that we were compelled to drop all who had not paid in advance. This created dissatisfaction on the part of many good brethren who thought that we ought to have continued their papers.

We then adopted the plan of notifying through the mails, on the first of each month, all whose subscriptions would expire during that month, and of notifying them at frequent intervals afterwards that their subscriptions had expired. In these notices, and from time to time in the paper, we stated that unless subscribers ordered their paper stopped it would be taken for granted that they wished it continued. We begged all who did not want the paper continued to their address to inform us of the fact at once. We hoped that this course would remove all cause for complaint. We intended it as a kindness to our subscribers and as a mark of our confidence in them, and we felt assured that they would not suffer us to lose anything by it.

The result has been most satisfactory. We have been so seriously inconvenienced by the failure of those to whom we have been sending the paper to pay us, that we shall be compelled hereafter to adhere strictly to the cash in advance system.

It will be gratifying to the numerous friends of Dr. E. B. Teague to know that he will preach before his former congregation in this city on next Sabbath, morning and evening. We trust he will be greeted by a full house.

"Those of us who attended the Southern Baptist Convention at Waco remember how earnestly Rev. M. B. Wharton pleaded for a Baptist meeting house at Jacksonville, Fla. Later, and only two weeks ago, we were told that the church had called a pastor, offering a salary of \$2,400. Now, the Religious Herald correspondent, J. L. U., writing from the Florida Baptist Convention, concludes with: 'The Baptists of the country must build a church house at Jacksonville.' We very naturally raise the question, where is the consistency in all this?"—Alabama Baptist.

"We say to our contemporary that we were assured by members of the Jacksonville church that they made no such offer. They only offered \$1,000 and that was more than the church ever offered before, or was well to pay now."—Christian Index.

We have received "an honest inquiry" from an esteemed brother, "in regard to church members dancing."

We have this to say in reply: Any professor who persists in doing what he knows to be offensive to his brethren, simply for the enjoyment of a sensual pleasure, ought to cease to be a member, or cease to offend. We would call the attention of such a

one to 1st Cor. 12, 13, "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no more while the world standeth, lest I make my brother to offend."

We do not think it wise for Baptist churches to frame "codes of law" or to adopt "written rules" by which members are to be governed. Baptists hold that the Scriptures are a sufficient rule of faith and guide of practice. Churches of Christ are simply executives, they have no legislative powers.

In an article in the Watchman, Dec. 20th, Dr. Fulton says: "Men cannot keep the negro down. Too many of them believe in God, and are being used by the Almighty most manifestly for the development and the regeneration of the South. There is work for them here and in Africa. God has need of them."

There is comfort in this. We don't know anybody who wants to keep the negro down, and we have worked to the extent of our capacity for his elevation. We are glad to know that he cannot be kept down.

We have been looking and hoping for the development and regeneration of the South, but must confess that our observation has not led us to look in that direction. Not infrequently, however, we get what we want from unexpected quarters. We suppose the work to be done in the South is not just the work needed in Africa.

We have noted indications of progress, development and elevation among the negroes of the South and the most hopeful is, that they are escaping the influence of such fanatics as Dr. Fulton.

In the past we were closely associated with a very bad man. He was peculiar in his badness. After years of close association, and careful watching we discovered nothing but what would have made us esteem him one of the best men in the world. He was an assiduous student of the Bible; he was a very consistent member of the church always in his place, and always contributing liberally. He was the most helpful supporter of his pastor; in all his intercourse with his fellows, social and otherwise, he was circumspect and upright and honest in all his dealings; he was charitable and benevolent and intelligent; he was a good neighbor, and those who knew him best esteemed him most highly. There was nothing in his conduct or conversation to manifest the great wickedness of his heart. And if it had not been for the prayer-meetings and those occasions on which his pastor called on him to lead the congregation in prayer no one would ever have suspected the depth of degradation and breadth of badness that lay concealed under an exterior almost irreproachable. Those knowing him most intimately could not charge him with any heinous offense; yet in the presence of the congregation he uniformly confessed himself the worst of sinners, the most degraded of men, the most undeserving of membership in the church of Christ, scarcely fit to associate with men. According to his own confession, made in general terms, he was the worst man in the community. We never heard him acknowledge that he had committed any particular sin, or that he was guilty of any special transgression. There seemed to be an irreconcilable inconsistency between this man's prayers and his life and conduct. His life was earnest, humble, devout, his conduct circumspect and upright. His prayers were filled with confessions of most heinous offenses and constant dereliction and inconsistency. If these confessions had been made occasionally and at long intervals they might have been attributed to fits of depression and physical disorder, but they came week after week, as often as he had opportunity to express himself publicly in prayer.

It is true that as a Christian grows in grace, makes higher attainments in the divine life, his conscience becomes more and more sensitive and detects sin in many things that pass unnoticed by Christians who live on a lower plane and who have no made attainments so high. But the man of whom we write would never allow that he had grown at all in grace, or that he had made any attainments at all. That he had, was patent to all but himself.

Another astonishing thing in the prayers of this inconsistent man, was, that as determined by his expressions, there was no change in his feelings or condition. Those who listened carefully two or three times while he was praying, could almost repeat, verbatim, what he would say at the next meeting for prayer. He seemed to have no "ups and downs" in Christian experience. He was always down, down in the very depths of degradation, humiliation and sin, at least always when asked to lead a congregation in prayer. In conversation he was hopeful, practical, sensible, in prayer, he was dolorous, despondent, hopeless.

The question repeatedly arose: how could he conceal his badness from

men entirely while it was so manifest to himself and to God? And another question was pertinent; if he was so bad and so willing to confess it so repeatedly to God and men in public, why did he not cease his wickedness and become a better man? No man seemed to pray more fervently, and to desire more earnestly to improve his spiritual condition.

Now, while we would have been willing to entrust him, almost without questioning, with our character, reputation, or our purse, or with the prosecution of any religious or business enterprise, we never thought he was quite honest, or exactly candid in his prayers. Often he was confessing sins of which he was not guilty, and frequently was acknowledging a depth of degradation to which he had never descended. If he had been as bad a man as he made himself in his prayers, he ought to have been confined and not allowed to mingle with his fellows. He did not mean what the stereotyped phrases in his prayers indicated.

We have thought that he was led into this habit of continued and utter self-abasement by the thought that nothing was proper in prayer but the most humiliating confession of heinous offenses, and that it was pharisaical to claim any growth in grace, or any improvement in spiritual condition.

If his prayers made any impression at all on the unregenerate it must have been prejudicial to the Christian religion. If his brethren had believed him honest and candid they could not have been otherwise than depressed and discouraged. Certainly nobody was edified or comforted.

FIELD NOTES.

It has been suggested, a number of times of late, by brethren in different directions that a volume of Dr. Winkler's sermons should be published. And what a volume it would be! The compilation of a number of his master pieces of pulpit eloquence would be the peer of any volume of sermons extant. Royal in diction, happy in illustration, resplendent with the rarest rhetoric, and abundant in rich thought, a volume of sermons from this princely preacher would be a household treasure. We trust that the suggestion will be carried into practical effect.—Rev. H. M. Wharton, editor of the Baltimore Baptist, is on a visit to Florida.

To read the account of Paul's visit to Athens, and the spirit displayed by his heathen auditors in wanting "to hear some new thing," strikingly reminds one of certain congregations that are clamoring in the same way. "The thing can't succeed." This expression has crushed many a noble undertaking in its infancy. Listen not to such croaking if you have an enterprise in view. Many an improbability has been converted into a certainty by heroic determination. "Do you receive the ALABAMA BAPTIST?" "Yes, but I never read it." "Why?" "Because I haven't time; every hour of my time has to be devoted to my studies." This was the result of a recent conversation which we had with a Howard senior. The idea of Dr. Macon, of Philadelphia, is that one's style of preaching should not be too smooth and rounded, as this robs it of its angular points. He thinks that preaching needs points in order to make it stick. "To pray without ceasing means to take prayer with you into everything you do."

Quite a number of pulpits in the South is now unoccupied. A brother who is in a position to know suggested to us that it is a notable fact that in proportion as a man is engrossed in politics, just in that proportion will he neglect his church duties.—If you appreciate a given sermon preached by your pastor, tell him so. It will not spoil him. On the other hand it will help him and not hurt you.—"I like Dr. Renfro's article on baptism very much; I have never seen the doctrine more clearly presented." He is perfectly at home on subjects like that.

We learn from the Index that Drs. Tupper and Tucker have gone, at the request of the Foreign Mission Board, to Mexico "to ascertain all the facts necessary to an intelligent decision as to the acceptance of the proposition made by the authorities of Colahuila to place certain schools and orphanages there under Baptist control."—Prof. Chas. E. Taylor has secured pledges enough to make \$100,000 for Wake Forest College, the school of North Carolina Baptists.

The Baptists of Virginia have already placed Richmond College on a safe foundation, and now the Baptists of Georgia are moving for a strong endowment for Mercer. When will the Baptists of Alabama inaugurate an endowment movement in behalf of the Howard?—Rev. Robt. H. Harris, of C. L. v. has been called to the pastorate of the La Grange church, Ga., on salary of \$1,200.

Rev. R. L. Willingham declines the call to America, Ga. "The Preparatory D. D. delivery of Sermons" by Dr. Broadus has been translated into Chinese.—A colored preacher at La Grange, Ga., has undertaken the study of the Hebrew on the correspondence plan of Prof. Harper, of Chicago.—Dr. Montgomery, of Tennessee, has been called to Greensboro, Ga.—A Mohammedan has applied to Rev. J. B. Haygood, of Baptist missionary at Constantinople, to be baptized.—Dr. Lorimer asks the capitalists of Chicago for \$1,000,000 to found industrial schools.

North Carolina Baptists of both colors number 212,000.—A class of twenty-five Chinamen has been formed in the Sunday-school of the Tabernacle Baptist church, in Philadelphia.—The sincerity of our prayers is exactly commensurate

with the strength of our faith. Parlor Sunday schools have been established in London for the purpose of reaching those of the upper classes of London society who are not attendants upon sacred service.—The Pope is reported by the Roman Bishop Keene, of Richmond, Va., as having recently said, "There is no country in the world where I am so much Pope as in the United States."—Spur New York to substitute Florida instead of Southern France as a resort for health. His answer was: "I am Montrose soon. America would kill me with kindness. I cannot run that risk. It would depress me greatly to be had in honor. Abuse, I can bear; but kindness shows me my own unworthiness and sends my heart into my shoes."—Maj. Penn calls to see the analogy.—Dr. Angus has been engaged for three years in the collection of books and pamphlets by Baptist authors. He has collected 2,470 pamphlets and sermons and 1,545 volumes.—Mrs. J. Lawrence Smith has given to the Southern Baptist Theological Seminary real estate valued at \$10,000.—It is a good thing for pastor and people to dwell together in mutual affection and esteem. And it is a good thing to embrace all proper occasions to show that they do.—R. C. Prebster to all of which we are indebted.—Prof. Blackie, of Scotland, calls courtship "a period of ecstatic worship," and the time following, one of "evangelical toleration," and then concludes that this is a "grand school of sanctification."—The new queen of Madagascar ascends the throne under the title of Ranavalona III. She is a young widow of twenty-two, and is a devoted follower of Christ.

The Woman's Christian Association of Chicago has, in six years, helped over 1,000 young women to self-supporting positions. What an amazing amount of good Christian women are now doing!—The Rationalists of Germany and Switzerland propose holding a convention at Frankfurt-on-the-Main to discuss the question of sending Rationalist missionaries to the heathen.—Dr. Furman thinks that churches by extending a call annually "make provisions for capriciousness and caviling."—Rev. D. I. Purser is holding a series of meetings with the Adams Street church, Montgomery, and we learn that they are daily increasing in interest.—Rev. W. H. Strickland has become the Assistant Editor of the American Baptist Register.

"Persons who wish a first class paper of the Missionary Baptist faith will find in the ALABAMA BAPTIST, published at Selma, that very thing. And besides it gives much general and State news, and keeps up a Farm and Home Department well worth the subscription price."—Tallapoosa Democrat.

We feel profoundly grateful to our neighbor for his kind words on our behalf.—Rev. Judge R. A. J. Cumbe, of Dadeville, has built a handsome residence. It may be that we will take shelter beneath his hospitable roof before many moons wane.—Rev. J. M. Phillips has declined the call of Henderson, Ky.—Rev. N. B. Williams accepts the call to Clinton, S. C.—Dr. A. W. Chambliss has been called to the pastorate of the Carondelet Street Baptist church of St. Louis.

A Baptist paper printed in Spanish toague is now issued in Monterey, Mexico.—Rev. E. J. Forester left for his new field of labor in South Carolina last Thursday.—"I was deeply pained at the death of one so great and good in the denomination as Dr. E. T. Winkler. Is there one in all our ranks to rise up and receive his mantle?"—J. M. Stone, Shuqualah, Miss.—"I am proud to see Bob Lacon out in his right name once more, and especially on a question so perplexing as that recently discussed—the seeming conflict between Paul and James. I am confident that the paper has not a stronger doctrinal correspondent than W. Wilkes. This is saying a great deal, for you have many strong contributors, and it may give Bro. Wilkes 'the swell head,' but I think there are too many gray hairs for that. But if he seriously objects to this say that it was said by—Cat. Smith."

THE SUNLIGHT has now completed its second year, and has steadily grown in circulation alongside of the Reeper. Its price being the same. The Baptist Publication Society shows a taste and energy in its work that commands respect and deserves success. Dr. Griffith edits the Sunlight, and makes it very attractive. Baptist Scho is not now suffering from lack of first-class papers. Our Publication Society has won a pretty clear field, and will hold it, with its admirable and handsome periodicals.

To the Baptist Churches of Alabama.

The State Mission Board has asked you to give this year five thousand dollars to the Home Mission Board at Atlanta, Georgia.

This Board has so increased its work that this amount from Alabama is needed to save it from embarrassment. Never in its history has it done a better work for the denomination than it is now doing.

Its last quarterly report shows one hundred and fourteen missionaries in the field and 1678 additions to the churches with which they labor. It ought to have from Alabama the first of April \$2,500. It needs now from us one thousand dollars to meet its pressing necessities. Brethren are requested to meet this want at once. Do not suffer its work to be embarrassed by delay. The State Board appeals to the churches throughout the State to give a quick and hearty response to this request.

T. M. BAILEY, Cor. Sec.
Marion, Ala., Jan. 12, 1884.

He is the nearest to God who has the fewest wants.

Kindness is the golden chain by which society is bound together.

THE HOME MISSION BOARD.

The work now being done by the Home Mission Board is such as to excite the liveliest interest on its behalf in the heart of every Baptist in the South. Whatever doubts may have existed in the past concerning the further usefulness of the Board, they have given place to the most positive assurances. It is no longer a question as to whether the Home Board should further exist in view of the rapid creation of State Boards during the years of the immediate past. A practical experiment of years has proved that the Boards, State and Home, so far from colliding or overlapping in their operations, mutually aid and supplement each other. In truth, the rapid growth of the population of the newer States of the South, and the importance attaching to the elevation of Baptist interests in centers hitherto, in part or in whole, neglected, to say nothing of the claims of the Chinese and the Indians, require an organization of vast resources. These the Home Board has not hitherto possessed, and it becomes somewhat a marvel that it should have done so much with such meagre facilities. It can be accounted for only upon the ground of the shrewdest executive management.

The successes of the past have inspired Secretary Tichenor to hope for great possibilities in the future. Ever restless with a spirit of enterprise, he is constantly setting in motion new projects which look to the evangelization of the masses of the Southern States. Notably among these is the creation of the Church Building Department, the object of which is to erect, or assist in erecting, Baptist meeting houses where they should exist, and yet do not, by reason of the inability of local members to do such work. This new Department in the Home Mission work has been assigned to Dr. G. A. Nunnally. He has taken it so vigorously in hand, and has so well succeeded in the demonstration of its necessity to the business men of our denomination, that it has evoked their most enthusiastic commendation and support. He is at present making a tour of the entire South in the interest of his work, and will visit our State some time during February. We bespeak for him as cordial a reception in Alabama as has been given him elsewhere. This new departure of the Board is but an earnest of what may be expected in its coming history. Its enterprise must be commensurate with the demands made upon it, and these demands must be commensurate with the rapid growth of the South. The eyes of distant capitalists are now fixed, as never before, upon the fields and mines of the Far South. Their opulent resources are setting investment here. Along with this wealth is coming a tide of population. Immigration follows capital as shadow follows substance. The result of all this, it is easy to foresee. These masses will people the waste places of the South. They will through our centres of interest. They will build new towns and cities within our borders. Whatever be the character of this population, it must, to a degree, warp and mold public thought. It is reasonable to suppose that much of it will be unchristian.

In view of all this, our duty as Southern Baptists, is clear. As a matter of personal or public concern, merely, we should give these people the Gospel. Such is the policy wisdom would recommend, such the precaution prudence would suggest.

But not only is the Board charged with the work in our immediate midst, it must care for the Indians of the territories, as well, and the Chinese upon the Pacific slope. And incidentally it is expected to operate among the frontier settlers, the isolated ranch men, and in the camps of miners beyond the pale of civilization.

To meet these multiplied demands the Home Mission Board must be furnished with more abundant facilities, and these facilities must depend upon the liberality of Southern Baptists. "A great debt and effectual is opened to us" through the Home Mission Board to do a good work for our Master.

B. F. R.

Mrs. Sallie Waldrop.

There is a ray of something sacred in the death of the righteous. God seems to signalize his event with a kind of hallow'd solemnity as marking the epoch in the history of his people when grace merges into glory when the soul's mystical Bridegroom comes, and the sanctities of the supreme hour to claim his bride that she may share with him the ineffable bliss of heaven. It would naturally be expected, then, that he would concentrate upon this event the very essence of all his "exceeding great and precious promises." What can surpass in sweetness and comfort such divine utterances as these: "Precious is the sight of the Lord; the death of his saints." "Blessed are the dead that die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labors; and their works do follow them." One could wish for an angel's tongue to speak such words of heavenly comfort.

Mrs. Sallie Waldrop, nee Miss Lucy, wife of Rev. A. J. Waldrop, was born in Madison county, Ala., Nov. 2nd, 1828—professed religion

and united with the Baptist church in October, 1844, at the age of sixteen, was married to Mr. Atwood about the year 1846 or 47 with whom she lived most happily for ten years, when he died. She remained a widow for twenty years, and was married to Rev. A. J. Waldrop in Lamar county, Alabama, Feb. 13th, 1881. She died near Kuhlman, Jefferson county, Dec. 29th, 1883. So that she had been a professing, consistent Christian for nearly forty years.

My acquaintance with this excellent woman dates back only about eighteen months before her death. She was then in fine health, and bade fair to live many years. Attractive in person and manners, sympathetic and genial in spirit, modest and gentle in society, devoted and self-sacrificing in piety, she presented that type of Christian womanhood that made her a model for a minister's wife. Indeed, it was a common remark among the friends of our afflicted Bro. Waldrop that he had been singularly fortunate in the choice of a companion for his declining years. That she made his home happy—in that accompanying him to his appointments, she cheered and encouraged him in his works of faith and labors of love, that she entered heart and soul into all his plans of usefulness, is nothing more than one might expect from such a saintly woman. All this she was to her devoted husband, and how much more he only knows who is left to muse in pensive sadness over her faded loveliness. Standing by her grave at her burial, her husband turned to the writer and said, "When you write her obituary, you may ascribe to her every virtue that adorns female piety without stint, for all who knew her would say the same."

Her funeral service occurred at the old Kuhlman Baptist church on Sunday, the 30th day of December. A large audience attended, notwithstanding the inclement day. For twelve months she had been afflicted, and for over six months confined to her bed. But all this she bore in sweet submission to the Divine will. She referred to her approaching change with the same calm equanimity with which she would have spoken of a pleasant contemplated journey with her husband to one of his churches. All her conversation indicated that her death was only a transfer from the church militant to the church triumphant, and that she was ready at any hour for the change. Such a death can only be the conclusion of such a life of godliness. S. H. Woodlawn, Jefferson Co., Ala.

Special Notice.

To Ala. Baptist Pastors:

In March 1883 I commenced the publication of *The Little Missionary*, a semi-monthly missionary paper, especially adapted to the young. I promised the Lord that I would give him one-tenth of the gross income of the paper. He has so prospered the enterprise that I have 1000 copies (yearly subscriptions) to give, to send to families unable to pay for the paper. Will you do me the favor to ascertain how many such families there are in your churches, and order that many copies to one individual to be distributed. These orders will be filed and filled in the order received. Send for sample copies. Address all communications to

ELD. R. N. HALL,
Brookville, Miss.

Theological Department of the Howard.

"A tree is known by its fruit." The impression for good made by the students of the Howard in their vacation "wandering," years ago, is conspicuous in the memory of those who were at that time the very young of the State.

From year to year, at our old camp grounds, we looked forward to those reunions at which our ears would be regaled by the eloquence and rhetoric of the licentiates, fresh from the developing and polishing halls of the Howard.

Without this department in active, vigorous operation, the Howard to those is simply a college dispossessed of its crowning grace and beauty.

Any plans for the promotion of good constitute a step in the right direction. Efficiency, capability, completeness may be lacking, but it is for good still.

Return to the Howard its Theological Department, and the wall for more and better ministers will subside, and the Baptist cause will advance as it has never done in the State of Alabama.

Brundidge.

Dear Brethren: By invitation a counsel, composed of Elders Middleton Brooks, Jesse Morrow, John Bradley and the writer met in Elba on the 26th Sabbath of Dec. last, for the purpose of organizing to the Gospel ministry Bro. B. M. Stevens, a member of the Baptist church at Elba and also Probate Judge of Coffee County.

The Presbytery was organized by electing Bro. Brooks Moderator, and the undersigned, Clerk. The ordination sermon was preached by the writer, the examination conducted by Bro. Brooks, prayer offered by Bro. Bradley, charge delivered by Bro. Rose, who is pastor of the church at that place.

The unanimous opinion of the counsel was, that Bro. Stevens stood the best examination on experimental religion and the doctrines of the church they ever witnessed, and some of them are old ministers, and have assisted in the ordination of a great many preachers. Bro. Stevens will fill a vacuum long felt in that part of the Master's vineyard. We thank God that he has called him to the Gospel ministry. May his Spirit prepare him to meet the responsibilities.

At Elba we have a live, working church, constituted less than twelve months ago by Bro. Rose and Bro. VanHooser, with less than 20 members. They have at this time about 50. Our State Mission Board is entitled to some credit for the work done there. They having sent their

missionaries in the person of Bro. P. M. Calloway and Jesse M. Rowe, who labored faithfully for the establishment of the Master's cause at that place, but the noble band of brethren and sisters there are entitled to the more credit for the untiring efforts they have made, to make the work a success, and we praise God that he is crowning their labors with abundant success.

They have a new brick house, large enough for all religious purposes, which will soon be ready for services. Will be dedicated, I suppose, in February. They are making noble sacrifices. It is drawing heavily upon them, so far as I know, without aid from abroad; and little do they think that I will hint at aid for them in this communication. Still I think to help them, and I think they will appeal to. Brethren help them. Send your contributions to Bro. B. M. Stevens, Elba, Coffee Co., Ala., or to Bro. W. P. Boyd, Clerk of the church at that place. Elba is an old town, centrally located in a part of the State that is being rapidly settled. Situated on Pea River with bright prospects of rail road communications, it is a place that we as a denomination, must occupy. God is inviting us to do so. Shall we do it? Yes, for the brethren there already occupy.

Let us help them for they need it, and God will bless us in the effort.

N. C. UNDERWOOD.

THE BIBLE.—If all the books of every kind written against the Bible were sent to the bottom of the ocean the world would lose nothing of any importance; but if the Bible and the books which it has inspired, and the books built upon it, explaining, advocating, sympathizing with it, were destroyed, how great a loss it would be! They who believe in the Bible are endowed with a rejoicing hope, which is never confounded or put to shame. Is any such hope afforded by anything else in this world? To destroy the Bible is to destroy the only sure hope the world has ever had.—Christian Observer.

Alabama News.

Oxford has had a \$50,000 fire. Gadsden wants more mechanics. All dogs wear muzzles in Evergreen. Mules sell for \$125 to \$175 in Marion. Montgomery has forty-eight bar-rooms. Another paper is talked of for Eufaula. Pork sells in Pickens county for five cents. The population of Evergreen is more than 1,100. Kerosene oil sells in Selma for 10 cents per gallon. Birmingham aspires to be the Capital of Alabama. During 1883 there were ninety-five failures in Alabama. The liabilities of Baker, Lawler & Co. were \$200,000. A new bank is going into operation in Birmingham. The taxable property of Alabama is valued at \$156,000,000. Jacksonville claims to be the healthiest town in the State. Engineers are at work laying off the new city of Sheffield. Prognosticators say that this will be a splendid crop year. Maj. W. E. Tuckard, town marshal of Tuskegee, is dead. Mr. James Davidson, a prominent citizen of Montgomery, is dead. The officers have moved into the new court house at Evergreen. The Mobile Board of Trade gave Gen. Shelby a banquet on the 3d. Uniontown rejoices over the organization of a military company there. The orange groves of Mobile county were destroyed by the cold wave. Harsh weather has checked the work on the new railroads of the State. The Carrollton Alabama celebrated its 35th anniversary on New Year's. The Columbia Enterprise complains of the dullness of the gopher trade. The Eutaw post office has been raised to a presidential appointment office. The adjourned session of Escambia Circuit Court was resumed on the 14th. The Woodstock Iron Company at Anniston proposes to build its present capacity. The dwelling of Chas. Stickeney was burned in Greensboro week before last. Montgomery is soon to have an immense manufactory for sash, doors and blinds. A colored woman was burned to death near Inverness on the 19th of December. Two negroes set fire to Elmore jail and came well high burning the entire building. Capt. T. T. May announces himself a candidate for the sheriffship of Hale county. Hon. W. C. Bates has appointed J. M. Black, of Russell county, his private secretary. The society for the prevention of cruelty to animals is said to be doing much good in Montgomery. The tramp nuisance continues in Conecuh. Where are the officers whose duty it is to execute the law? The Alabama Law Journal intimates that the trial of Wesley Posey was virtually a trial by mob. Papers from different parts of the State are clamoring for McKelvey's nomination for the Governorship. Jos. Land, of Pickensville, has moved near Birmingham, where he proposes to establish a truck factory. It is rumored that the Selma and Pensacola railroad is to be finished certainly before the expiration of two years. Jos. H. Slox ex-United States Marshal is soon to begin the publication of an independent journal in Huntsville. Prof. J. L. Holmes of North Carolina has been elected to succeed the late Prof. Hughes in the Presidency of the Greenville College Institute. Wesley Posey has been respite for thirty days, by the Governor, in order to enable him to make an appeal to the Supreme Court for a new trial. A cage containing twenty convict laborers while descending a shaft of the Pratt mines fell 204 feet, killing one outright, and seriously injuring several others. Charles Adams, the negro who assisted in killing policeman Street, in Huntsville, some months ago, was arrested last week, at a negro dance, near Calhoun.

Deaths in Alabama.

In Pickens, Jno. Shirley.
In Mobile, P. H. Pepper.
In Dallas, Asa Sanford.
In Pollard, Phoebe Jernigan.
In Gadsden, Monroe Boley.
In Gadsden, J. J. Blanchard.
In Pickens, Jos. M. Mayhew.
Near Eufaula, Jos. C. Moore.
In Pine Apple, T. J. Stanford.
In Selma, Mrs. Harriet Nelms.
In Asheville, Mrs. R. M. Inzer.
In Walker county, J. H. Morris.
In Livingston, Mrs. B. B. Seale.
In Dadeville, Mrs. Jno. Murphy.
In Hale county, Rev. J. S. Ford.
In Greenville, Mrs. Eliza Routh.
In Lafayette, Miss Minnie Boyd.
In Chambers county, Silas Baker.
In Montgomery, James Davidson.
In Sumter county, G. E. Hagins.
In Marshall county, O. H. Allford.
In Birmingham, Thos. R. Rockett.
In Huntsville, Mrs. Minerva Levy.
In Goodwater, Mrs. James Carlisle.
In Marshall county, Jos. E. Duran.
In Dadeville, Hon. James Lindsey.
In Talladega, James Archer Norris.
In Calhoun county, Cook Hamilton.
In Greenville, Mrs. Morris Lichten.
In Birmingham, Mrs. Mary Garrett.
In Huntsville, Henry N. McAnally.
Near Greensboro, Mrs. Irene Martin.
In Birmingham, Mrs. W. B. Martin.
In Lowndes county, Dr. J. A. Wood.
In Demopolis, Mrs. Margaret Kohler.
In Calhoun county, Mrs. L. D. Miller.
In Greensboro, Primus Bolden (colored).
In Fayette county, Mrs. M. A. Gardner.
In Arkansas, Wiley Slaughter of Carrollton.
Near Woodstock, Bibb county, J. M. Wood.
In Tallapoosa county, Mrs. A. F. M. Garrett.
In Perser, Texas, A. D. Sanders of Tuscaloosa.

Gen. Grant having failed to do the work within the prescribed time, the Government of Mexico has declared the concession given him for constructing a cable between the United States, Central America and Mexico, forfeited.

13 WOMAN'S SECRET.

She is over-worked, poor thing! Proud, honorable, faithful, womanly, she determined to keep expenses down, and do the work herself. Right nobly she has done it, but at terrible cost. The sparkle that was in her eye when she was a bride is gone. Her once plump and rosy cheeks are now hollow and colorless. She used to step lightly and gracefully, but now she drags one foot after the other with painful weariness.

For the sake of the family she does not mention her aching back, her acutely-painful nerves, her rheumatic twinges, her dyspeptic troubles, or the heavy weight she feels in her right side, that tells her her liver is going wrong. She thinks nobody knows about all that, and she will suffer on in quiet and unrepining patience. Alas! her secret is an open one, for it tells its own tale.

Whisper this in her ear, she ought to know it: *Kidney, Brown's Iron Bitters will heal your back, calm your nerves, kill your rheumatism, drive out your dyspepsia, and correct your liver. You'll be better.* Nearest druggist.

DAVID E. FOUTZ, Proprietor,
BALTIMORE, MD.