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Alabama Baptist.

MARION, ALA.:
Tuesday, November 23, 1875.

Don't Drink To-night.

I left my mother at the door.
My sister by her side.
Their clasped hands and loving looks
Faded in my memory still.
I left, and met with comrades gay.
When the moon brought out her light,
And my loving mother whispered me,
"Don't drink, my boy, to-night."
Long years have rolled away since then;
My curly curls are grey;
But old those words are with me yet,
And will not pass away.
I see my mother's loving face,
With goodness, radiant light,
And hear her words ring in my ears,
"Don't drink, my boy, to-night."
My mother is now resting sweet
In the graveyard on the hill;
Her kind words come back to me
And haunt my memory still.
I've often, often passed the cup;
Oh! then my heart was right,
Because I heard the warning words,
"Don't drink, my boy, to-night."
I've now passed down the road of life,
And soon my race is run;
A mother's warning listened to,
An immortal crown is won.
Oh! mothers, with your blessed smile,
Look on your boys so bright,
And say, as you alone can say,
"Don't drink, my boy, to-night."

These words will prove a warning, when
In the thorny path of life,
The boy is in the tempter's snare,
And wearing the devil's smile,
The words will stop the marring cup
And revelry at night.
By whispering back a mother's voice,
"Don't drink, my boy, to-night."

Communications.

Church Festivals, Fairs, &c.

Having in a previous article pre-
sented two objections to such enter-
tainments, viz: that they expose the
Bible, and are based on a Jesuitical
dogma; we now proceed in the argu-
ment.

RECKONING DWAVERD.

A third objection to the practice,
is, it has a baneful influence upon the
intellect of the community where they
are held. I know a community
where the Baptists, Methodists, and
Episcopalians resorted to these meth-
ods to such an extent that rather de-
monstration could hardly raise fifty
dollars for any, without some such ex-
planation while the Presbyterians op-
posed to these measures from principle,
could get money by simply ap-
plying for it. This practice was in-
dulged in to such an extent by these
three denominations that a theatri-
cal company offered to them the
proceeds of some of their perform-
ances, and were really surprised when
their offer was declined!

OPPOSED TO MORAL SENSE OF MANKIND.
A fourth objection to the practice
is, the moral sense of mankind is
against it, as a religious expedient.
Men who have no religious scruples
themselves, but have read the Bible,
and have been taught the principles
of Christianity, condemn the practice
as totally at variance with the spirit
of the gospel, and inconsistent with
the declaration of Christ, "My King-
dom is not of this world." The best
that can be said of it is the hackney-
ed excuse of the worldly Christians
for dancing, "I see no harm in it."
When the best we can say in favor of
any thing, is our inability to see the
evil in it, we had better let it alone;
for we may be well assured that at
least, the measure is of doubtful prop-
riety. The Christian is not only re-
quired to "abhor that which is evil,"
but to "shun the appearance of evil."
There can be no doubt that evil is of-
ten the result of the practice, and the
cause of Christ is made to suffer
thereby.

MANY CHRISTIAN PEOPLE OFFENDED.
A fifth objection is, many good,
pious, worthy Christians are wound-
ed in their feelings, and are offend-
ed by the practice. This to me is a
very serious objection, serious be-
cause so little importance is attached
to it by many professing Christians.
As if it was a matter of no moment
if we offend our brethren, Jesus says,
"But whoso shall offend one of these
little ones which believe in me, it
were better for him that a millstone
were hanged about his neck, and he
were drowned in the depth of the sea!"
Ah, how often is it said, when
in humble, obscure, unimportant dis-
ciple of Jesus has been wounded in
feelings, "Ah it makes no difference,
who is he! he can do nothing." He
can't! Why, he, in his obscurity,
meekness, poverty, and ignorance,
moves the arm of him who sits upon
the throne. He is one of Christ's
little ones, and he who needlessly of-
fends him, gives offence to Jesus.
"Inasmuch as ye did it unto one of
these my disciples ye did it unto me."
I do not mean to be understood
that it is only the weak, ignorant,
and obscure Christian, who opposes
these things, believing them to be
wrong, for there are many intelligent,
influential Christians who feel the

VOL. 2.)

MARION, ALABAMA, TUESDAY, NOVEMBER 23, 1875.

NO. 38.

same way. I have only written as I
have to put the matter in the strong-
est light. It is made our duty to
avoid giving offence, when it is pos-
sible. Paul lays down a principle for
our guidance which is applicable in
this case. He states it thus: "But
when ye sin against the brethren, and
wound their weak consciences,
(granting their consciences to be
weak on this subject,) ye sin against
Christ. Wherefore, if meat make my
brother to offend, I will eat no flesh
while the world standeth, lest I make
my brother to offend." The
argument of the Apostle is this; to
do that which may be left undone, is
a sin, if the doing of it gives offence
to others.

Those who are opposed to these
things are forced either to submit
quietly, and be understood as endor-
sing the measures, or openly antago-
nize their brethren, and thus pro-
duce alienation of feeling. Unfortu-
nately, those who are fond of these
things, while they claim freedom of
thought for themselves, are not al-
ways willing to accord the same free-
dom to their brethren who differ from
them on these subjects.

DISHONORING TO CHRIST.
A sixth objection is, it assumes
that Jesus is unable or unwilling to
provide the necessary means for car-
rying on his cause, and therefore, his
people must resort to some worldly
scheme to accomplish the work. No
Christian should be willing for Christ
to be placed in such an attitude be-
fore the world, such a position must
be exceedingly offensive to the Sa-
vior, and ought to be to his follow-
ers. An abandonment of the Scrip-
tural plan for raising money, and a
resort to suppers &c, is a virtual de-
claration that the first is a failure, in
that particular case, and therefore
the latter was a necessity! Are we,
as a Christian people, prepared to
make this declaration? Are not these
things too expensive luxuries for
Christians to indulge in, when viewed
from this standpoint?

Now, Bro. Editor, I have set before
you my reasons for my position on
this subject. If my reasons are not
good, my logic unsound, or my
Scripture quotations not perni-
cious, please show me wherein I am
wrong.

Yours in love of the truth,
N. A. BAILEY.

A Paying Investment.

A gentleman of the Methodist
church, who had just paid his dollar
for the endowment of Howard Col-
lege, remarked to a person present
that he had thrown away many a dol-
lar, by useless expenditures, but in
giving to this cause, he did not con-
sider it an expenditure, but an actual
investment. He said he was tak-
ing stock in an enterprise which
would every year pay something for
the education of our youth.

I think this a capital idea, and that
man takes a sensible and exalted
view of such an act. It is an invest-
ment, though it be but one dollar,
which will be a moral power in the
cultivation of intellect, in the pro-
gress of the world, in the shaping of
human destinies, in the perpetuation
of American Independence, and in
the spread of religious truth and lib-
erty. It is simply impossible to com-
pute the actual good which even that
small sum may and will do, for it is
impossible to determine the unlim-
ited influence into which its influence
will continue to branch, while each
new stream widens and deepens with
every subdivision of it. Money
given in this direction, as well as in
every Christian enterprise, is bound
to do good, where once it is set to
work, and whoever can cheerfully be-
stow it thus, trusting implicitly in
the presence of God's blessing upon
it, and looking away to the future
and to eternity for the fruits, may be
made really happy in the deed.

Almost any man, woman, boy, or
girl can in some way, raise one dollar
to invest in this sublime enterprise.
Just suppose we can only cause
one hundred thousand men, women
and children in Ala., to see the moral
beauty and grandeur of this noble
work, and thus raise \$100,000 by the
Dollar Roll, what a nice sort of a
savings' bank we should then have!
We would all have stock in this bank,
stock in Howard College, and an un-
told interest in the great future, both
of the denomination and of the
race.

The proposed plan is a most sim-
ple and practicable method of effect-
ing what would otherwise be a diffi-
cult undertaking; if successful, it will
be a most beautiful illustration of the
aggregated power of little. I have
never yet learned who hit upon this
idea, but it is certainly a very happy
one, and I am rejoiced to see it at
work. It puts it within the power
of the humblest and the poorest to
throw a drop into what can easily be
made an ocean, and in the great

ocean of moral truth, light, and good,
be it remembered, the drops and
rills will have as much honor, espe-
cially with the blessed Master as the
floods and broad rivers. One of the
beauties of this joint-stock arrange-
ment is that the donor, or his sons,
or sons' sons, may actually enjoy the
benefits of this common fund with-
out injury or injustice to any one,
though he may have only one dollar's
direct interest in it. It is an easy
and effectual way of dividing the
burden of free education.

And, then, this trust is committed
to the keeping and management of
honest and competent Christian men,
with ample assurance, from God in
his word, that it shall accomplish the
end to which it is directed. Of this
fact, I have not a shadow of a doubt.

The claims of this Centennial ef-
fort are so patent, and possess so
much moral power and excellence,
together with the historical impor-
tance of the great event, it so justly
commemorates that to be effective,
needs but to be put fairly, and frank-
ly before the masses, to receive a lib-
eral response. Very few men, pos-
sessing any reasonable amount of
generous public spirit can resist a de-
mand from the cause of general edu-
cation, especially when only one dol-
lar is called for. This cause, too,
has special claims upon the young
people of our country, particularly
our young men. Let every man and
woman who can work, do what they
can for this cause, and we need not
fear a failure.

In conclusion, let each donor feel
that a dollar paid to this cause is not
a dollar wasted, nor given simply, but
a paid debt, a real investment, too,
which will every year and for ages
perhaps, pay eight cents to the cause
of education, truth and Religious
Liberty, and will forever draw inter-
est.
J. H. WEATHERLY.

Dangor, Ala. Nov. 4th.

Trip to Birmingham.

Monday, October 25th, I reached
this pleasant city. It is indeed a
pleasant city.

Its photograph had been drawn in
my mind as embracing all classes
from all quarters, who had been orig-
inally employed, and steady state of
settled inhabitants. And the
marks of firmness and stability.

Its lots are laid off in a manner and
with a system amounting to perfec-
tion. It affords two able secular
newspapers—the Independent, by Mr.
Matthews, a man of impartial atten-
tion in his notices alike of all Chris-
tian denominations; and the Iron
Age, by F. M. Grace, and my friend,
W. Roberts, formerly of the Shelby
Guide. Mr. R. knows his business
and attends to it well.

Five religious denominations have
built houses of worship here, to-wit:
the Catholic, Episcopal, Presby-
terian—Old School and Cumberland—
the Methodist and the Baptist. There
is not a great difference in point of
comfort and value among these
church buildings.

The Baptist meeting-house, well
plastered and finished inside, only
needs a bell and painting outside, to
make it quite equal to either of the
others. At first, I was fearful its
situation was injudicious and disad-
vantageous. But after better knowl-
edge by a fuller survey of the city,
I came away believing that it is pre-
ferable to any other. Two hundred
dollars would be ample, I am satis-
fied, to paint the house well, and
complete it in every respect, and buy
a good bell.

Can't this be raised? I will send
ten dollars—never mind whether out
of my own purse or otherwise—if
nineteen others will do likewise. We
must take better care of the central
points of our influence.

In the membership of the Baptist
church of this city is a little band of
brethren and sisters, worthy of all
commendation. Self-denying, faith-
ful and zealous, they have struggled
over mountains to the ascendant plain
which they have reached.

Under the wise and discreet leader-
ship of Bro. A. J. Waldrop, who has
strengthened by his strong and sound
gospel sermons, they have set up their
banners in the strength of their God
and gone forth to labor, now fully
recognized among the churches of
Birmingham.

Philadelphia Letter.

Meers, Editors: Although the
breezes are still balmy and the sun
still warm over our city, various
signs portend an early approach of
winter.

WEATHER AND PAUPERS.

The autumnal season has gen-
erally been pleasant. Last Sab-
bath a light snow fell, indicating
that winter was not far distant. There
was considerable suffering among the
poor of the North last winter, be-
cause of its unusual harshness. It is
surprising how so many paupers, as
are found on the streets of such cities
as Philadelphia, survive the fearful
winters which are sometimes expe-
rienced. But we dare say Philadel-
phia has more benevolent institutions
than any other city of America. Its
numerous benevolent enterprises have
won for it the well-merited title of
"City of Homes."

MOODY AND SANKEY

are arousing a sensation among the
churches of Brooklyn, New York,
and Philadelphia. They are to visit
the last-named city on the 21st of
November. An enormous railroad
building has been secured for the ac-
commodation of the eager thousands
who will doubtless throng to hear
the preaching of the modest man who
has awakened such a broad interest in
Europe, and who is now daily preach-
ing to vast multitudes in the Brook-
lyn Rink. The reports which come
to us every day indicate that the in-
terest, which the revivalists meet, has
been steadily growing, day by day,
since their arrival. The reports from
all quarters of the North, indicate
that the churches are on the eve of
a general awakening this winter. It
is a subject of universal comment in
all groups of Christians; it is the talk-
ing thought of prayer-meeting talks;
it is prayed for from the pulpits. Of
these things we are sure—that

THE CHURCHES OF PHILADELPHIA

are fully aroused, and expect an early
outpouring of God's blessing upon
them. We hope to be able to furnish
the Baptist a pretty full report of
the proceedings of the revivalists
from time to time, when they shall
have visited the city. Heretofore,
we have not mentioned the names of
the various churches, but merely
referred to the "City of Homes."

W. M. CHANDLER,
District Secretary,
China Letters.

POK-LO

lies above Wai Chau city. It is re-
moted some distance inland from the
river, and I had no chance to take
notes of it. I make mention of it
on account of its great size, or teen-
ty population, (for it is not specially
marked in these respects), but because
of the trophies Christianity has won
in and around its borders. The Lon-
don mission, (Congregational), has
about two hundred, or two hundred
and fifty, members there.

These have been gathered largely,
if not almost entirely, by means of
the labors of Dr. Eitel, now of Hong-
Kong. I heard his name in the mouth
of the Chinese all along up and down
the East river, on board the various
passage boats in which he travelled
so frequently.

"Na shik on seen shang ru shik?"
(Do you know "see" (Eitel) the teach-
er?) was asked me time and again
during my journey, by boatmen and
others.

TAM SHUI

is the most striking Chinese city at a
distance I have as yet seen. Its most
remarkable feature arises from the
fact that the walls of the city and
some of the principal buildings are
stuccoed, which gives them a beauti-
ful white appearance to the approach-
ing traveller, to my knowledge, seen
no where else in south China. The
name of the place means "Fresh
water," and is derived from a
large spring which, artesian like, is
sues from the earth near the city. I
was told, when there, that the inhabi-
tants have surrounded the spring
with a stone wall, and have spent
money in other ways in embellishing
it, and making it convenient for use.
It was too far off for me to visit dur-
ing my limited stay in the place.

The people here though a lawless
set, seemed friendly disposed, and
listened to my Hak ka speaking as-
sistant, during a sermon of thirty
minutes, with a little more attention
than would be expected from such a
crowd. They at least did not treat
the "Foreign Devil" to a stoning.
And their stares and criticisms upon
his dress, hair, eyes, height, beard,
&c, &c, did not hurt him much.

New Year-System.

"Ye too art ever present, Power supreme,
Not circumscribed by time, nor fix'd to space,
Confin'd to no altar, nor to temples bound."

There are times, though, when the
child of God is specially impressed by
the fact, that this Supreme Power is
present for a purpose, a gracious pur-
pose, and among these seasons may be
mentioned the close of the year.—
The following sentiments, clipped
some time since are quite expressive
of what we have all thought and felt,
standing between two years, with
meditations both retrospective and
prospective:

"The Christian, looking backward
over his path through the year, finds
occasion of thanksgiving for the help
granted him by the Lord, even (1)
when he sought it not, (2) when he
failed to recognize it, (3) when he
rendered so grateful tribute for it,
(4) when he abused and perverted it.
The love that has stayed to us, borne
with us, followed after us, rejoiced
over us, notwithstanding all our un-
belief and waywardness. Will it not
be with us to the end? May we not

and the promise of its unmerited
blessing through the past? Shall we
wound it, and in the eyes of men put
it to shame, by distrust?"

Brothers and sisters in Alabama,
what "occasion for thanksgiving for
help granted" the past year, have
you? Do you feel that you can say,
"Hither by Thy help I'm come?"

My motive in these questions, and
in this article is, to ask you to make
an offering, a Thanksgiving to the
Home Mission Board, in its presented
emergency. Excuse me, dear brethren,
for saying, that my heart has
been somewhat discouraged in read-
ing the numerous accounts—which I
do with much interest—of your asso-
ciational meetings, to see no more
than I have seen, of interest manifest
in the Marion Board, as indicated by
addresses, contributions, or speaking
of its imperilled condition, or great
need of help.

Associational and State Missions,
the State paper, and Centennial, have
been so absorbing as to leave other
interests but little notice. I feel like
asking if I may say, "These ought ye
to do, and not to leave the other un-
done." What interest needs aid
more than your own Home
Mission Board? I emphasize the
words, "your own," because as a part
of the Southern Baptist Convention,
it is yours in common; because it has
done work for you (a fair share too)
in common; because as far as it re-
presents the cause of Christ, it is yours
in common; and because specially it
is in your State.

Brethren, sisters, one and all, in
my blessed, your dear Savior's name,
give that Board a New-year's gift.
This for years (six gone by) has been
a part of the system I have tried to
inaugurate—making Christmas or
New-year gifts to the Lord. I don't
know how old this sentiment of mak-
ing presents at this time is. I found
it in the world, when capable of mak-
ing observations. I love it. We
ought to make a religious application
of it. If you make one, let it be "ac-
ceptable," in order to do which, see
1 Cor. 8:12. If you have had no
blessing, a willing mind is all that is
needed. Send it to me at Atlanta,
Ga., or to Dr. McIntosh, at Marion,
Ala. Your unworthy brother and
servant of the Lord.

W. M. CHANDLER,
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The love that has stayed to us, borne
with us, followed after us, rejoiced
over us, notwithstanding all our un-
belief and waywardness. Will it not
be with us to the end? May we not

der" excitement of some four or five
years since. Mr. Anspach, of the Ger-
man mission, was summarily ejected
from the place after the people were
aroused by the "Genii powder" plot-
ting literary and officials.

I will close this letter with the re-
mark, that I saw more opinion smoked
during this trip into Wai Chau dis-
trict than during all my other trips
into the country put together. One
reason doubtless was that I was
thrown more with the Chinese in the
large open cabins of the passage boats
than ever before. But the principal
reason was that more opinion was ac-
tually smoked than during my jour-
neys in other directions. I account for
it on the ground that the district is
on the coast opposite to Hong Kong,
and the people have exceptional op-
portunities of buying the drug and
smuggling it into the interior.

In my next letter I will try and re-
member an opinion incident or two for
your paper.
Yours fraternally,
N. B. WILLIAMS.

Letter From St. Clair.

CANAH VALLEY ASSOCIATION.

Dear Baptist:—The annual ses-
sion of Cahaba Valley Baptist Asso-
ciation has just closed, with Mt. Pis-
gah church. The entire membership
of this body is 1575; the net increase
this year has been only 107. The
members baptized into the churches
was 117; but the dismissals by letter,
exclusions and deaths, exceeded the
receptions by letter and restora-
tions 10; making an increase of only
107.

The session was a pleasant one,
and was presided over by that old fa-
ther and veteran soldier of the cross,
Rev. H. W. Inzer, now in the 77th
year of his life. It was a touching
scene to see Bro. Collins, the former
moderator, meet father Inzer upon
the floor, welcoming him to the chair,
while both were in tears.

The churches were generally rep-
resented, with two exceptions.
The amounts sent up for missions
were small.

The correspondence was confined to
Coosa River and Shelby associations.
Bro. N. A. Bailey, pastor of Talladega
church, was with us, and was re-
spected as Centennial Agent, and also
as Agent for Ala. Baptist. Bro. B.
preached the Missionary sermon, on
"Invited to a Contribution."

day, before the body, at 10 A. M.
It had never been our fortune to meet
with Bro. N. A. Bailey before, but we
say that these efforts were in the
right direction, and delivered with
force. Young Bro. J. R. G. Ruffee,
son of Bro. J. J. D. Renfro, was
present, and made a speech on the
Centennial, which was a good one.

We appointed Centennial Commit-
tees and predict that the work of En-
dowment of Howard will be a success
in this association.

We do not know how many sub-
scribers Bro. B. obtained. We have
the assurance of many, so soon as cot-
ton is sold. We think it will be an
easy matter, with a little work, to
get the larger portion of Baptists to
take the ALA. BAPTIST.

P. S. MONTGOMERY.

Ashville, Oct. 24, 75.
[This letter was not received till
Nov. 10th, hence has not appeared
earlier. We hope that all the read-
ers of the ALA. BAPTIST in the as-
sociation, will help circulate the paper.
—Ed.]

Canaan Association.

The 42nd session of the Canaan as-
sociation was held at Village Springs,
Blount county, Ala., embracing the
last Sabbath in October, 1875.

The introductory sermon, by J. H.
Wheatley, was a plain, practical,
gospel sermon, well studied, and for-
cibly delivered. The most of the
churches were, by delegates, in their
places, and the letters showed gen-
eral prosperity; in fact, some of the
churches have had gracious revivals,
and on the whole, a sound, healthy
state exists throughout the associa-
tion.

The business was transacted with
good feeling, and brotherly love,
evinced more than ordinary zeal in
the Master's cause. In addition to
our usual programme, the "Centenni-
al" engaged the attention, and receiv-
ed the hearty approval of every mem-
ber. It is true that many had heard
but little of the Centennial before the
meeting, but when the report of the
committee was made, and the speech-
es had been delivered, they (the resolu-
tions) were unanimously, and I
might say enthusiastically, passed.
The resolutions pledged the body to
a hearty support of the Centennial
movement in the endowment of our
Howard College. You may look for
the Canaan association to be true to
her resolutions.

On Saturday after a missionary ser-
mon, a collection was taken for mis-
sions; a little over \$150 in cash and

pledges were raised. By a vote of
the body it will be bequeathed divided
between State Missions, Home Missions,
and Foreign Missions, except \$5 which
the donor requested should be paid
to "Willis Burns," our Indian Mis-
sionary. The next session will be
with the Pleasant Ridge church,
Jefferson county, Ala., at the usual
time.
A. J. WALDROP.

Home Missions.

THEIR RELATION TO CENTENNIAL EN-
TERPRISES.

It was a happy thought to mark
this centennial period in our denomi-
national history, by some enduring
memorial, which, like the stone raised
by the Prophet, shall bear to
future generations our grateful acknowl-
edgment that "hitherto hath the
Lord helped us."

The endowment of our institutions
of learning is certainly an appro-
priate and graceful expression of our
sense of God's goodness, and the
great honor he has put upon us as a
denomination. But let us not fail to
enrich our memories, or to aid by
our gifts, that instrumentality, which
of all others, was the mightiest in
securing the soul liberty that we en-
throned above every human right, the
preaching of the gospel. Long ago
the Psalmist sang "the entrance of
thy word giveth light." It was the
fearless, and faithful proclamation of
this word in defiance of king-craft
and priest-craft, under the scourge,
and through prison bars, in banish-
ment, and disabilities that
"freedom to worship God" was won
by our Baptist fathers.

Let us have then a memorial that
shall show our appreciation of a
preached gospel. What more ap-
propriate than to make this a new
era, in the missionary enterprise, the
beginning of a new history of conse-
cration to Jesus, and of work for Je-
sus, that will make the future lum-
inous with the glory of redemption.
A way to do this, is readily sugges-
ted by freeing the Home Mission
Board from embarrassment, and hid-
ing them send the good news to the
desolate of our own land, until the
hills and valleys shall ring with the
welcome of rejoicing multitudes,
"how beautiful upon the mountains
are the feet of him that bringeth
good tidings, that publisheth salva-
tion!"

relieve that every one who reads
to push their work with
Send a dime or a dollar, or more,
according to your ability, and the
Board will thank you, our suffering
missionaries will bless you, and God's
favor will rest upon you.

Wm. H. McIntosh,
Cor. Sec'y

ORLEANS, Nov. 12.—Jefferson has accepted the presidency of the Department of the Mississippi Society of London tendered him. President of the organization. The object of this movement is to direct

Alabama Baptist.

MARION, ALA.:

Tuesday, November 23, 1875.

S. S. Department.

D. W. GWIN, EDITOR.

Articles on a Sunday School.

1. A-im of a S.S.—Jesus lifted up.
2. S-pirit " "—Washing the disciples' feet.
3. U-tility " "—Many Mansions.
4. N-obility " "—Vine and its Branches.
5. D-angers " "—Friends and foes of Jesus.
6. A-id " "—Work of the Spirit.
7. Y-o-ke-fellows—Jesus Interceding.
8. S-uperintendent—Jesus the King.
9. C-ounsel—Jesus on the Cross.

Jesus on the Cross; Or, Counsel for the Sunday-school.

Jesus is the great "Counselor" of His people. "On the cross," in the hour of atonement He gave counsel. The ground of His counsel is still the atonement. It is thus He perpetuates the spirit of His work. It is thus He sets forth the principle of transferred affection. To a mother He gave a son, to a disciple He gave a mother; each was a representative, a substitute in the flesh for Himself. In the work of the Sabbath-school His counsel, as suggested by our weekly lesson, are loving and rich and timely.

1. Jesus counsels the union of kind hearts, and hence the intimate relation between the Sunday-school and the church. The school is the child of the church. It is the church at work for Christ. It comes to the aid of all wise instrumentalities for the propagation of the Gospel. It is the handmaid of all ordained institutions, coming to their relief and receiving help from them, inspiring them and being inspired by them. It is the providential duty and privilege of every church to maintain a system of Bible instruction, like or akin to that of the Sunday-school. Every church should exercise a beautiful, profitable oversight of this great agency, and see that all its members, so far as it is practically, are actively engaged in making it effectual. Its success will be measured by this support from all.

2. Jesus counsels His mother to care for another's son, as well as her own, and hence we study the relations of parents to the Sunday-school. Parents should encourage this work, because while not relieving them of responsibility, it greatly aids them in the education of their children. The family is the first divinely ordained institution. Out of it issue the blessings or evils of society. Parental authority and responsibility are primary and paramount. No other institution can take the place of it. If a parent should transfer the divinely ordered care and instruction of his child to another, he is committing a great wrong. Home-training is the basis of all other training. Parents should faithfully teach the Sunday-school lesson to their children. Parents should engage in this work because they best know the nature and needs of a child. A school should not be confined solely to the care of inexperienced youths. Parents can do more good than any other class, other qualifications being equal. Adoption and substitution, so beautifully symbolized by Jesus' transfer of John to Mary, must be the benevolent law of this instruction of the young. Let parents, if unable to teach, visit frequently the schools, sometimes the teacher and the teacher's meeting. Often invite the teacher to tea or to consultation and prayer. Do not fail to give frequent thanks and encouragement to the teacher of your children.

3. Jesus counsels His disciples to take care of His mother, and hence we infer the relation of the pastor to the Sunday-school. To what better custody than that of this gospel minister could Jesus have entrusted His mother? He had a loving heart, a wise head that once rested on the bosom of Jesus, and a good home. Every minister is urged by Christ, "Feed My lambs." He should animate the whole school, exhorting, counseling and inspiring its officers, teachers and pupils. The pastor must educate the workers of the school, and to do this effectively he must know what is the work to be done and how to do it. Some seem to think the Sunday-school is the special work of laymen, and a few sensible persons have quibbled over what they called the interference of the ministry. But there is more danger in the indifference and want of enthusiasm, inspiration and skill of the ministry. Many are speculators rather than actors, forgetting or failing to appreciate the power of the school in carrying out their own work. He should be the superintendent, but

yet the general adviser, in short, the pastor of the school. Who to the church or school whose pastor ignores the high trust imposed on him by the great Teacher. And who to the school whose pastor is ignored!

4. Jesus counsels the care of the poor, and hence let it never be forgotten, that the Sunday-school must reach the destitute. It is a missionary organization. It must be aggressive. It must be benevolent. The poor must have the Gospel preached to them. The highways and byways must be visited. How great the reward! "Inasmuch as ye have done, &c."

Fourth Quarter, Lesson IX. November 28th, 1875.

JESUS ON THE CROSS.

John xix. 25-30.

Leading Text.—THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL.—Isa. 53:6.

"The hour" of Christ, of God, of redemption, the hour longed and looked for by patriarchs, priests, prophets and saints of all ages has now arrived. The Son of God hangs on the cross. His sentence of death was public, popular, legal, though unjust and wicked. An eye-witness describes His arrest, trial and death. John attends Him to the last. Consider—

I. Sympathy.—(Vs. 25-27.)—Condemned by Pilate, the civil power, which was corrupt, cruel, and time-serving, and by the ecclesiastical power, Jesus was guarded under cover of law to Golgotha, and, according to the Roman custom, crucified. It was at the feast of the Passover, which was the type of this death. The archetype foreshadowed in the Mosaic economy (Lev. 16:27, Heb. 13:12) was now revealed. Between two thieves, according to prophecy, Isa. 53:12, He suffered this cruel, ignominious murder. Never was there such a murder. It was a homicide, a fratricide, a deicide, deliberate and demonic.

On the cross, Jesus remained unruffled, unchanged, infinitely tranquil and loving. A few of His followers, three or four goodly women, in company with the apostle John, stood near. Three Marys, one His mother, ministered unto their dying Redeemer. No Jews of that fanatic crowd could quench the bravery and blessing of their affection. And Jesus, having begotten, returned in a practical way their deep sympathy. His mother, whose heart was now pierced with the sword, foretold by Simeon, was committed by His loving forethought to the care of His modest, faithful, beloved disciple, John. Jesus obeyed the fifth commandment, so setting us an example. If Mary needed such care on earth, how can the Romanists believe her to be so powerful in heaven? She is to be loved, not worshipped. True, it is said she is "blessed among women," but it is also said of Jacob, "She shall be blessed above women." To worship the "Virgin Mary" (an appellation not found in the Bible) is gross idolatry. She worshipped Christ her "Savior."

II. Suffering.—(Vs. 28, 29.)—The suffering of Jesus was intense, peculiar, and unique. It was the fulfillment of Scripture. It was voluntary, predestinated, though sustained through the agency of willful foes. We cannot fathom the mystery of this suffering. It excited the compassion of the Roman soldiers, who offered him a refreshing draught of the cheap, sour wine which they were wont to "bet" near for their use during the tedious watching of the crucified. But this suffering was a wonderful act of grace.

III. Substitution.—(Vs. 30.)—He would not be stupified by any agony, but would drink consciously and alone, the cup of His Father, death and all. He exclaimed, "Fulfilled!" Who can tell the meaning of that one word! All the types, prophecies, promises, pledges of the covenant fulfilled. All the law, its demands and penalties, all His Father's will and righteousness, every jot and tittle fulfilled. Atonement was complete, full, final. The veil that hides the Holy of Holies from us was rent in twain, and a new, living way to the Father opened and offered to all.

"This blood is for thy ransom paid, I die that thou mayst live." It was a vicarious death, a substitutionary death, a death appointed for sinners, a death that satisfies the claims of justice, and reveals the energies of God's holiness and mercy. The Deity is in action in behalf of lost souls. His death was voluntary. "He gave up the ghost." John 10:17, 18. Gal. 1:1. Eph. 5:2. It shows us the value of God's law and of man's soul, and the fathomless turpitude and awful consequences of sin. "God spared not His own Son," etc.

mighty love of God in Christ! Who can estimate the cost of redemption? 2. Believe in Christ—accept His work and merit by a prompt, unreserved faith.

3. Christ's blood applied by the Holy Spirit through faith.

4. Follow Christ's example—love your parents—provide for the poor—cherish no revenge—pity the depraved and seek their salvation.

Business Notices.

No Sunday-school can afford to be without *Kind Words*.

See the advertisement for *Kind Words* from Opelika.

See the notice of the Banning's Lung and Body Brace.

Now is the time to work for the ALABAMA BAPTIST. See club rates.

A card appears this week from Horace Waters & Sons, the great music men of New York.

See Mr. Wiley's column on Fencing. Mr. Wiley is a straightforward business man, and all his statements are worthy of confidence.

The Southern Farmer (see adv.) is recommended by some of the best papers, and is no doubt a good agricultural journal.

We cannot vouch for all our advertisers, for the most wary are liable to be deceived. But we assure our readers that we will never publish an advertisement which we believe to be a fraud.

If you wish books, buy them of L. B. Fish, Atlanta, Ga. Bro. Fish is the noted singer. His business transactions with us have been of the most pleasant nature, and we feel sure that he will not fail to please any customer. See his card.

LOWMEYER CO.—Farm rights of the celebrated Ward Fence, may be purchased of Edward Lyon, at Gordonville. Save money by visiting him. Nov. 23, if.

Communications.

The Centennials in Council—The Meeting at Selma.

Editors Alabama Baptist: The Selma Baptist church has enjoyed the rare privilege of the presence of some of the leading Baptists of the State, for the presence in any community of such a body of learned and pious men as assembled here only for a few days, is a privilege. Happy would it be for the cause of true religion if these meetings for consultation could be more frequent.

In response to the call of Dr. Renfro, the general agent in the Centennial movement for the endowment of Howard College, it had been the expectation and hope that this meeting would have been attended by representative Baptists from all parts of the State. There was however a fair attendance of earnest and thoughtful brethren, who are burdened with anxiety to leave as a heritage to the Baptists coming after us, the appliances of Christian education and to place those who earnestly contend for the faith once delivered to the Saints on a higher moral and intellectual platform, so as to command the homage and respect all men owe the truth. The brethren assembled, though few in number were strong in zeal, faith and earnest effort. With the ability they possess, if terribly in earnest, they can move the world.

The minutes will indicate the work that was done, only in part. Much that was done will never be known, except as results crop out in the future work of the brethren present. It will be safe to say that no one attended the discussions who did not receive abiding impressions of the incalculable importance of bestowing upon those who are to follow us in the conduct of affairs secular and religious, an education, and the facilities of acquiring an education sanctified by pure and holy religion. How many parents, especially in the days of past prosperity, conscious of the moral and social ruin to which many promising young men had been reduced by the depraving influences at work in all of our secular colleges and in many of the religious institutions of the land, have been constrained with all their love for their sons to raise them in ignorance rather than expose them to the alluring temptations of a collegiate education! The Christian educator has groined over this educational problem, how shall we educate and not make gamblers, drunkards and spendthrifts of our boys? It is common in these days of skeptical sneering at denominational schools to have the enemies of religion deprecate sectarian education.

Would that all such could have heard the address of Dr. Gwin at the Baptist church on Friday evening! Having suffered so much in the past from the union of Church and State and being opposed in principle to a hierarchy and to the interference of the secular power in matters of religion, if the Baptists would educate their children and ministry, they must do so themselves.

Dr. Winkler, knowing the great interest Dr. Gwin has long felt and manifested in Christian education and especially in the education of poor young men, enlisted as heralds of the cross, called him out when no one was expecting more than a desultory discussion about the ways and means of raising money. The intelligent and appreciative audience had occasion to feel grateful for what at the time seemed in-appropriate. To attempt to give even a faint idea of the address would be futile and do injustice to the orator. Masterly, scholarly, powerfully eloquent, crowded and burdened with thought and original in conception, the speech completely carried the audience and left upon the minds of none present a doubt as to the necessity of Christian education, and of the vital importance to Baptists to send forth in continuous and widening streams of earnest educated men to preach the glorious liberty of the gospel to all men everywhere. Baptists do not entertain a doubt that they hold the truths of the gospel as delivered by the great Head of the church. Then follows the paramount duty to persuade all men to receive it as they hold it. Our vast numbers, great as they are, will not convert or convince the world. An untrained multitude, without skillful and educated leaders become unwieldy in battle and make their own disintegration and destruction certain. In rearing and endowing Baptist Colleges all over the land, we not only unify the denomination, but we elevate the masses by sending out through them in constant streams an educated ministry and educated teachers to influence and mould for good the generations succeeding! What a thought! That not only in numbers but in education and great moral power, in propagating the simplest and purest form of religion, the Baptist shall excel all the other religious denominations!

In answer to a call, Rev. J. O. B. Lowry of the St. Francis Street Baptist Church, Mobile, in an able, most pertinent though brief address, followed Dr. Gwin. Able as this young brother unquestionably is, it is what he gives assurance of becoming that we are most anxious to see. May his heart like Daniel's be humble before the Lord, lest the flattering attention that always follows in the shadow of great ability, make him forget the source of all evangelical power? Alas too many of our able ministers become great teachers without being preachers of the word in power and might. His simplicity of manner and his great modesty sweetly enlist the sympathies of his hearers and they drift insensibly along with him drinking in his mellifluous words and smoothly flowing periods.

Having been instrumental in calling out such instructive and entertaining speeches, Dr. Winkler was now urged to the front. Always chaste, elegant and forcible, the Dr. has spoken well and ably so long, it is now difficult for him to speak differently on any subject. From his wonderful stores of knowledge he brings forth things new and old, and so tasty, and skilful is the arrangement that all appears sparkling and vivid. We were made to know—(most of us heard it for the first time)—that two hundred years ago when the hand of oppression was lifted for a time, the Baptists formed an association to engage in the work of education and the dissemination of the truth. Back we were carried to witness the martyrdom of Baptists for the truth's sake in the days of "bloody Mary" and beyond this reign of night into the darkness of still darker ages to gaze upon Baptist martyrs, until we felt like asking was there ever a time, since the wise men visited the babe in the manger at Bethlehem, and Herod sent forth his executioners to slay the children, when there were not Baptists to be persecuted?

The labors of Friday here ended. But what an impression they made! What Baptist here who did not feel proud that he was a Baptist? On Saturday the work of the Centennial so far as relates to this meeting was finished. How to reach and stir the great Baptist heart was the problem. Who is sufficient for these things? The general agent is earnest, able and energetic, but after a survey of the field he has concluded that to achieve mightily the great end before us, others must go forth preachers of this same doctrine. The leaders must be named, the hosts must be marshaled, and there must be a simultaneous movement along the whole line, every private in the ranks must be made to feel that the success of the enterprise depends upon him. There must be no flagging. Every thing is now ready for the assault. Every moment of delay

strengthens the enemy and weakens us by the desertion or lukewarmness of our allies. Leaders to the front, and at the command, "FORWARD!" let the whole line cry "Forward!" and rush to the assault, and the victory will be ours.

Only a few of the brethren remained to hear a most excellent sermon Dr. Gwin delivered in the Baptist church at night.

The crowning glory of the occasion was the mass meeting held at the Baptist church on Sunday night. The day was overcast with clouds the morning rainy, so that it was apprehended that the attendance would be small. The clouds fled away, the evening was pleasant, and there being no preaching elsewhere by the courtesy of the other churches there was a full house, a splendid audience of cultivated people to hear splendid addresses. And such addresses! How happy we were to have the great facts in Baptist history and the great principles for which Baptists contend, displayed before a large audience of the best people of Selma, by such speakers as Drs. Renfro and Winkler. The only thing to be regretted about the whole affair is that there was not time to hear a full speech from each of them. Either one of them is enough for any audience, for having heard one fully there is no room left to hear anymore. Listening to Dr. Renfro you are in arms ready to go forth to battle, if need be to die for the principles he advocates. Hearing Dr. Winkler, and drinking in with delight his polished sentences, one wishes that he could hear such music all his life.

After the addresses, a roll of dollar certificates was exhibited and the audience invited to subscribe. The liberality with which the people responded justified the propriety on all occasions of these addresses, of asking for money. It matters not where it is, while the subject is fresh and the heart is full of the great facts and the emotions stirred by the stern truths brought out—call for money. While it is well to instruct and move the people, induce them to show their convictions by contributing their money.

The meeting is ended, the brethren have gone back to their labors, but let us hope that the good done will spread all over the land and that the whole country will be shaken from the center to the circumference.

Ministers' Institute of Bethel Association.

Dear Baptist: By request of the brethren, I furnish you with a short notice of our last meeting.

This organization is at present composed of nine preaching brethren, and presents an open door to all the preachers of this association. We sincerely hope no brother will fail to identify himself with an enterprise fraught with such interest to the denomination. Our prime object is the advancement of the kingdom of our Redeemer. This we attempt to do by securing ministerial co-operation, and enlisting the brethren in the various laudable enterprises of the day, in Sabbath-school work, prayer meetings, &c.

Preparing of essays and the discussion of subjects, bearing upon these points, we feel, will draw out and cultivate the ministerial talent of our association.

Our last meeting, which, we trust, was both pleasant and profitable, was at Choctaw Corner, Clark Co., on the fifth Lord's day, and Saturday before, in Oct. On Saturday, after the re-election of chairman and secretary, essays were called for, which developed our unprepared condition; however, two unfinished essays were produced. The reading of the one on The Obligation of Parents to the Sabbath School, by Elder M. F. Whately, elicited earnest words from several brethren, which occupied as much time as was thought prudent to devote to the morning exercise. At seven, p. m., we reassembled at the Academy and the subject of Ministerial Co-Operation was brought forward and discussed by Elder H. Adams, after which, other brethren urged the importance of the subject and the evils resulting from a want of Ministerial co-operation. The remaining essay on Pastoral Office, was read and laid on the table for future discussion.

Sabbath morning, according to previous appointment, we assembled at 10 o'clock for prayer. The meeting was opened by Elder C. J. Miles, who manifested an unusual share of the Holy Spirit in his words of prayer and exhortation. Bro. Adams then followed, and seemed to lose sight of himself and surrounding circumstances, in his earnest effort to press home Christian obligation to all our hearers. Other brethren, also, took part in the exercises, each losing control, at least of time, until the hour of one o'clock, the time to close unfinished business. This is our third meeting in which God has peculiarly manifested himself, signifying his approval of our efforts for the good of men. Our next meeting will be at Grove Hill on Saturday before the 9th Lord's day in January, 1876.

R. H. McGUIRE.

Dixon's Mills, Nov. 3rd, 1875.

The Southern Baptist Theological Seminary.

CENTENNIAL REPORT.

The Board of the Southern Baptist Theological Seminary proposes to use the centennial movement to advance and complete the endowment of that Institution. It is believed that the Baptists of the South will join in one united effort for this purpose.

It will be remembered that the proposed removal to Louisville, Ky., was conditioned upon the raising of \$300,000 in Kentucky. With the aid of the Centennial Movement in that State this will have been secured by the first of May, 1876. It remains then for the other Southern States to fulfill the purposes which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this. The two hundred thousand dollars can be raised at once if united and general effort be made. The Centennial Movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums would in itself be more valuable than one doubly as large given by one or a dozen persons, or by a small portion of our membership.

It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one tithe the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectation of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the Colleges, it has been thought best to prepare for it a separate form of Certificate from any elsewhere used. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, Maury, Toy, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday-school. These certificates are issued in volumes of twenty-five, of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates.

Each church and Sunday-school should have its own roll book so that all those connected with it may be enrolled together. The stub which is retained in the book when the certificate is cut out is to be preserved as a part of the roll of all those aiding in this work. It is important therefore that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure ONE DOLLAR from every MEMBER of the church, from every MEMBER of the CONFERENCE, and from every CHILD in every such FAMILY.

It will be well that each church appoint a committee of from three to nine persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid by the Treasurer of the Seminary.

Full explanations for the collectors will be forwarded with each book of certificates.

Any desired information will be given by the Treasurer.

Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday-school as well as each member of the church should have one of these certificates. The Seminary is asking only for a limited amount. Only one tenth as many certificates will be issued as there are persons under Baptist influence in the Southern States.

For books of certificates or further information address:

JAMES P. BOYCE, 17 West Broadway, Louisville, Ky. Nov. 6 pm.

Marriages.

At Clayton, Barbour county, Ala., Oct. 20th, 1875, by Elder J. S. Paulin, pastor of Midway Baptist Church, Wm. A. Bishop, Esq., to Miss MARY L. COWEN, daughter of the late Judge Wm. R. Cowen.

November 2d, at the Baptist house of worship in Brundage, Pike county, Ala., by Elder R. W. Priest, Mr. ALBERT J. JORDAN, of Midway, to Miss NETTIE CARLISLE, of the former place.

November 9th, at the residence of the bride's father, Bullock county, Ala., by Elder J. S. Paulin, pastor of Midway Baptist Church, Mr. JAMES J. NORRIS, of Barbour county, to Miss JULIA COLE.

In Selma, the first, at the residence of the bride's father, by Rev. A. J. Waldrop, HENRY F. WOOD, of Jefferson county, and Miss BLANCH, daughter of Rev. Dr. E. B. Teague.

KNOXVILLE, TENN., Nov. 12.—A distinct shock of an earthquake was felt at two o'clock this morning, causing buildings to sway; there was a rumbling like an explosion coming from the west and rolling gradually east. The shock was the heaviest ever felt here, lasting ten seconds.

Judson Female Institute.

THIS LONG ESTABLISHED and deservedly popular School for Young Ladies, located in the beautiful and healthy town of Marion, Ala., opened its 28th session on the 1st of October, with an unusually large complement of Pupils.

The Faculty consists of ten experienced and talented Teachers, are prepared to furnish instruction in all the branches of a liberal and thorough education.

A rare opportunity is afforded to Scholars in instrumental Music and Vocalization, by the able and accomplished Director of this Department, Prof. Otto A. Schmidt, late of St. Louis, Mo.

Vocalization of the whole School, Elocution, and Calisthenics, are furnished to the pupils FREE of charge.

The Boarding Department of the Institute is under the direction of the President and his wife.

For further information address: Rev. M. J. SUMNER, D. D., President.

Oct. 31st.

THE GEORGIA HOME INS. CO.

225 A prompt, reliable, responsible Home Company, seeking the patronage of Home People.

STATEMENT, JAN. 1st, 1875.
Cash Capital.....\$300,000.00
Reserve for Re-Insurance.....70,480.75
All other Obligations.....10,900.00
Net Surplus.....136,010.25

Total Assets.....\$518,380.97
Loans Paid State Organization, \$1,200,000.00

Agents throughout the Southern States.

J. RHODES BROWNE, President.
SAM'L S. MURDOCK, Secretary.
J. G. L. HUXEY, Ag't.
Sept. 21-6m. Marion, Ala.

SWAIN'S CELEBRATED PANACEA

The celebrated Swain's Panacea, which has been a constant remedy for more than thirty years, is a most valuable and reliable remedy for all the diseases of the human system, and is a most valuable and reliable remedy for all the diseases of the human system, and is a most valuable and reliable remedy for all the diseases of the human system.

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A. W. JONES, E. K. CARROLL, E. E. STEWART.

H. H. Stowam & Co.,

WHOLESALE GROCERS.

Corner Water & Washington Sts.

Selma, Ala.

WE KEEP FIRST CLASS GOODS AT THE Lowest Cash Rates.

All sales made under strict guarantee. Messrs. Simon Garrett, of Perry, and J. W. Wilson, of Wilcox, are with us, and will gladly serve their friends. Sept. 4th.

The Southern Farmer.

A Journal devoted to Agriculture, Horticulture, Stock Raising, and the Manufacturing Industry of the South. Published monthly, except during the winter months, when it is published bi-monthly. Price, 25 cents per copy, 2 dollars per annum in advance. Single copies sent free of charge.

Nov. 10-11.

Associational Meeting.

S. R. ALABAMA GENERAL.—Saturday, November 20, at Greenwood Church, Jackson county, Florida. Med. Rev. P. M. Callaway, Newton, Dale county; Clerk, Prof. T. J. Carlisle, Brundage, Pike county.

TEXAS RIVER.—J. J. Bosson, Scotchboro, Liberty;—J. A. Morrison, Abbeville. MUSKIE SHOALS.—Jos. Shackelford, Tusculum.

COLEBURN.—Sam'l Norwood, Barton, Calhoun county.

BRASS CREEK.—D. W. Chambliss, Frankfort, Franklin county.

WARRIOR RIVER.—P. M. McGraw, Bangor, Blount county.

SALUDA SPRINGS.—Wm. J. McGraw, Warrior Station, S. & N. R. R.

NORTH RIVER.—David Manasco, Jasper, Walker county.

NEW RIVER.—J. E. Bell, Fayette Co. PA. YELLOW CREEK.—A. Markham, Palo, Fayette county.

ALLAN.—J. A. WALDRON, Wood's Station, Tusculum.

MUD CREEK.—T. A. Norwood, Woodstock, Shelby Co. A. A. Stetter, Columbiana.

CANAWHA VALLEY.—Jesse A. Collins, Cropwell, St. Clair county.

COOSA RIVER.—S. Henderson, Alpine. TALLAHATCHIE.—John Glenn, Penke, Hill.

CARLEY.—Judge Williams, Ashtand, Clay county.

CHESTER.—Rev. John H. Appleton, Colville, Ala.

HARMONY.—S. G. Jenkins, Oxford.

ABRAHAM.—Wm. Burton, Edwardsville, Claborn county.

LIBERTY, EAST ALA.—W. G. Redcoe, Lafayette, Chambers county.

TUSKOGEE.—Z. D. Rhy, Tuskegee.

WATERLOO.—W. N. Hefvins, Fayette

Alabama Baptist.

MARION, ALA.

Tuesday, November 23, 1875.

Home and Farm.

Rice Culture.

We have had occasion to study the rice question pretty thoroughly, both theoretically and practically, and have no hesitation in saying that for the labor expended in its culture there is no crop that pays better. But judicious care must be exercised in selecting both seed and soil. When practicable, new land should always be selected for rice. When it is necessary to plant old land, the bedding up should be done pretty early—a month at least before the planting time—as to give the earth time to settle and the first crop of grass to get well started. Then early in March, open the bed with a narrow bull-tongue, sow the seed pretty thickly and cover with a sharp-pointed harrow. As soon as the young rice begins to show itself, shave off the entire ridge or bed after harrowing, or rather leveling. The yield under this or similar treatment, and at a cost of not over one or fifteen dollars per acre, all told, will vary from forty to eighty bushels per acre, of rough rice, and this, too, on upland piney woods soil. The crop should be gathered early—say, when one-third of the heads have passed the dough stage. At this stage, the grain will ripen up fully, and the forage be better than the majority of blade fodder. It may be said that our tenants are carried through the winter and cropping season on. The letting arrangement is common use in Louisiana upland sections—the pestles sometimes worked by horse and sometimes by water power. We have seen as many as twelve or fifteen mortars working at the same time from one long shaft, with lifting pegs so arranged that the pestles were raised in continuous succession, but only one at a time. We have never seen less broken rice by any other process. Each mortar would turn out about one bushel cleaned rice per day—depending, of course, upon the speed at which they were worked. The wooden mill-stones, have been in use among some of the old-time Louisiana rice-growers for lots of many years. We ourselves had a small one during the war, and we got the idea from a neighbor, who had used and seen them used all his life. Ours was made from sections of a sweet-gum log, some two and a half feet in diameter, and both upper and lower block furrowed exactly like a regular lurr mill-stone. It cleans the rice thoroughly and rapidly without much breaking. It is much more rapid in its work than the mortars. As to kind of rice—we decidedly prefer the Creole Golden Seed, as being plump and most easily cleaned.—*Southern Planter.*

PREPARING GRASSES.—The grasses of fields and meadows, if gathered in their bloom, tied up in bunches in a dark chest to dry, heads downward, will retain their natural color, and make a lovely addition to winter bouquets. No summer vase or bouquet is complete without their airy, fairy grace. When the feins and flowers are well pressed, make them into lovely transparencies by pressing them with starch upon coarse cape lace; covering them with another piece of lace, and then putting them between tiny frames of card-board, bind the edges with green ribbon, and you can suspend them from your windows. Lamp shades can also be made in the same manner, and bouquets can be formed upon paper and framed under glass, which will closely resemble water-colored paintings.

WASHING WOOLENS.—Prof. Artus, who has devoted himself to the discovery of the reason why woolen clothing, when washed with soap and water, will insist upon shrinking and becoming thick, and acquiring that peculiar odor and feeling which so annoys housekeepers, says the evil effects are due to the decomposition of soap by the acids present in the perspiration and other waste of the skin which the clothing absorbs. The fat of the soap is then precipitated upon the wool. These effects may be prevented by steeping the articles in a warm solution of washing soda for several hours, then adding some warm water and a few drops of ammonia. The woollens are then to be washed out, and rinsed in lukewarm water.—*Exchange.*

POULTRY MEAT.—Poultry meat may be grown at as small a cost as other kinds, when properly attended to, and the cheap labor of women and children can do this as well, or even better, than the much dearer labor of men. But the great advantage of keeping poultry is that you can get fresh meat from it any time desirable, and in a smaller or larger quantity, as required. This cannot be done from hinds, sheep, and swine; from these you have a much larger quantity of fresh meat than a single family can consume before it would spoil, making it necessary to salt a greater part to preserve it, unless one has an ice-house in which it can be kept fresh, which is not often the case at the South.—*A. D. Allen, in Southern Farmer.*

FEEDING HOUSES.—A correspondent of the *Rural Magazine* has never known but one remedy for grubs in horses worth publishing, and that was to use tea. He says as soon as one is satisfied that his horse has the grubs, (which are sure to kill), he should make a strong decoction of tea, and pour the same over the horse, and down the throat, every two or three days, until the grubs are killed. He says that he has seen many horses cured in this way, and that it is a sure cure.

FOOD FOR YOUNG CHICKENS.—They want no food for many hours after they are hatched, as they are then digesting the yolk of the egg, which constitutes their first food, and acquiring strength to run about. When they begin to pick, they should be fed with soft food and very small grain. Unquestionably, the best soft food is an egg beaten up with a tablespoonful of milk and heated in an oven or by the side of a fire, until it sets into a soft custard. Chickens fed or partially fed on this, make wonderful progress. If they are to make large fowls, they must be fed before daylight; if, as is often the case, they are left hungry for three hours in the morning, they are always stunted in their growth. They must be fed the first thing, and while they are eating, every two or three hours, until they are full.

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Fall Fare of Cows.

Cows that are expected to yield largely, must have careful treatment and liberal feed—they must be protected from the inclement weather in roomy, well ventilated stables. The importance of comfortable, well-lighted and, well ventilated stables for milch cows, is imperfectly understood, although much has been written on the subject. It should be remembered that a large share of the food eaten is used in furnishing warmth to the animal, and if we can supply warmth by artificial means, it will be equivalent to a certain percentage of food. Good shelter, therefore, serves in part for food. It has been well remarked that beside the actual loss of food from the increased amount required under exposure to cold, there is a further loss in milk from the feeling of discomfort. The secretions are always disturbed by influences that cause pain or uneasiness, and every shiver of a half frozen cow will make itself visible in the milk pail. It will, therefore, be a matter of economy for dairymen to commence feeding cabbage, the tops of roots, or small quantities of grain, just as soon as the grasses of the pasture have been touched with frosts. A daily allowance of bran, shorts, or ground feed of barley and oats, or oats and corn, in the proportion of two parts of oats to one of corn, will be of greatest service in keeping the animal in health and condition.—*Rural World.*

TO KEEP MILK FROM CURDLING.—Prof. Kolbe has demonstrated that by the addition of four per cent. of salicylic acid to fresh cow's milk marking 55 degrees of heat, the milk will be preserved 30 hours longer from curdling than milk not treated by acid. This quantity of acid is sufficient when the milk has to be transported to a distance; but pending periods of great heat, it would be well, as in the ordinary practice with extensive dairymen in France, to reduce the temperature of the milk to 53 degrees before employing the acid. The difficulty lies in applying the acid, which requires to be dissolved in cold water to the extent of ten per cent. of the milk—a dilution purchasers would not tolerate. It dissolves more readily in warm water; in this state, however, it would coagulate the milk. The acid, as generally sold, is in the form of a powder, difficult to moisten and apt to run together, forming little lumps, despite the stirring of the milk. The best state in which to apply the acid is in the form of crystals, taking care that these are not too large.

Encourage Your Daughters in Cooking.

Mothers, when your daughters begin to learn to bake and cook, do not discourage their first attempts by telling them it is not good or well done. If it is not good, or as well as you could do it (after years of experience), do not discourage them by telling them so, but remember one word of praise will help them try the next time to do better, more than a thousand words of fault-finding would. Well do I remember the first time I kneaded a loaf of bread and baked it. I was alone at home, and oh, how I tried to make it nice, and I thought myself it was nice, but alas! when my dear mother saw it, she said my bread was not good at all. Oh, how my heart sank within me, and I said to myself, "I will never try again to bake a loaf of bread!"—and yet to this day, when I make bread I do it with a heavy heart, for it always reminds me of my first attempt, and the discouragement I then received.

Small Economies.

Mrs. Kate Hunnibell on the N. Y. Tribune.—It seems to me we Americans spend too much money upon our bodies and too little for intellectual and moral enjoyments. When there is any economizing to be done in the family, it generally falls to the women. They must wear their old clothes, give up the magazines, do with less help, but no one ever suggests that the family should eat more bread and butter and less dessert, yet it is just here that economy may be most effectively practiced with no material diminution of enjoyments. I have been very much interested lately in small economies, for pin money has grown so scarce that I am obliged to squeeze mine out of the butcher. Not literally, of course; but I buy the cheap pieces, and cook them so deliciously that the family do not know the difference. They only think the oven is out of order and will not roast. What I have saved that way this month will buy George Elliot's complete works. Now, do you not think my boys and I will have more enjoyment in reading them in the coming winter than we could get out of their value in roast beef?

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TO TELL THE AGE OF A SHEEP.—I often hear persons disputing about the age of a sheep, to my surprise he said; for them to tell the age of sheep, nothing is easier. A sheep's front teeth the first year are eight in number, appearing all of a size. Second year the two middle ones are shed out and replaced by two much larger than the others. Third year two very small ones appear—one on either side of the eight. At the end of the fourth there are six large teeth. Fifth year all the front teeth are large. Sixth year all begin to show wear—not till then.

Fireside Reading.

"Just Sixty-two."

Just sixty-two! Then trim thy light,
And get thy jewels all reset;
Thy past meridian, but bright,
And lacks one hour to sunset yet.
At sixty-two!
Be strong and true;
Clear off thy rust, and shine anew.
Thy life high time; thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom;
A ripper, more transcendent youth?
A wedge of gold,
A never old;
Streams broader grow as downward rolled.
At sixty-two is life begun;
At seventy-three begin once more;
Fly swifter as you near the sun,
And brighter shine at eighty-four;
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive.
Keep thy locks wet with morning dew,
And froily let thy graces flow;
For life will spend its even wear,
And years anointed younger grow.
So work anew;
Be young for aye;
From sunset breaking into day.

WORK.

A SHORT SERMON FROM THE "DAILY SENTINEL," FOR A SLEEPY SUNDAY.

"Work, for the night is coming,
When man works no more."

The telegraph informs us that, a few days ago, a great meeting of free thinkers and infidels was held in England; arrangements were made to establish agencies, send forth missionaries and distribute tracts, for the propagation of their Bible-contempting, Christ-despising, God-insulting, and man-degrading ideas. Drowsy, sluggish, Christian, with your eyes closed and your hands complacently folded, know you not that the Devil never sleeps! Night, and in all seasons and climates his merciless soul-traps are being baited and set; the engine of damnation is ever in motion. What are you doing, oh, professed soldier, servant and child of the Most High, to counteract the devices of the Evil One? Anything? How is the world to be enlightened, converted, saved, except by the labors of the avowed disciples of the Redeeming Lamb? How many have you led into the ways of Truth? How many immortal jewels already sparkle in your heavenly crown?—Any? Alas, alas, not one! Earth is no better, heaven no fuller, hell no emptier, for your having lived! Do you expect to reach the glorious mansions above, and be welcomed by angel hosts to a home in those beautiful realms, where all is light and life and joy and love, eternal and supreme? Why should you expect it? "The harvest is plenty, but the laborers are few." A world of sinners, dying all around you—sinners to be rescued by Christian arms alone; and you have never yet held out a finger's help to one of them. Sinners, myriads of hapless sinners, struggling and going down amid the black waves of despair and death; and you have never yet cast even a straw for some drowning one to clutch at.—What shall he receive, who lies through all life's bright, golden hours as idle and insensate as a weathervane, which only moves when it is blown upon? Remember, there's no dead-heading on the road to heaven. Don't leave all the working and praying for the preachers to do. "Ye are the salt of the earth; but if the salt have lost its savor, it is thenceforth fit for nothing but to be cast out and trodden under foot."

The Two Men and the Bear.

Two men had to go through a great wood. One of them was short and stout, and one was tall and slim. "I could not run fast or climb well," said the short one; "if a foe, man or beast, came on me I should have to stand my ground." "I can run fast and climb well; but still it is my rule to stand my ground. I would fight for you to the last. I fear no man or beast, not I. Hark! what is that noise?" "I am sure," said the short man, "that is the growl of a bear. I know there are bears in this wood." The bear was soon in sight. The tall man ran a short way, and hid in a tree. The short one fell flat on his face on the ground, and held his breath. The bear came to him, and with a gruff growl or two went on his way.

The Work of the Sunday School.

The Sunday School is what might more properly be termed a Bible School; for the study of God's word is the object in view; through a true and correct knowledge of which, it is believed, the mind of the young (and also of the old) may be directed to the true source of all wisdom and knowledge, and through the truth learned and enforced, the Divine Spirit will lead the heart through the "straight gate," and along the "narrow way," that leads to joys on high. Then the first great work, is the teaching of God's word with a view to the conversion of souls.

Centennial Awards.

The manner in which the Centennial Commissioners intend distributing awards is highly approved by all interested parties. At Vienna nearly every exhibitor was awarded a medal; and as many got them who did not merit them, the whole business became utterly meaningless and absurd. At the Centennial exhibition there are to be no medals, but the judges are to give their written opinions upon inventions or products found worthy of mention, so that their verdict will be not only a valuable distinction to the exhibitors, but a source of information to the public, thus adding materially to the general usefulness of the exhibition. There will be two hundred judges—one-half American and one-half foreign—and they will be "chosen individually for their high qualifications." In selecting these two hundred judges, the Commissioners will have to exercise great care in placing the right men in the right places.—*Montgomery Advertiser.*

CRITICISM PREACHING.—I never suffer myself to criticize it, but always act upon the uniform principle of endeavoring to obtain from what I hear all the edification it affords. This is a principle that I would warmly commend to my young friends in the present day—for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded it is one of the means of drying up the waters of life in the soul; and I am sure that an exact method of weighing words and endeavoring to discover which are best is a miserable, unchristian, and unprofitable way to the full results of the Word of God.—*G. J. Gurney.*

The Manly Boy.

What makes the manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly. We saw once a big, burly fellow about fourteen years old, with a fist like a small sledge-hammer and a voice as loud, almost, as that of a mule; but we did not think he was very manly when we saw him pick up a small boy, who was quietly playing with a little wooden wagon, and lift him above his head while he screamed in his ear as loud as he could, and then set him down. The little fellow was pale with fright, and cried; the big fellow laughed aloud and went his way, ha-ha-ing as he went, and no doubt thinking he had done a very fine thing. But he was not manly.

Nor does the power to smoke cigars, without getting sick make a manly boy. Some boys think so, we know. We have even seen small boys, nine and ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads and stinking along, as if to say, "Ladies and gentlemen, look at us. We are men, we are. We smoke, and we don't get sick." But they are not men.

A manly boy is one who shows good, manly qualities. We do not expect him to be as large as a man, as strong as a man, or as wise as a man. But he will be truthful, honest and well-behaved. He will never speak of his father as the "Governor," or "the old man," nor will he speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will he be afraid of all the ridicule which silly boys may heap upon him because of this love. They may call him a "baby," and say what they please about being "led by his mother's apron strings;" he does not mind that, for he knows he is right. He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books, or their toys from him lest he should disturb or destroy them. He is careful not to be greedy at the table, or rude in company, but remembers that others have rights as well as himself. Does anybody say this is all very well to talk about, but that no one ever yet saw such boys as are here described? We answer, "There are such boys, plenty of them, and we have seen them." They are as full of fun as other boys; they equal anybody at the different sports in which boys delight; they swim, and skate, and play ball, and roll hoops, and run just like other boys; but their behavior is gentle and kind.

The Manly Boy.

These manly boys, when they grow up, make real men; they will be, in the best sense of the word, gentlemen.—*Ex.*

The Manly Boy.

Two men had to go through a great wood. One of them was short and stout, and one was tall and slim. "I could not run fast or climb well," said the short one; "if a foe, man or beast, came on me I should have to stand my ground." "I can run fast and climb well; but still it is my rule to stand my ground. I would fight for you to the last. I fear no man or beast, not I. Hark! what is that noise?" "I am sure," said the short man, "that is the growl of a bear. I know there are bears in this wood." The bear was soon in sight. The tall man ran a short way, and hid in a tree. The short one fell flat on his face on the ground, and held his breath. The bear came to him, and with a gruff growl or two went on his way.

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The Clays.

In a Centennial article in the *Western Recorder*, the Rev. Dr. Ford, of St. Louis, gives some accounts of the parents and brother of Henry Clay. The father was a devoted Baptist minister in Virginia. He died in 1772, leaving his widow with two boys, Henry, five years of age and Porter, three. She was a woman of singular intelligence and vigor of intellect. More than all, she was a devoted, trusting child of God. The virtues her sons had inherited from their father were strengthened by her faithfulness. The record of the older boy is a part of the history of our country. O, that to his brilliant talents he had added the Christian faith of his father and mother! But we may believe that in the fierce temptations which surrounded his political career he was often kept back from evil by the memory of their character and teachings.

The younger brother, Porter Clay, early professed faith in Christ, and became, like his father, a Baptist preacher. He was for several years pastor of the church in Frankfort, Ky., and afterwards lived in Jacksonville, Ill. He died in his 75th year, at Camden, Ark., while on a preaching tour in that State. While we remember the great Senator, let us not forget to honor the father, the mother, and the brother who were great in things not of this world.—*Clipped.*

The Clays.

A clergyman in England, by the name of Thorn, has recently written a book against the Baptists. Spurgeon one day met Dr. Campbell, a Congregationalist, in a book store. The latter pointed out the book to Spurgeon, and said: "That is a 'thorn in the flesh' to the Baptists." "My dear sir," responded Spurgeon, "you ought to have quoted the rest of the passage, so that we might know what this 'thorn in the flesh' is. It reads: 'A thorn in the flesh, a messenger of Satan, to buffet me.'—*Christian Era.*

The Clays.

A citizen of Toledo in the ordinary current of business, became possessor of the note of a German saloon keeper. The note becoming due, he took it to the party and presented it for payment. The man was not prepared to liquidate his obligation, and asked for an extension of time. This being granted, and the conditions settled properly, he was, turning to leave, when the German said: "Shoost vait you leedle whilles, unt I givs you ein glass good peers." "No, thank you, I don't drink beer," was the reply. "Vell den, I givs you veskees that ish better as so mooch." "No, thank you, I don't drink whiskey." "Sho! den, I know how I fix you; I haf good ymes"—jerked a bottle with a flourish. Again the quiet "No, thank you, I don't drink wine."

The Clays.

"Goot gracious," exclaimed the Dutchman, throwing up both hands, "no peers, no veskees, no vines, no dobaeco, no noddings—vot you lives on anyways—botatoes, ch?" "Have no fear," said the slim man, "I can run fast and climb well; but still it is my rule to stand my ground. I would fight for you to the last. I fear no man or beast, not I. Hark! what is that noise?" "I am sure," said the short man, "that is the growl of a bear. I know there are bears in this wood." The bear was soon in sight. The tall man ran a short way, and hid in a tree. The short one fell flat on his face on the ground, and held his breath. The bear came to him, and with a gruff growl or two went on his way.

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Attention Farmers!

MONEY SAVED IS MONEY MADE.

READ, CONSIDER, I CT.

WARD'S PATENT IMPROVED

Rail Fence.

Every invention has an ordinal to pass through upon its introduction to the public. I care not how simple and practical it may be in its mechanism (or mode of construction) the incredulous, and old fogy are arrayed against it. The "Ward Fence" has passed through its ordinal triumphantly, and established a very high reputation with the intelligent and practical farmer, in every place where it has been introduced. It is no longer an experiment, but a decided success. Although the plan is quite simple and practical, experience in building the Fence develops numerous advantages over all plans of fence building, that the casual observer never discerns.

It is stated that the fence in Tennessee amount to \$62,397,748, and have to be rebuilt every 30 years. The value of all live stock in 1870 was \$35,084,073. Thus we see that the fence on the old plan cost \$7,313,673 more than all the live stock in the State in the year 1870. A general adoption and use of the "Ward Fence" in Tennessee would save the farmer of the State, according to the above statement, and the saving in the Ward Fence, as shown in Testimonials below, at least \$31,198,874. This is only in the item of construction. The economy in durability, repairing and other points are not considered in this calculation.

Below are testimonials from close calculating, practical gentlemen, all of whom have purchased the right to use the fence and had it put up, with the exception of one or two who had seen the fence built and calculated its cost, before giving their testimony:

JOHN M. SHACKLEFORD.
Last Summer I had over a mile of Ward's Patent Improved Rail Fence put up to enlarge my pasture. I could not have had the rails split and hauled to have made the same length of fence on the old plan. I feel quite sure that the cost of building the new is not more than half that of building the old. It has more strength than the best staked and ridged fence against stock, winds and overflows. The labor and cost of repairing, cannot exceed one-third of the old. Most respectfully,
John M. Shackelford,
Artesia, Miss., April 24, 1875.

JOHN M. SHACKLEFORD.
I think Ward's Patent Rail Fence the best fence by far that it has ever been my fortune to see. It is a success beyond a doubt.
John M. Shackelford,
Columbia, Miss., Dec. 19th, 1875.

JOHN M. SHACKLEFORD.
I have put up (200) two hundred and sixty yards of the Ward Fence. Used four rails and two poles, to the panel, and my fence is about five feet high and will stand all the wind that will ever come, I think, or anything else. It will last twice as long as the old worn fence, is much easier repaired, and with less cost of material and labor. In short, it is the best fence I have ever seen, and needs no recommendation. If a man will just get a right and put up a few panels it will recommend itself.
Thos. L. Peaslee,
Tepelo, Miss., June 7th, 1874.

JOHN M. SHACKLEFORD.
I think it will take with the farmers of the country. There is no Practical man who cannot see the advantage of it in adopting the fence. It is, without any doubt, the best thing the country is as much in need of.
JOHN U. PERKINS,
Perkinsville, Miss., Dec. 4th, 1874.

JOHN M. SHACKLEFORD.
I have carefully examined the Fence, which Mr. Wiley is offering to introduce into our county, and I do not hesitate to say that for cheapness, practicability and efficiency, it is the best fence I have seen. Respectfully,
James F. Bailey,
Marion, Perry Co., Ala., Jan. 22d, 1875.

JOHN M. SHACKLEFORD.
I have seen Mr. Wiley's fence put up, and think it everything he claims for it. I am sure it will save one-half, both of labor and cost. Look at it, and figure on it and you will be convinced.
CARLOS REBER,
Marion, Ala., Dec. 20, 1875.

JOHN M. SHACKLEFORD.
With the examination I have given "Ward's Patent Improved Rail Fence," I am prepared to give it my full endorsement, and recommendation to the confidence of the farming community, as the most durable, the strongest and by fifty per cent, the cheapest fence that any man can build. Very Respectfully,
I. U. WILKES,
Perryville, Ala., Jan. 27th, 1875.

JOHN M. SHACKLEFORD.
I have known the "Ward Fence" tried and thoroughly tested in several counties in Mississippi, and know it to be the best and cheapest fence now in use; having seen the fence tested by overflows of water, pressure of wind, stock, etc., and stand the pressure of all without any breaking whatever.
W. A. SKELTON,
Jacksonville, Ala., March 25, 1875.

JOHN M. SHACKLEFORD.
I am much pleased with the improved (Ward) fence. I think I have the best fence in the county. I gave it a fair test, and it stood up, and on sliding land, and that I can give it to the world. I want it and still have a steady fence. I see many advantages connected with it that a great many could see, because I expect I have given the subject more thought than all the farmers in Lowndes county have. I am disgusted with the old (worn) fence more than ever. Respectfully,
R. M. DRY,
Fort Deposit, Ala., July 29d, 1875.

JOHN M. SHACKLEFORD.
WHEREAS, Capt. Robt. F. Ward, a member of DeSoto Grange, No. 45, did invent and obtain letters patent on a "Ward Fence," on the 7th day of Oct., 1874, which invention is to wit: Ward's Patent Improved Rail Fence; and whereas, said invention does possess, in an eminent degree, all the points of economy or merit which is claimed for it by the Patente, and has been "FULLY TESTED" and given entire satisfaction in this capacity, as well as in other States; therefore Resolved, That the Granges of Tate County, Mississippi, now assembled as a County Grange, do most heartily endorse said invention, and recommend the same to the Order of Patrons of Husbandry and farming public generally throughout the United States.
R. M. DEAN, M.
C. E. STANDIFER, Sec'y.
Senatobia, Miss., July 27, 1875.

JOHN M. SHACKLEFORD.
For County, Township, or Farm Right, address John A. Wiley, Marion, Ala., who owns the State right of Alabama, Louisiana, and an interest in Mississippi and South Carolina.

All parties writing to John A. Wiley, for particulars in regard to the Ward Fence, will please give their county and post-office.
(Mr. Wiley is a member of the Baptist Church of Marion, and all the testimonials which he publishes are genuine.)—*A. A. BARNES,*
Box 161,
Oct. 18th/75.

JOHN M. SHACKLEFORD.
For County, Township, or Farm Right, address John A. Wiley, Marion, Ala., who owns the State right of Alabama, Louisiana, and an interest in Mississippi and South Carolina.

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J. W. STILWELL,
SUPERINTENDENT.
September 7th, 3m.

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