

being asked by Lord Warrington, in your opinion, what parent of all crime is

Manchester *Examiner* says: Montreal is one of the ugliest of American cities. Tourists do not want to leave an American thing was taken round the city; on taking him to a block of buildings consisting of a school, a church

have got here education and damnation all together. They tell the truth, what Mr. Nelson do we need for total abstinence than the following table published by Mr. Nelson. A teetotal English insurance man can abstain 20 years old hope of living until he is 64. A moderate drinker 30 years old hope of living until he is 60. A moderate drinker 40 years old hope of living until he is 60. A moderate drinker 20 years old hope of living until he is 30.

SIGNAL BOTTLE
drink bill in Philadelphia
to \$1,000,000 more than

and that every member of our both drunk and gam-
bling David Darrington
having made up his mind
to, but not to them all.
are to go on to the
of the "reporter" in

Gazette is, that 10,000 annually of delicious tomatoes, Pa., has had no other road during the past 50 and in all that time there is a single arrest for any ca-

liquor sellers of Brooklyn,
a procession recently
Maria, the penitentiary was
and taken its cargo in as
tion came along, followed it
about a mile very appro

and by boards of guards who have still friends who think it is impossible either to preserve him from disease; but the wisest of them show themselves chary of punishing or recommending much.

Chronicle says: "King Quashantee is dead, and one of his funeral 300 of his men have been killed. We do not think it in this country." To the president in power (alive) we owe the whiskey guild to kill 100 "subjects" every year; and

drunk at his funeral pro-
Ashantee is only about t
ge as San Bernardino cou
slaughtering 300 people
then, it copies our mixed
and whiskey civilization, as
be expected.—*Union Sig*

The foreigner says: "How can
the people say that intoxic
hurt our systems? Father
for forty years without its
harm to him." There is a
between the liquors of Am
the liquors of the old cou
There is a difference betwe
a German drinker and a Ger
a German drinks one gla
the American swallows ten
takes fifty years to weaken a
rinker, an American drink
in five years: The liquor v
educated people use is mod
two, five, ten, twenty or

...have only about the fifth
...hol of the liquors here.
...American liquors have
...in ten years, old country li
...it only in fifty. Still al
...ison everywhere. I came
...d country, and I would tel
...ould say that the use of in
...liquors did not harm my
...Common sense ought t
...h, to make us stand for
...ence. — [Mrs. L. Peiffer,
...I HAVE READ

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NEW PARTNERSHIP.

I take pleasure in announcing to the Baptists of Alabama and especially to the readers of this paper, that Maj. J. G. Harris, of Livingston, having purchased a half interest in the property of the ALABAMA BAPTIST, will hereafter be associated with me in its publication, his connection with the enterprise beginning with the new year. The firm name will remain as heretofore Jno. L. West & Co., to whom all communications should be addressed.

JNO. L. WEST.

ULTIMATE THINGS.

The Ancients had a dim perception of some ultimate good demanded by the constitution of our nature. They called it the *To Agathon*—the Summum Bonum. They even realized that the soul cannot rest, find repose, on things transient, perishable or imperfect.

Young converts to Christianity are occupied chiefly with the escape, offered through the Gospel, from the perdition of ungodly men—the being saved from the evil to come. But, presently, something more is demanded by the wants of the soul—some positive good, as the complement of salvation. This feeling grows stronger as development goes on, until it surpasses and overshadows the idea of mere rescue from ruin. The moral feelings unfortunately demand an object on which to lavish themselves—some supreme good adapted to fill up and satisfy longings for moral perfection. This object is found only in the power, wisdom and goodness of God—the divine perfections.

The Gospel, in this aspect of the matter, is a revelation through Jesus Christ, of the perfections of God. We may imagine that God could have revealed these perfections in some other "unbloody" way, not involving the lapse of man into sin. But how do we know this might have been? There is a sense in which God could have done nothing in any other way than that in which he has done it. Everything that he has done is characterized by infinite suitability, propriety; and it were rash and irrelevant to imagine he could have done anything savoring of impropriety. In his plan angels and men were left in a peccable condition foreseen to involve a lapse into ruin, and consequently, the bloody offering of his beloved Son.

However foolish men may be staggered at these facts, they lead to an amazing and striking exhibition of those attributes of the divine nature indispensable to the rest of the soul; bring out conceptions of inflexible justice, immeasurable mercy and grace, in no other way to be afforded. In the sense we have explained, this could have been done in no other way, it would have involved impropriety, unsuitableness, wrong-doing. If at last any one is balked by the stern necessity, the severity of goodness, the terrible tragedies that result, still an immovable fact stands out intact, the cheerful submission of our Lord to the plan, in which he is the chief sufferer. He is willing that the perfections on which the sanctified spirit of man must ultimately rest be exhibited through untold personal grief.

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Milk of babes, and meat for "those who by reason of use, have their senses exercised to discern good and evil." Our readers will excuse us, if, once and awhile, we indulge comment on stern facts, which while they stagger the superficial or the unregenerate, may contribute to brace and shore up the strong hearts that push on the wheels of Zion.

"HARD PAN."

Old-fashioned politicians, with whom we have a good deal of sympathy, severely held that National resources ought not, except in cases of great emergency, to be anticipated. They would have stood aghast, at the lavish endorsement of railroad bonds by National or State governments. They would have said, just let things drift on, in their natural channels, until the demands for private enterprise make it profitable for private means of transportation. They would have advised that merchants buy their stock for cash, or on credit terms which they could certainly comply with; and that farmers buy for cash, or on credit easily met.

this safe though slow-going policy, is just now imperiously demanded. It ought to be preached on the hustings, and from the pulpit, as closely connected with Christian morals; as contributing to quiet, and relief from care, and perturbing anxiety. We have said as much before; we wish to reiterate.

Such a policy would furnish the basis for reliability and certainty in benevolent enterprise. The church itself cannot adopt the policy until the country shall do so. While we are in Rome we must do as Rome does. Pastors and missions and everything else, must wait the convenience of the slow-moving masses.

We are glad to notice that our Legislature contemplates the rescission of the crop lien law; that they propose to gently force us back upon what we have; to discourage the assumption of debts we can never pay; and preserve us from the ruinous practice of paying from fifty to one hundred per cent for temporary supplies. No man can long pay more than 15 to 20 per cent for money or supplies. That profit can rarely be made on one's capital invested in any business. We know desperation drives men to such risks, but as well meet the worst at once as to accumulate certain ruin.

MOURNFUL BUT SWEET.

We lately attended brief funeral services at the grave of a sainted lady, the wife of a most exemplary and beloved minister.

Some triumphant passages of Scripture were read, and suitable comment made to the effect that to the Christian death is not undesirable—apart from earthly surroundings, desirable. The speaker evidently felt the inspiration of immortal hopes. The aged and bereaved husband leant on the railing of the enclosure (and we felt sad for him), while additional remarks in commemoration of the virtues of the deceased were made, and sweet songs of salvation were being sung, till the last earth was heaped upon the little mound. The service was primitive but most touching and appropriate.

The beloved husband had long been known as one of our most useful ministers; the wife as a model Christian woman. Like Zachariah and Elizabeth, they had, for years, walked together with God, exemplifying the Gospel which he has so faithfully proclaimed.

Oh, we felt, "we are come to Mount Zion, and to an innumerable company of angels, and to the spirits of just men made perfect—to the general assembly and church of the first born—to Jesus the Mediator, and to God the Father of all!" Who but the Christian can say, "Blessed are the dead!"

DR. FREEMAN'S SERMON.

Dear Bro. West: If you will reproduce Dr. Freeman's sermon on the Lord's Supper in pamphlet form, or tract, I will dispose of 50 copies at 10 cents each. There is much enthusiasm over this sermon wherever I go.

P. C. DREW.

McKinley, Ala.
Others have urged us to put the sermon in pamphlet form. We cannot do so at our own expense. If those who are interested will secure enough subscribers at 10 cents per copy to insure us against loss, and will forward the money in advance, we will take great pleasure in putting the sermon into a pamphlet. We cannot undertake the work without the money in advance. We have a vivid recollection of having received a subscription list of \$35.25 at the Huntsville Convention, for the purpose of printing Dr. Gwaltney's thrilling report on Temperance for general distribution. We have the subscription list yet, but we are \$35.25 out of pocket on the job. Dr. Freeman's sermon is one of the best things on that subject we ever read, and its publication is a more permanent form will do good. Let those who think so speak with the money and we shall be glad to print it.

We are glad to learn through Dr. Renfro and others, that Rev. A. S. Worrell, D. D., is succeeding in his school at Talladega, and has promise for even larger success in the future. Dr. Worrell ranks among the strongest of our Southern men, as preacher, writer, and educator, and we are glad that his future home is to be among us, and that his great influence will be given to the building up of the Baptist cause in the State. We earnestly hope he will let the denomination hear from him through our columns.

Mr. CORNELIUS YOUNG, of Selma, offers choice root proof seed oats, red clover, orchard grass, lucerne, German Millet seed, &c. for sale. Mr. Young is so well known to the readers of this paper that it is not necessary for us to speak a word in his favor. What he says is true, what he promises he will do, and every one who has ever dealt with him knows it.

Renew your subscription if your time has expired. Cash in advance is a sure way which we are compelled to adhere to.

Dr. RENFRO'S admirable address before the theological students of Howard College is in our hands for publication. We hoped to give it to our readers this week but found it impossible. We will publish it entire in our next issue, and it alone will be worth the subscription price to the ALABAMA BAPTIST for a year.

Bro. J. H. HICKSON, of Pleasant Hill, well known as an excellent business man and withal an excellent Christian gentleman, has connected himself with the extensive shoe and hat store of Mr. J. B. Howard, of Selma, where he will be pleased to have his friends call on him. Bro. Hickson will have charge of the cotton department of the house.

We give the article of "Inquirer" place in this paper, with the single remark that he is in error in supposing that the report read before the State Convention is the report of the Corresponding Secretary. It is in every proper sense the report of the State Mission Board.

FIELD NOTES.

The fifth Sunday (Nov.) meeting at Steep Creek was a grand success. The cash collection was \$38.00; pledges, \$13.00.—C. A. GUNN, Jr., Deposit.

Rev. B. F. RILEY will locate at Livingston, and will preach on two Sundays in each month for the church at that place.

Rev. Dr. H. H. TUCKER returns to the editorial staff of the *Christian Index*. We gladly welcome him back to the work for which he is so eminently fitted.

"I cannot afford to do without the ALABAMA BAPTIST. Crops are short, but I must economize in some other direction." So writes a brother from Clay county.

Mrs. Ida B. TUCKER, formerly of Marion, has a purchasing agency, 4140 Cottage Grove Av., Chicago, for the benefit of ladies in the Southern and Western States.

Bro. John H. CURRY has been called for the sixth time to serve the church at Carrollton, Pickens county. One of his deacons writes: "We love him, for he is a good and faithful pastor."

Rev. W. C. CLEVELAND has accepted a call to the care of the Baptist church at Gadsden, and will enter upon his work there February 1st. Rev. Jas. F. Edens returns to Georgia. Bro. Edens is a good man and good preacher, and we regret to lose him.

Rev. J. M. FROST preached a most admirable and impressive sermon from his pulpit in the Selma church Sunday night. His text was the parable of the barren fig tree, and his sermon was appropriate to the close of the year.

Revs. J. M. LANGSTON and O. J. COTTINGHAM, of Six Mile, Bibb county, were in Selma this week and paid their respects to our office. They are both earnest and efficient preachers. They are both warm friends of the ALABAMA BAPTIST and do not a little to increase its circulation.

We want a thousand new names on our subscription list by February 1st, and must have them. We offer liberal terms in order to get them. Dear brother, sister, have you sent us a subscriber to your own State paper during the last twelve months? If not, we hope you will exert yourself now to send us one, or two, or three, as many as you can get.

Eld. A. J. HEARN will serve Hickory Hill church next year as pastor, and W. H. DeWitt will serve Short's. Bro. J. D. ROBINSON was ordained deacon on the 7th inst. Elds. A. J. Hearn and T. B. Woodward, presbytery. Our Sunday-school made a small contribution on Bible Day. We are trying to build a much needed house of worship at Hickory Hill.—W. P. Chambers, *Devil's Store*, Dec. 23rd.

"We are not doing much up this way in church work. However, we hope to do something in the future. Now is not that nice?—the future—put every thing off till the future. Should we live till the future we may do some work, but suppose there shall come no future in this life to us, then what? Having lost the present opportunity we must stand by our regrets. We should work now, and not wait for the future to develop something. Let us stir up something ourselves and make our present opportunities."—L. C. CONLON, *Scottsboro*.

Bro. JONES SPEAKS HIS MIND.
Dear Bro. West: With the exception of a few issues I have been a regular reader of the ALABAMA BAPTIST since Oct., 1882, and it has been highly beneficial to me. But in presenting its claims to some brethren I meet with objections, the cause of which, I suppose, is not being wide awake to the grand interest of the Master's cause. They fail to see the need of such a medium as the ALABAMA BAPTIST. I sincerely believe that if our brethren would read it, they would be more efficient Christians, our pastors would receive larger and more promptly paid salaries, and would as a result do better preaching and be happier pastors, and our country churches would not stand deserted and lonely three Sabbaths in each month, but would become a Sabbath home for Christians. Observation has taught me that brethren who fail to read the ALABAMA BAPTIST do not know what they are losing.

Z. J. JONES.

Randolph, Ala.

Dr. Renfro at Marion.

The name of this leader of Alabama Baptists awakens an interest and stirs to action the mighty hosts, who have listened to the ringing tones of his voice from the pulpit, or followed his thoughts flashing to the minds of our masses through the columns of our State paper.

When announced that Dr. Renfro would deliver a lecture to the ministerial students of Howard College, many of our people expressed the desire to hear this lecture. Arrangements were accordingly made for the benefit of the public, and the Baptist church was selected for this purpose.

The hour for the lecture arrived. The house was filled with Marion's church-going people, representing every denomination. Dr. Renfro was introduced by the pastor, Bro. Davidson, and at once proceeded by announcing that his address was intended solely for the young men under charge of the Ministerial Board of Education; but since his topic was one of interest to every Christian, he was happy to see that others had come to hear him. His theme was, "Hold fast to the old symbols of Baptist faith." To follow the line of his discourse requires a reader pen than ours. We will only say that it was characterized throughout by the earnest zeal and warmth of a true disciple of the cross. At its close, Dr. Bailey, seconded by the whole house, requested the publication of the lecture. Your readers will thus have an opportunity of feasting on its richness at their leisure. Dr. Raymond of the Presbyterian church was present and dismissed the audience.

On Tuesday morning, after spending an hour with the theologues at their mess hall, Dr. Renfro paid a visit to the college. He conducted morning services at the chapel, and gave the students an expression of his deep interest in their welfare and in all that pertained to Howard College. He pointed out the mighty influence for good that Howard College wielded over the future of our State. He showed that only by personal co-operation on the part of the students could a noble faculty discharge the onerous duties devolving upon them. He endeavored by the force of his earnest thoughts to impress upon the young men the necessity of a thorough education, to meet the wants of the times. He dwelt with pathos on the endearing associations of college life, and the marks left on character in after years.

Before closing his address, Dr. Renfro made a happy allusion to the close relationship existing between Howard College and the Judson Institute, in which he was roundly applauded by the boys.

From here Dr. Renfro paid a visit to the Judson; and after a stay, brief but pleasant to all in Marion, returned to his home in Talladega.

J. M. K.

Howard College, Marion, Dec. 17.

The Mess Hall.

Dear Baptist: Perhaps your readers will not object to reading a line from the preachers' home in Marion, for no doubt the Baptists are watching its progress with no small interest. The pastors have talked of this department so much that now they have ceased for a while to rest or held up to get a better hold; but the good people have not quit thinking about it. In proof of this we are continually receiving boxes from the good sisters of all parts of the country. We have in this department twelve young men. They are all earnest, appreciative men. They mean to do something, and they will do something. Several of them are pastors of churches in the surrounding country.

The house we are in is quite a comfortable one. The rooms are as pleasant as can be made, with good grates, plastered walls, etc. Each room is supplied with neat furniture. Special attention is paid to the preparation of food, wholesome food. No better cooked food can be found, either at private homes or in hotels, than is on our table, but close economy is practiced, no hurtful luxuries are allowed on the table. No kind of meat is allowed for supper. We would be glad to have our brethren call and see for themselves.

H. C. SANDERS.

Marion, Ala.

To the Lally in the Baptist Churches in Alabama.

Some time in the month of August last, I made an appeal to the pastors of the Baptist churches of this State, asking them to present our request to their several churches, for assistance, to aid the Baptist church at Cullman, Ala., to finish her house of worship; but as no response has been received up to this time, the 6th day of December, we conclude that no pastor in Alabama has asked his people to help us. We, therefore, appeal to the church members. Dear brethren and sisters, surely you can see the necessity of the Baptists' having a good, comfortable house of worship in this growing little city. The Methodists of this place boast of having obtained some \$200 from their people who live in other parts of the State, while

the Baptists, out side of the church at Cullman and the town, have not received more than \$25. Now, I do think that a few of our Baptist sisters, especially in the churches in the towns and cities in Alabama, if they would, could send us enough money to greatly relieve us, in this our time of need. You can send any amount to me at this place and it will be faithfully applied to fitting up the Baptist house of worship at Cullman.

Now, brethren and sisters, don't forget this, and say, "Be ye warmed and filled," while you give us not the things we so much need. We are helping ourselves. We want your prayers for us, and your aims to come with your prayers.

P. M. MUSGROVE,

Chm'n of Bap. Build. Com.

Cullman, Ala.

From Union Association.

Dear Baptist: Our dear pastor, Bro. Bishop, who has served us so faithfully for several years, gave the church the parting hand amidst many tears on last Sunday. Bro. Bishop has served Bethel church well, and has gained the love and good will, not only of the Baptists, but of all, both saint and sinner. May God's richest blessings ever be with you, my dear brother.

Rev. M. M. Wood, of North Port, has been called by the church in Bro. Bishop's stead, and we are glad to state, has accepted. He will give us two Sundays instead of one per month. We congratulate our church on this change, and hope soon to be able to have preaching every Sunday in the month, as Bro. Bailey says we ought to do. We think it will be a glorious day for the Baptists of Alabama when they can have preaching at their respective churches every Lord's day; and why not? There are many idle preachers who would gladly preach if the churches would sustain them.

We had hoped to be able to state that we had a live missionary in the bounds of Union Association, in the person of Elder Jas. C. Thornton, who is willing to devote his whole time to the work, but we are sorry to state the churches, with a few exceptions, have failed to respond. We think this a great mistake. Bro. Thornton is a good man, and would be of very great service in this field of labor.

We make this proposition to any Baptists of Alabama: That if they will take the ALABAMA BAPTIST and pay for it in advance one year and will read it carefully and are not satisfied that they have got value received, we will refund the money.

We have the same to say as to Bro. Thornton, if the churches of Union Association will sustain Bro. Thornton and give him the proper encouragement. What say the churches? Only about twenty-five cents will be required from each member. Bro. Robertson, of Carrollton, is chairman. Surely every church will respond to him at once.

JAPHET.

Union, Ala.

District Meeting.

The district meeting of South Bethel Association was held with West Bend Church on the 29th and 30th of November, 1884.

Introductory sermon preached by Bro. A. J. Hearn. Text, Rom. 14: 12. After organizing the following subjects were discussed:

"What is the cause of barrenness in the churches?" The opening speech was made by Bro. J. W. Dickinson, who was followed by Bro. W. H. DeWitt and others. Various causes were given by the different speakers.

"The distinctive work of the different mission boards" was explained by Bro. C. J. Miles, and the importance of the work of each was urged by Brethren W. H. DeWitt and A. J. Hearn; and on motion of Bro. J. W. Dickinson, the district meeting engaged in prayer for the success of missions, lead by Bro. DeWitt.

A sermon was then preached by Bro. W. H. DeWitt. Subject, Communion.

In the afternoon, "Is it consistent for church members to sign petitions to sell whiskey?" was discussed by Brethren J. R. Cowan, A. J. Hearn, and others. It was then unanimously answered by the meeting in the negative.

The following was adopted as a programme for the next meeting:

The next meeting to convene with the Rockville Church, on Saturday before the fifth Sunday in March, 1885: 1. An introductory sermon by Bro. J. Findley; alternate, Bro. R. J. W. DeWitt.

2. The Deaconship; Bros. W. H. DeWitt and F. G. Payne.

SUNDAY.

3. The Practicability of every Church having and keeping up a Sunday School; Bros. C. J. Miles, J. Y. Springer, and J. C. Nunn.

4. Why the Churches should contribute to the support of the different enterprises fostered by the Baptist State Convention; Bros. J. H. Creighton and A. J. Hearn.

5. Doctrinal Sermon by Bro. J. W. Dickinson. J. H. CREIGHTON, Secretary.

Washing the Saints' Feet.

"Is it an Ordinance of Christ's Church?"

This question has been answered emphatically in the affirmative, in a late issue of the ALABAMA BAPTIST, and by a very prominent and able minister of our church.

The answer sounds strangely to me, when made by a preacher of the missionary Baptist church.

I wish to say that the answer contradicts the published "Confession of Faith" of our church in all lands.

The answer contradicts our "Articles of Faith" written in every church book of the denomination on the continent of America, and so far as I know, on the whole earth.

The answer also contradicts the teaching of the Scriptures, as understood by nine-tenths of our representative Baptist men in all ages of our history. The answer is grave; and grave and positive enough, as published in the "Baptist Organ" of the State, to prove that either the denomination or the writer of the article is heterodox, and there is no way to allow this subject discussed in its columns, let it be so stated, and let us make an end of this question. If our churches, for many hundreds of years, have left off absolutely by published "Confession of Faith," and nearly so by practice, one of the sacraments of Christ's Church, it is time that they should repent and reform, if indeed they may claim to be churches of Christ, at all, after such long continued failure to observe one of the sacraments of his church.

If, however, after investigation it should appear that our churches are correct in their long stated and well defended doctrine, that there are two sacraments to be observed by the churches of Christ, namely: Baptism and the Lord's Supper, then I think it must also appear that our brethren who teach us that there are three sacraments and not two, should repent and reform.

It does seem to me that our interest would be indicated by the reforming of either the church or those brethren who are out of line with her. This question may not be treated with an indifferent sort of indifference, as some advise. It should be borne in mind that the controversy is about a sacrament of Christ's Church. If we can dispense with one of the sacraments, at the instance of our pride, with impunity, why not leave off another, say the Lord's Supper, and if that, why not drop Baptism also? On the other hand, if we may add one sacrament with impunity, say the washing of the saints' feet, why not add another? So far as I am concerned, I am fully in line with our church in regard to sacraments, and am well persuaded of the correctness of her long maintained doctrine; but, if our church is in error, I am willing to see her set right. I am willing to observe seven sacraments instead of two, if it can be proved by the Scriptures that I ought. I have no desire to create unnecessary excitement or stir up undue strife in our churches, or amongst our brethren, as individuals, about this question, but I do want to say to my brethren and sisters in Alabama, once for all, and without any feeling of the least bitterness toward any brother, but with the highest degree of positiveness which I know how to entertain, that it is below the dignity and averse to the interest of our churches for some of them to observe two sacraments and others three, or any other number than two.

JNO. P. SHAFER.

Roanoke, Ala.

Newberne Church.

Bro. West: Our church is improving in many ways, and increasing in membership. We will very soon have some accessions, which is as good material as the country affords. We purchased last spring a new organ for which we paid \$60 cash, and we are much pleased with it. It was selected by Rev. G. S. Anderson, who also about the same time purchased one of the same make for the Uniontown Baptist church, and is now negotiating for one for the Demopolis church.

Our church has called Rev. G. S. Anderson to preach for us one-fourth of his time for the ensuing year, and he has accepted. He is a splendid organizer, and is much esteemed by our community.

The Ladies' Aid Society will very soon have funds enough in their treasury to repair the church, for which they deserve much credit, as they realized the greater portion of it by their needles. Oh, that all the churches had such godly women united with them!

We are hopeful of making a better report at the next meeting of our association, which will be held with Pisgah Baptist church, Perry county. It seems to me that some one in every association in the State should write up the proceedings of that body and forward them to the ALABAMA BAPTIST for publication just after its meeting. It is certainly a great pleasure to read the proceedings of those that do report, and why do not all report? Besides it gives every one some idea of what is going on in all

the associations in the State, and in our humble opinion it would encourage and stimulate all the churches.

Let me say that I am almost ready to promise you that the number of copies of the BAPTIST that come to this office now will be doubled in a short time.

The ordaining of two deacons was witnessed in our church on the 3rd Sabbath of the present month, also a church clerk was elected a few weeks ago. So you see we are arming and equipping all along the lines for the advancement of our Redeemer's kingdom.

J. W. EDMONDS.

Newberne, Dec. 24.

Ministers and Deacons' Meeting.

A ministers and deacons' meeting of the Mulberry Association convened on Saturday before the fifth Sabbath in November, Rev. F. M. Hobson, Moderator, Jas. H. Dewese, clerk.

The query, How can we best enlist the sympathies and co-operation of our churches in active Christian work? was discussed by Elds. M. T. Jenkins, J. W. Loveless and Hobson and Breth. Dewese and Avery.

Answer.—By exercising all the means of grace and letting our light shine before the eyes of the world.

The congregation was good, considering the unfavorable condition of the weather; the speeches were good and instructive, and we hope much good was done.

The next meeting of this body will be held with Haysop church, on Saturday before the fifth Sunday in March, 1885.

Query.—Is it right for members of the Baptist church to visit drinking saloons, theatres and circuses? Discussion to be opened by Jas. H. Dewese and J. R. Wiggins.

L. A. JENKINS.

Bro. Anderson's Field.

Dear Bro. West: On the third Sabbath of this month I had the pleasure of visiting two churches in Rev. G. S. Anderson's field, in the interest of missions. At Macon church, owing to heavy rains, we could not meet until 12 o'clock. A few of the members however came out, and after a short service a handsome collection for a small audience was handed me for missions. Bro. Anderson talks missions to his people and he talks more. Since my last visit to this church, a baptistry has been erected, and new carpets have been put down. In outward appearance the building is plain and unpretentious, but inside it is neat and comfortable.

At night I visited the Demopolis church, and greatly enjoyed preaching to them. A collection was taken up for missions, which averaged nearly a dollar for every member of the church. This is a hard field for Baptists, but Bro. Anderson, by his persistent faithfulness, has about mastered the situation. The new church building is finely located. The roof is on and the floor laid. The sash and blinds are ready to be put in. A baptistry is being put in. The little church has given freely and is thankful for the help extended. Those who have contributed towards the erection of that house, may rest assured that their funds have been wisely spent. Those who have not yet paid their contributions, should do so at once, that the building may be completed.

T. M. BAILEY, Cor. Sec.

From Muscle Shoals Association.

Bro. West: The Executive Board of the Muscle Shoals Association has very wisely laid off the work to be done in their very large Association into districts, numbering one, two, and three; in each of which they have employed a missionary. It is an acknowledged fact that District No. 1 (the Tennessee valley, from Decatur to Tusculumbia), is the most destitute portion of our Association; in fact, we have but about six churches in this valley, and only three of them that are living, working churches, and our membership will not exceed two hundred, out of a population of more than twenty-five hundred whites. We are profoundly impressed with the question, How shall this God favored and Heaven bought people be brought into the vineyard of the Lord, and become "laborers together with him?" Where is the warm hearted Baptist that is not ready to adopt the language of the lion hearted Apostle, as he exclaims, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved?" Knowing, as we do, that it is prayer that "moves the hand that moves all things," we have but to ask of Him, and we shall have the heathen for our inheritance, and the uttermost parts of the earth for our possession. "Finally, brethren, pray for us [as your missionary], that the word of the Lord may have free course, and be glorified, even as it is with you."

J. SPEER.

Trinity Station.

Dear Bro. West: Several items of note have presented themselves. Whether after passing through such a medium as this pen they form a note worthy of your font or your fire, or both or neither, you may decide.

Our pastor and his wife are absent,

the former spending a few days in Marion, the latter, a few weeks in Atlanta. They have endeared themselves to the people, and are both accomplishing good results by their devoted, zealous labors in our midst. Though other churches would be glad to have the services of Bro. Dill, yet we feel that we cannot afford to give up such a pastor. During the past few weeks, there have been several accessions to the church. Four young ladies from the college were received by baptism. A number of Baptist families have recently moved to the city or its vicinity. Among the number is Bro. McAlilly, of Clinton, Greene county.

Our schools now have on their holiday attire.

The most pleasant notes, could you hear them from their original source, are notes from the A. C. F. College—notes which charmed eager listeners on last Thursday night. The selections, admirably chosen from productions of the best masters, were rendered with wonderful skill and taste. Pieces seldom attempted except by those professing proficiency in the science of music, were executed with grace and ease, and elicited the admiration of the delighted audience. The entire entertainment was characterized by grace, dignity and excellence. The last piece on the programme was a selection from an Italian Opera, and the audience leaned forward in silent wonder, as the notes of the organ pealed forth, and, accompanied by pianos and violin, Mrs. Yancey's voice, with its voluptuous swell, rose clear and distinct, and sublime, to the grandeur of "Il Trovatore." Then it was realized that "the soul of music slumbers 'till waked and kindled by the master's spell; then pour forth a thousand melodies unheard before." With this entertainment closes the fall term of this time-honored institution of the Baptists of Alabama.

Alabama Baptist.

SELMA, ALA., JAN. 4, 1884.

THE FAMILY CIRCLE.

A Little Space Filled.

BY NELLIE HELM.

Is there any time in the year when it can rain more dearly and unceasingly than in the month of November? Helen Hildreth thought not as she looked out of the window upon the dripping trees and streaming pavement.

She was not an unpleasant sight to a passer-by as she stood there with the dark folds of her dress clinging closely to her graceful form, and her rich brown hair coiled smoothly around her head. But if that passer-by had paused to examine the face underneath the brown hair, I fear he would have discovered a look of discontent about the dark eyes and delicate mouth, which, but for that, would have been beautiful.

As she watched the busy throng hurrying to their homes in the early dusk of that November day, she pictured in her mind the homes they all were going to—from millionaire rolling in his luxurious carriage, to the poorest little nobody who shouted, "Blessing!" in his high, shrill voice—and involuntarily she looked around into the warm, bright room in which she stood, and the discontented look left her face, and she was beautiful. So thought Henry Raymond, as he hurried by, pausing only to lift his hat as his eye met hers.

"I never knew she was so beautiful," he said; "that was an expression which I never saw before." And all that evening, as he sat in his room, the face of Helen Hildreth was before his eyes.

As the darkness deepened, and the lamp-lighter with his flickering torch crossed and recrossed the street, leaving a track of light behind him, Helen turned from the window and drawing an easy chair to the fire sat down with a sigh. As she sat leaning her head on her hand the shadow began to steal over her face once more, when from the room above sounded the voice of her sister Grace.

"Content to sit a little space," sang Grace.

"Hil!" thought Helen, "that is the trouble—the little space. Why must my life be so narrow when there are so many things I long for and so many unpleasant things I might do if—"

"If thou be glorified," sang the sweet voice overhead.

"Can it be that God is glorified by the common, homely duties that fall to my lot?" thought Helen. And still the happy, thoughtless Grace continued her song, unconscious of the sermon she was preaching to the heart down stairs.

"And if some things I do not ask in my cup of blessing, he, I would have my spirit filled the more with grateful love to thee. And careful less to serve thee much than to please thee perfectly."

All through the beautiful hymn Helen sat communing with her own heart, and the shadow left her face and in its place there came a look of peace which made it thrice beautiful—beautiful with the thoughts that burned below.

All that evening the peaceful look was on her face and it remained there for many days, though all the round of her every-day duties, for always in her heart was ringing the same refrain, "If thou be glorified," and truly the thought sanctified the labor of her hands.

Henry Raymond was a young man who "went about doing good." Not in any ostentatious manner, but in his quiet, gentlemanly way, as though that was the thing to be done; and he did it never thinking that in so doing he was any different from other men. His genial manner, his manly face, not to mention his "goodly inheritance," always insured him a cordial welcome wherever he went.

The days had lengthened into months since the evening when he had discovered Helen Hildreth's beauty, and in all the days that had passed he had not forgotten the look he had caught from her dark eyes. One afternoon he was walking with his usual brisk step along one of the most crowded streets of the city. Just enough snow had fallen to make the pavement slippery and all of the busy jostling crowd were carefully picking their way lest a careless step should cause their pride to fall.

As Mr. Raymond paused at a crowded crossing, he chanced to look down almost at his feet stood a tiny boy leaning on his crutch and in his weak, crippled condition not daring to venture among the hurrying vehicles in the street. Without a moment's thought the elegant Henry Raymond stooped and picking the little fellow up in his arms, regardless of rags and dirty crutch, bore him safely across the street.

The child looked up in his face with an expression of awe and wonder combined and said, "Be you God?"

"Oh, no," said Mr. Raymond smiling. "I am only one of his servants," and looking up he saw the eyes of Helen Hildreth upon him, and he knew she had seen and heard it all.

"Good afternoon, Mr. Raymond," and Helen's sweet voice had an unwonted tone of almost tenderness in it, "is that one of the lambs you were gathering in your arms?"

"Poor little fellow," he said, "his eyes followed the retreating form of the little cripple, 'he looks as though he needed a strong arm about him all the time. I wonder how his life is spent any way. But pardon me, Miss Hildreth," he added hastily, "our ways seem to be together; may I walk with you?"

"Certainly," she said. "I was on my way home and I shall be glad to have your company."

"How fortunate," he answered, "for I am going home too, and I always walk with you."

And Henry Raymond, who suddenly decided to go home instead of the opposite direction in which you were hastening with all speed but a moment's ago!

They walked on side by side, talking of many trifling things, until they reached Helen's door, when she turned and with a bright smile said, "It will give me pleasure, Mr. Raymond, to see you in my home. You may come."

"Thank you, Miss Hildreth," he said, as he took her extended hand for a moment in his, "not only for the invitation, of which I shall avail myself at an early day, but also for one of the most delightful walks I ever enjoyed. Good evening." And he went on his way as Helen tripped up the steps and disappeared within the door. Simple, common-place words—and yet these two young people felt that there never had such words sounded so pleasantly before.

Not many days passed before Mr. Henry Raymond's card was presented to Miss Hildreth, and the pleasant evening that followed was only a prelude to many more, in which they each had glimpses into the other's life and character, which unconsciously drew them nearer together.

One evening Henry had been telling Helen how, that day, as he was treading his way along one of the poorer streets of the city his attention was arrested by hearing a childish voice say, "Yes, mamma, him's the one; he did carry me in his arms. O, I wish my arms was as big and stout as his!"

He looked up to the window whence came the voice, and there sat the little cripple whom he had helped across the street on that winter day. He told her of the home he had found there; of the weary, working mother, and of the poverty he had tried to relieve. As he ceased speaking Helen sighed, "Why do you sigh, Miss Hildreth?" he asked. "Is your heart so easily touched by the sufferings of others?"

"I fear my thoughts were more of myself than of others," she answered with a faint smile. "Sometimes it seems to me as if my life was of so little value to those around me that I might drop out of existence and hardly be missed; and when you tell me of the many hearts you cheer I long to help others too."

"What a very common feeling that is," he said. "I wonder if there is a person in the world who does not feel, if he were only some one else, how much better his life would be? And yet we all know that we are all placed where we are for a purpose, and that we all influence those around us, however unconscious we may be of it."

"Do you remember," he added after a few minutes' silence, "what Owen Meredith says about influence?" and he repeated the beautiful words from "Lucile."

"No stream from its source flows seaward, but looks so e'er its course; But some lead is gladdened. No star ever goes And without influence somewhere. Who knows? What needs from earth's lowest crevices? No life Can be pure in its purpose and strong in its faith. And all life not be purer and stronger than they?"

"How beautiful that is!" said Helen. "It is only at times that I forget that I have a little space to fill. And then she told him of the dark November day when the song sung by her sister had come to her heart with such comfort, and her radiant face testified to the truth of her words.

When she ceased speaking Henry took her hand in his and poured forth the words of love which had long been trembling on his lips. It was the old, old story; yet repeat it were! The story that has been told through all time, and will be until eternity.

Henry Raymond does not go alone to visit the sick and sorrowing now, but is always accompanied by a bright, winning companion. Many are the blessings that are called down on Mrs. Raymond's head for her words and deeds of love; while Helen in her thankful, happy heart feels that nothing is beneath her, if it is in the direction of her life; nothing is great or desirable if it is off and away from that—Standard.

Good Advice by a Lunatic.

George Francis Train may be crazy, but the following advice which he gave to some college young men sounds like the best of common sense—particularly the introductory sentence. He said:

"You want some good advice. It has ruined many a man, but it may not harm you, because you will not follow it."

"Rise early; be abstemious; be frugal; attend to your own business and never trust it to another; be not afraid to work, and diligently too, with your own hands; treat every one with civility and respect—good manners in sure success; accomplish what you undertake; decide, then, persevere; diligence and industry overcome all difficulties; never be mean—rather give than take the odd shilling; never postpone till the morrow what can be done to-day; never anticipate wealth from any source but labor; honesty is not only the best policy, but the only policy; commence at the first round and keep climbing; make your word as good as your bond; seek knowledge to plan, enterprise to execute, honesty to govern all; make few promises; keep your secrets; live within your income; sobriety above all things; luck is a word that does not apply to a successful man; low blow is the thing; the highest moment are built piece by piece; never let step mount the pyramid; be bold—be resolute when the clouds gather; difficulties are surmounted by opposition; self-confidence, self-reliance is your capital; your conscience is the best monitor; never be over-sanguine, but don't underrate your abilities; don't be discouraged; ninety-nine may say no, the hundredth, yes; take off your coat, roll up your sleeves, don't be afraid of manual labor; America is large enough for all; strike out for the West; the sea-shore cities are too crowded; the best letter of introduction is your own energy; lean on yourself when you walk; keep good company; the Spaniards say, 'If you lie down with dogs you will get up fleas; keep out of politics, unless you are sure to win; you are never sure to win, so keep out.'"

Expressing It.

Carlyle expected his wife to understand that he loved her, to take it for granted once for all, without the need of his every now and then, telling her so, by word or look or act. On the other hand, she expected to be assured of it. And we are often told that the author, after the marriage, that he should as freely bring flowers and show attentions as when they were merely engaged, or when he was only trying to win her. And some one has said that women often fall of a happy marriage because they are more careful about making snarls than about making cages.

There is a great deal of matter for reflection here. Carlyle ought to have told his wife that he loved her; she was a sensitive, fine-strung woman, to whom neglect or attention meant misery or happiness. But we suspect that in reality they were married, but not mated; we imagine that the marriage was a mistake. She married an intellect, and starved for want of a heart. Whether he would have been happy with any woman we doubt; she might have been happy with many a man.

As to attentions after marriage: it is a sad day for the couple when they cease to pay each other the little courtesies which were so freely rendered in the days of courtship. A bouquet is just as precious to the wife of twenty years as to the sweetheart.

But then there is possibly another side. There ought to be that quality in all friendship, especially in that relation which is above all mere friendship, which should confide much in the other; and each should strain the confidence as little as possible. The husband should write often; but if there comes a break in the writing, a generous confidence must believe that he has not ceased to be faithful. When he was courting, he used always to wear his best coat, (literally and figuratively), to be on his best behavior. He may venture now on his old comfortable coat, (so it be not too old) and his slippers.

The life of Carlyle and poor Mrs. Carlyle suggests how exquisitely unhappy two gifted, brilliant people may make each other from a lack of mutual understanding and consideration. Many another biography, of persons less richly endowed, certainly less brilliant, shows how near an approach to heaven may be made by two souls whose study it is unselfishly to consult each other's best good and highest happiness.

For example, how wonderful a contrast to the Carlyles is presented in the recent biography of Nathaniel Hawthorne and his wife, by their son.

What she gave, he returned; she never thought him without a response; she never called to him without an echo. He never became so familiar with her ministrations, unceasing though these were, as to accept them as a matter of course. The springs of gratitude and recognition could not run dry in him; his wife always remained to him a sort of mystery of goodness and helpfulness. He protected her, championed her, and cherished her in all ways that a man may; but, half playfully and half earnestly, he avouched her superiority over himself, and in a certain class of questions relating to practical morality and domestic expediency, he always deferred to and availed himself of her judgment and counsel.

This was no make-believe or hollow humility on his part; he believed, and was delighted to believe, in the higher purity and (as it were) angelic wisdom to himself, it was on the ground that he accepted her views upon all matters as to which mere worldly experience and sagacity were uncertain guides.—Selected.

"Always Dressed Up."

The other morning when I had finished my marketing, I ran in to see Mrs. Mason. I had it upon my mind to ask her for a new pattern for a wrapper, and so found an excuse for testing my tired feet. She opened the door herself and you can't think how sweet she looked. Her dress was new, but a pink cambric, to be sure, yet the had lace in the neck and sleeves, and if you believe me, a bunch of flowers in her hair, and that was all braided and puffed just as it were after noon. I could not help looking at her, for she was a perfect picture. After I had explained my errand, Mrs. Mason and I fell to talking about one thing and another. At last our conversation came right around to the point I longed to touch upon, namely, what made her look like a fresh, dewy rose that morning.

"Have you company? If so I had better be going, and not stay just to hinder."

"No; nobody is in the house but our two selves."

"Then surely you must be expecting company, and that would be the same."

"Why, no, indeed; what could make you think so?" she said, smiling.

"Because you are fixed up so nicely," said I, half shamefacedly. Then I told her how I had heard that she was so.

"Why, I'm not 'fixed up' in the least; this is my usual manner of dressing."

"But do you always put your hair and put the fancy touches on in the morning when there is no one but Mr. Mason to see?" I blurted out at length.

"Always, Aunt Matilda, unless I arrange it in some other equally fancy way."

"Well, I am glad to hear it, and if there were more ladies who did so there would be more husbands as fond of home and wife as Mr. Mason is."

"Now, then, as you have been the first to begin the subject—for I can not call it a discussion where we agree so well—I believe that I will tell you a little of my personal history; that is, if you would like to hear it."

"Indeed and indeed I would, Mrs. Mason."

"Well, then, let me tell you why I am so careful about my dress. When we had been married about two years, and I had a dear little baby, I began to grow careless about 'dressing up,' as it is called. I wore calico because it washed well, and it made up with out ruffles or other trimmings, so that I could have more time. I never dispensed with calico; as I was too well brought up for that. My hair I wore simply, although I always combed it before breakfast and dinner. Mr. Mason was always kind, and I supposed I was getting along nicely enough; but sometimes I just hungered for those expressions of endearment I used to have when we were courting; but then, I thought all married people settle down and become less demonstrative; so I thrust my longings away down into the corner of my heart, and went on in the same way six months longer.

"How did I come to change? Why one day—our anniversary, it was—I thought to myself: 'This is our wedding day, and I guess I can afford to dress up for once. I wonder if Oliver will notice the difference.' So I made over a lovely lawn that I had on hand and put lace all down the front of the waist. I put flowers in my hair and a pretty ribbon at my throat. I didn't put on a great apron, either, and cover it all up, but tried to look as if I were invited out to tea, and was waiting for his escort. First of all I opened my door to let our little boy in. He was the first to see me.

"Oh, mamma, how sweet you look! I must kiss you," said he, clasping his arms about my neck. 'That was the first impression made; but when I heard Oliver coming I pretended to hide from him. He spied me quickly and there was a light in his eyes that I had not seen for years.

"Why, who is this? Then he took me right up in his arms and kissed me again and again, calling me all manner of pet names. I was astonished, I can tell you, and delighted. Well, next day, I went back to my plain calico again. Oliver said nothing until evening; then he asked me what had become of the dress I had on yesterday. I laughed and asked if he expected me to dress up all the time. Yes, he did, he said, if I could get the clothes; and if I could not, he could. Then we had a long talk, and ever since that evening I have kept myself well dressed all the time."

If young wives or old ones either, wish to keep their husbands lovers all their lives they must not only keep themselves looking neat, but they must dress as other people do, avoiding of course absurdities and sinful extravagance, but carefully cultivating all the graces of manner, apparel and conduct possible.

If you do not "fix up" for Bob, he will wish with all his heart that Mary looked a little more as she used to. So, my dears, have your dresses cut in a pretty way, after sensible patterns, wear little ribbons and ruffles and put up your hair becomingly. And another thing, always look so pretty when your husband leaves you in the morning that he will have a pleasant picture in his mind all day long, one that will attract him toward home when night draws near. Then you may be assured of his expressed affection, and you will always be to your best beloved the same charming one you were in girlhood's prime, when he wooed and won you.—Christian Weekly.

An Alabama negro was heard to soliloquize philosophically: "De sun am so hot, de cotton am so greasy, de work am so hard, dat diswarkly feel called upon to preach."

Diabetes Cured.

New Orleans, Jan. 2, 1884.

Mr. M. D. Deane, business place No. 21 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six or seven years. He said to us: "Ever since that time I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unbearable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for an entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six other physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became so swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly lauded patent medicines. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that Panuva had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his Panuva, which is not over three weeks ago, I am so much better that if I would not improve yet more, I would get for any amount of money. I had placed myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it only three hours during the day, and only twice in a whole night. I am, indeed, quite well again. Don't hesitate, don't say humbug, but get the Panuva at once and take it as its printed label directs, or if you think this is only an advertisement, and not strictly true, call on me and see for yourself."

Mrs. Judith R. Riple, Smithport, Mo. Kean county, Pa. writes: "De, S. B. HARTMAN, & Co., Columbus, O. I have used your Panuva and it has done me a great deal of good. Have recommended it to many of my friends, who have expressed themselves as wonderfully pleased with its virtues."

JOHN L. WEST, President.

R. H. AGEE, Secretary.

Central Alabama Land and Immigration Society.

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