

The Alabama Baptist.

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Centennial Hymn.

The Centennial hymn, for use at Baptist gatherings, has at last appeared, from the pen of Dr. S. S. Cutting. His modesty would not allow him to accept the \$50 prize.
Free by day night, O God,
We would thy praise abroad
To grand jubilee
Through night and storm and tear,
Through dark and bloody years,
More than all strength that cheers
Was thy great name!
So ever led by Thee,
Right on to liberty
Our fathers strode!
Their children own thy hand,
And ever our good land
Uncovered, reveal stand,
To worship God!
Free in the years we speak—
Free in the laws we make—
Here freedom's soil
Fair cities rise in might,
Fair fields the eye delight,
Truth free upholds the right—
O God completed!
Rise, sons of liberty!
Rise, sons and nations free!
Rise, children, rise!
Hail now the Hundred Year,
Hail with resounding cheer,
Let all the nations hear
Freedom's empire!
Sacred the tears we shed,
Over the honored dead
Of that great deed
Shout ye, ye sons of years,
Ye who are freedom's heirs,
Guard ye the ark that bears
Our hope sublime!
Faith, law, and liberty,
Triumphantly trinity,
By thee we stand!
Long as the rivers run,
Long as endures the sun,
Our flag and country true,
God keep our land!

Communications.

Philadelphia Letter.

THE CENTENNIAL EXHIBITION.

Woman's Pavilion.

The woman's pavilion is a handsome structure erected at a cost of \$40,000 dollars. This department is now well organized, judiciously managed, growing in favor, and is receiving its exhibits from all parts of the country. It is not, and will not be controlled by those women, who in their mistaken zeal would take woman out of her true sphere into the coarser and more masculine industries and employments of life; but by that larger and more conservative class, who seek only to elevate woman in her own sphere. It is just as important to show what woman can do as to show what man can do. While woman's sphere is different, it is no less important. And the solid women of the country taking this view of the subject are rallying to its support and will make it a grand success. By seeing what woman can do and do well, we can better judge of what she ought to do. Those simply opposing the ultra phases of the woman question are in the front in this movement, and will do much towards elevating and enlarging the sphere of woman's work in every way that promises real and permanent success.

Education.

The educational department is not yet thoroughly organized. While it ought to occupy a front rank, it is somewhat in the background as compared with industrial enterprises. This does not denote indifference or afford evidence that our educators do not fully appreciate the importance of the work; it simply means that they have not the time and money to push the work. Our teachers as a rule are a noble band of self-sacrificing men and women, but not wealthy; and usually have but little of their hard earnings left after paying current expenses. The various industries of the country are profitable, so the expenses of an exposition, aside from other considerations, are an advertisement for an increase of business and larger gains; while the higher calling of educating the young has no such motive power to insure its success. But this work is now well begun, will soon assume a practical shape and will yet have a profitable ending.

Lessons.

Valuable lessons may be drawn from all parts of the exposition. The crude productions of the past compared with the present are so many exhibitions of the growing intelligence of the 19th century. The progress made in Agriculture, Horticulture, Manufactures, Arts and Sciences, all distinctly mark the present as an era of intelligence and thought. When we compare old log school-houses, obsolete school books and old methods of teaching and governing, with such school-houses and books and methods as now prevail, we are truly proud of our exalted position, and are encouraged to seek for higher attainments. Those who simply view this exposition as a passing event to perish with the using, have a very inadequate conception of its true mission. While it is intended especially to mark our progress during the past century, it also reaches forward into

the future, opening grander fields for thought, which when fully developed, will aid in moulding the character of future generations.

Conveyances.

As carriages of all kinds are to be excluded from the exhibition grounds, the question is asked, How are the aged and infirm and those physically disabled to be accommodated? For general transportation outside of the buildings, this demand will be met by a double track narrow gauge rail-way, properly equipped and touching all points of special interest. For accommodations inside of the buildings the centennial rolling chair, to have paid for the privilege of using their chairs, and will keep enough on hand to supply all who want them. They will be hired by the hour or by the day, and with or without attendants as parties may agree. They are no larger than a common arm chair, and easily moved from one point to another. While it may prove a rather expensive luxury it will accommodate some who could not otherwise see the exposition.

General Interest.

The interest of foreign nations is exceeding all expectations—207 carloads of foreign goods have been received and more are coming. They are coming from all parts of the globe and in such variety and quantity as fairly to represent the leading products of the nations of the earth. These combined productions in which each nation has something in which it excels, will open up new channels of commerce and prepare the way for a larger exchange of commodities. And these more extended commercial relations will result in establishing better and stronger social and political relations. This centennial thus viewed in its broader aspects, becomes a kind of congress of nations, from which great good will flow into all the channels of business, and into all the practical relations of life.

S. D.
Philadelphia, Pa., Apr. 20th, 1876.

Our Mission House, Dr. Tupper's Article.

Bro. Winkler: We beg space in your paper to speak once more to our sisters throughout the State in regard to the work we have undertaken in connection with the sisters of South Carolina. In your issue of March the 2nd appeared an article from the pen of Dr. Tupper, Cor. Sec. of F. M. B., relative to the life of Rev. N. B. Williams. His remarks concerning the building of a home for his family and Miss Whilden have been, we fear, sadly misconstrued to the serious hurt of our work. We have learned, in fact, that quite a number understood Bro. Tupper to be opposed to the work, from what he said in the closing paragraph of the article referred to above. That such, however, is

Not the Case

we have every reason to declare. A careful perusal of the entire paragraph will show that his object was simply to induce larger contributions to the general work. In addition to this we have letters from Bro. Tupper encouraging us in the work. In a letter received by our pastor, dated Nov. 4th, 1875, he says, "I am happy to know the ladies of your church are about to form a Foreign Missionary Society." He then spoke of the Ladies Society in Richmond, and says that he advised the President to attempt the formation of similar societies in Virginia. He alludes also to the Societies in Georgia for the building of Miss Moor's house and adds, "Why might not the Society at Talladega make a start in such an organization? There could be no objection to their inviting the co-operation of the ladies of other churches in the State, who might form societies, and report to the one in Talladega."

On this recommendation we perfected our organization as a central Society and sent out an "Appeal to the Baptist Ladies of Alabama." Dr. Tupper was immediately informed of the fact, and in reply he wrote Nov. 24, 1875, "I thank God that you have taken hold of the good and great work of Foreign Missions in your State." The Christian women of our country, in my opinion, will prove the power, under God, of saving the nations. Women can feel deepest sympathy for women of heathen lands, who control the children and therefore perpetuate paganism. In a postal from New Orleans, dated March 6th, 1876, after giving some information respecting the progress of the mode of raising the funds for the various Mission houses in China, he adds, "Your work can be done by Faith and Labor." This postal was written after the publication of the article which has been so misunderstood. We have deemed it wise the work in which we are engaged, to make these statements, to

disabuse the minds of our sisters, and stimulate them to renew their efforts in organizing societies, or at least to aid us in our glorious work.

Mrs. N. A. BAILEY,
Cor. Sec'y. W. M. S.

May 5th, 1876.

From the Mountains.

Dear Baptist: We love to meet you and greet you, so full of good things, like water to a thirsty soul, and would gladly contribute something to further the noble work of our Zion.

Bro. Renfro among us.

The first week was a failure, up to Saturday, through derangements of appointments made by others. At Newhope, Saturday and Sunday, Bro. Renfro preached to a large and appreciative audience. The sermon on Saturday was one long to be remembered. Many hearts were made glad while we listened to that earnest, bold, and yet logical defense of Bible truths and Baptist doctrine. In token of the high appreciation of such a sermon, the brethren and sisters met him on the floor and gave him their hands, many in tears.

Sunday.

The address was one of sterling worth, setting forth with undeniable proof, the fact of the world's indebtedness to the Baptists for "soul liberty," or liberty of conscience, and the overthrow of priestcraft in these United States.

Such addresses, made over the entire state must result in great good to our cause, leaving the endowment of Howard out. But taking both into consideration, great good must and will undoubtedly follow.

Co-operation.

No man in the state can do more than Bro. R. to carry on the work of endowment. Yet no man in the state or out of it can accomplish the work without the co-operation of the pastors of the churches, and with their help it can be easily done.

Things thrown away about our kitchens, if properly applied, would furnish a sufficient amount in a short time to endow Howard College.

The Baptists of Alabama are feeding away enough to worthless dogs, for an endowment fund in one year for four such institutions. Some may think this statement extravagant, yet it is too true. Better kill these worthless dogs and educate our children.

Whisky and tobacco bills would furnish money in two months for this object. In the use of tobacco some of our ministers are not a whit behind the chief of sinners. Ministers of the New Testament, let us show ourselves a pattern of good works.

At Asheville, Bro. Renfro's appointment was "rained out," and how sadly was the disappointment felt by the people! They have not yet ceased to complain. Hope Bro. R. will come again.

School Visit.

Bro. Renfro, through the earnest solicitation of some, addressed the school of sister N. H. Way, daughter of Rev. W. B. Jones deceased, in this community. The students were much delighted with the address. Bro. T. M. Bailey did a good deed for our community when he referred us to sister Way as a teacher. She is a Baptist of worth, and teacher of high rank, and one with whom all are pleased. P. S. MONTGOMERY.
Asheville, Apr., 1876.

South Carolina Notes.

Rev. W. H. Strickland has been assisting the pastor, Rev. R. W. Lide, in a meeting at Cheraw.

A Sunday School Convention has been organized in Orangeburg Co., with Rev. D. W. Cuttino, President, and M. J. Jenkins, Secretary.

The Black River Union met at Zear Church, Sumter Co., on Friday before 5th Sunday in April. Officers: O. F. Gregory, Moderator, D. J. Bradham, Secretary. Introductory sermon by O. F. Gregory. Charity by H. A. Whitman. Centennial matters were talked.

The State Mission Board has nine Missionaries in the field.

Centennial contributions are coming in from other states. Even as far as Texas, those who went from South Carolina are sending their tokens that they have not forgotten Furman University.

Rev. A. B. Woodin has baptized twice lately in his church at Columbia.

Rev. E. C. Dargan was ordained at Greenville, April 15. Council: Bro. Furman, Bradus and Hiden. Times hard. Money scarce. Pastors unpaid. Missions languishing. Is the general outlook.

I did not receive the paper containing my last, but meeting a brother on the boat who takes the Alabama, he said, "We hear of you through Dr. Winkler's paper."

Surely if he finds its way here, every Baptist in Ala. will take it as a regular visitor to his home.

Short and to the point, you want your correspondents to write. I've tried so to do—given all the news I know, and quit.

O. F. GREGORY.

Kingstree, S. C.,
May 3, 1876.

From Bethel Association.

REV. T. M. BAILEY'S VISIT TO CHOC-TAW COINER.

Rev. T. M. Bailey was with us last Saturday and Sabbath. On Saturday very few were present. One brother stayed at home to have been, suppose others had just as reasonable excuse to absent themselves. The few that went will long remember Mr. Bailey's earnest appeal to Christians to take up the cross and follow Jesus.

On the Sabbath.

At an early hour the house was crowded. Mr. Bailey first called the children; very few responded. He gave them an interesting and instructive lesson upon, "Thy word have I hid in my heart, that I might not sin against Thee." After an intermission of five minutes, he held the crowd, one hour and twenty minutes, silent and attentive.

Christian Activity.

was his theme, peculiarly adapted to the congregation he had before him. One illustration he used well describes the prevalent feeling in our church: "Baptists think, when they get religion as they call it, and join the church, there is nothing more for them to do. They have a through ticket, and regard the church as one of Pullman's palace cars, a first-class sleeping place, hitched on to a train that will get to heaven somehow."

How He Found Us.

Opposed to missionaries, to paying the preachers, to making the church comfortable, to educating the children, as "education deprives a man of the power of making a living." All Faith and no Works. The Sunday-school, composed of one Bible class, whose members appeared when convenient. Seven Baptists were a large attendance at prayer-meeting. "Where," one may ask, "were the fifty that joined last August? Where do all these summer Christians go? Here a few brave souls struggle to bear the incubus cast by the idlers."

How He Left Us.

will be shown, not by the new interest we promised to take in the Sabbath-school and prayer-meeting, but by the diligent search we make for the path of duty and the steadiness with which we pursue it, when found. His coming was a blessing. May God speed him on his way, making the message he bears a balm to wounded hearts!

Another Ray of Light.

The ALABAMA BAPTIST is gaining a wider circulation among us. Its lessons of precept and example, so silently taught, will have power to penetrate the cloud of ignorance and self-satisfaction which surrounds so many country churches. R. I.

A Hindoo Temple.

The London Telegraph gives us the following which will surely interest all our readers:

But if the inspection of the market was instructive as showing what individual effort and energy could realize, the sights which followed were not less amazing. I have said the day was yet young when we started on our tour; those who know India will be aware that this was just the time for visiting a Hindoo temple. Thus it was that on our turning through a somewhat narrow doorway we found ourselves in a huge courtyard, crowded with people. On the immediate right was a tree, under the shade of which sat a number of "Holy Men."

With the Hindoo holiness and dirtiness are not synonymous, but certainly these were the worst washed men I ever saw. With the contents of a great pot of ashes they had smeared not only their countenances, but the whole of their bodies; with big pieces of rope they had tied their already matted hair into knots, and thus heightened their natural ugliness. They had used red and yellow paint wherever their pigments would serve to render them less attractive in appearance, and they had squatted down in a puddle of very holy mud, and were just then eating the offerings of the faithful. Yet they were apparently greatly revered and beloved. There was a tender-hearted old gentleman, with a great basket of sweets and cakes, giving them all a good breakfast when we entered; the copper cans which lay about the ground near the puddle were full of aana and piece; they even had a good supply of pan and betel nut, and, as though holiness with contentment were great gain, they were as stout as they were godly.

I gave the most sacred among them two aana, whereupon he rolled a leaf of pan and offered it to me, and when I declined the tempting morsel, placed it in his own mouth, unrolled a little ball, put his hands to his face and uttered a prayerful groan, and then sat down in the mud once more and looked happy. I should say at a rough

guess that the holiness on that man was a quarter of an inch thick.

I have mentioned the tinkling of a bell; there were a good many bells tinkling just then; for on the side of the entrance opposite that in which the holy men sat, was the temple of Mombadevi. In front of temple doors were a large number of pigeons, some hundreds I should suppose, as fat, as well cared for, and quite as tame as the pigeons of the Piazza di San Marco in Venice, and as sacred as the gentlemen in the mud puddle; also five or six sacred buffaloes, a dozen sacred goats, two very sacred but apparently very mischievous monkeys, and a sacred donkey.

On the steps of the temple the people congregated, going in, first to one shrine and praying, and then to another. When they had prayed satisfactorily and given an offering to the deity, they rang a bell which hung suspended in front of the shrine, and went away quite pleased. I noticed

Two Things of Interest.

The first being that at one shrine they were worshipping a picture—without at all knowing what it represented—of the Madonna and Child; the second, that some of the shrines were more fashionable than others. There was a lovely idol, with a head like an orang-outang, ears nearly a yard long, four arms, eight legs, a couple of mouths, which was quite deserted, and only got two bundles of pan and a banana during the morning; while a rival, who looked like a tipsy lion, with a monstrous resemblance to Victor Emanuel's slightly turned up at the ends, a long Dundreary pair of whiskers gracefully curled, six eyes placed in good and useful positions, three tails and only two legs, was "making a mint of money." The facts were unkind and unjust. There were plenty of bells in front of the orang-outang-like god, yet nobody rang them; a very holy man sat at the shrine, yet nobody went there. There was even a bench on which the faithful could rest while they prepared their offerings, yet nobody sat on it; while the lion that received the monstrous and whiskered deity, the fat of the land, was accosted by devotional ladies and gentlemen every minute, and had enough offerings in mind to warrant the belief that the priest who attended to his shrine must live happily the day through, and altogether enjoy what the Americans call "a very good time of it."

This was not all.

however, that this religious spot afforded. Past the tree and still in front of the temple, was a huge tank, three hundred yards square, or thereabouts, and in it hundreds of Hindoo women were bathing in honor of their religion. There they were painting and washing, washing and painting, fulfilling a religious duty and performing a very sanitary act at the same time. A profane person might have perceived what the holy men under the tree might have been pitched into the water too. But that would have probably shocked those holy men's nerves, and so rendered them less good and admirable than now. Mr. Crawford said that he should like to pull down the wretched shanties which surround the tank, and make in their stead a fine public garden. But at present this will not be done, and Mombadevi Tank must be let alone.

Needless is it to describe two other temples that we visited; but a word should not be omitted respecting

A Religious Institution.

through which we passed. I have mentioned that a large number of Hindoos believe in the sanctity of life of every kind, and it was to visit an establishment belonging to this sect that we now entered a gateway not far from the Mombadevi Temple. A curious sight at once presented itself. Hundreds of cows and buffaloes were enclosed within one set of rails, hundreds of goats within another. All kinds of animals had pens appointed them and people to tend them.

We have in London a Home for Dogs, about which a good deal of the reverse of complimentary has at different times been written, and not without cause. Stray dogs, unruly dogs, sick dogs, are all received, yet somehow or other they disappear, are sold, strangled, or poisoned in this "Home" of theirs. Here, however, is a real home for the wretched, blind, the starving, and the old. When a Hindoo has a horse which he finds too ill or too old for work, it is sent here, and thence to pastures in the country; cows that will give milk no longer, goats that are useless, dogs that are toothless, and even monkeys that are too old to chatter or to climb, are placed here, too, and all carefully tended till they die.

So sacred is the charge, that voluntarily do Hindoos support it by a self-imposed tax; so good is it considered to feed these poor animals that carts of hay are continually coming in for their sustenance, and pious old men attend and distribute the provender. When we were in the place, cows that had recovered their illness were eating the sweet hay, which lay near them in profusion, with the greatest satisfaction; the goats that were pronounced well were feasting and gambolling; sick dogs had savoury morsels, dogs that were not sick were equally well fed, and the monkeys were evidently as happy as their cramps and cranks would allow.

"I doctor, sir," said a dusky gentleman with a walking-cane, who came up to us while we were looking at his horses; "and I keep loving animals very much." "Keep loving them as much as you can," was the reply of my companion, "and then you'll go straight to heaven some day." "Yes, sir," said the doctor, and forthwith evinced his "love" for animals by stroking a huge bull in the mud once more, and giving it a great handful of grass.

Home Interests.

COMING TO TIME.

It is very easy to do just what we feel like doing, but it doesn't happen every day that we feel like doing what must be done. Of a cold morning, if the sun wouldn't rise at the regular time, or if we could fold our hands and sleep a little longer; if Monday didn't come relentlessly every week with washday and wringer; if the mending could be postponed just as well as not; what sighs of relief would be uttered by weary mortals! We delight philosophically and abstractly in order, in regularity, in system, in knowing to an hour and a minute just how things ought to be and are to be; but to live up to this same system requires no little crucifixion of self. So often it happens that when we are called on by occasion and circumstance and duty to do our very best, a sleepless night, an unwise dinner, an unwelcome mood, makes it utterly impossible of doing our best, and all that is left us is to do the best we can, and feel most uncomfortable, that if this thing and that had only been different we might have done a great deal better.

But the True Way.

of being able to come to time is always to do it in spite of all obstacles. To disregard inclination, preference, feeling, mood, capability even, and when we are called on to do, to go ahead and do bravely, fearlessly, courageously, without any thought or consciousness of self, but with the single aim to make the best show we can for the time indifferent to results. It is self-consciousness that often robs us of success, and that is want of knowledge. So when we have to come to time, if we can cease to think whether or not we are ready, or in the mood, or circumstances favor, but simply give all our thought to the one duty required, an infinite amount of pain and annoyance and trouble will be saved us. There are those whose lives are

So Adjusted.

that slight irregularities have no power to disturb them, and they move along their orbits planet-like and their position in the social heavens can always be calculated on. One of our most eminent professional men has for thirty years walked in one unvarying routine. A clock that strikes only at the hour of 7 calls him from bed; breakfast is served when the clock strikes 8; till noon he is in his office; from that time to 6 he is on the street; at 6 he dines; till midnight he is in his study. So invariable and perfect is this routine that sickness and circumstance have no power to change it. He is always ready for the duty he has undertaken, and can be depended on with as much certainty as the town clock or the rise of the tide. It is not possible for all persons to establish a routine like this, but the nearer it is approached the more one can accomplish and the more certainty there is that what is done will be well done. We are learning that even the weather, that symbol of changeableness, is governed by fixed and unalterable laws, and the sooner we can put a rein upon our various intellectual, moral and physical powers, and bring them into a noble subjection to law, the sooner we shall be in harmony with all the universe and always ready to come to time.

LITTLE DUTIES.

All large things are made up of small ones. The noble lives we read of were lived one day, one hour, one minute at a time. Their completeness as a whole is the result of the completeness of each part. Geo. Washington was a surveyor. The country was new and unsettled in great part; his work was full of danger, of difficulties, of hardship, of exposure, of perplexity, but he brought to bear upon each day's round of toil the exercise of his best faculties, and did his work well for the sake of doing it well. This was his ruling motive. When later in life, questions of the highest importance were given him to solve, he was no more diligent or persevering or faithful in his work than when he was a simple surveyor.

Faithfulness.

over a few things is followed by rule over many things. Our boys and girls who are so eager to grasp the present the far results of toil must be content to climb and climb one step at a time, to conquer the territory around them first and thus continually to enlarge their domain. The attempt to reverse the natural order is futile. Until we can live days at once, instead of one moment at a time, we must be content to make our lives noble by a multitude of small actions nobly done, rather than by one grand act of nobility. The complaint is often made, and with reason, that incessant attention to small things narrows the mind and dwarfs the higher faculties. But when small things are done from

A High Motive.

they cease to be small. To adjust the two intellectual forces—the centripetal narrowing the range of faculty, and the centrifugal enlarging it beyond due bounds—is a difficult matter; but it can be done. We are to "render to Caesar the things that are Caesar's," and to God the things that are God's." Easing this balance wheel, we shall keep the two forces within due limits. It is very well understood that the study of the law and the technicalities of legal practice sharpen and narrow the intellectual faculties; yet our finest lawyers are men of the widest and most varied culture. This is far from being accidental; it is rather the direct result of a deliberate and persevering endeavor to broaden and lighten the cage of the intellect by the study of branches outside the law, and thus to counteract the narrowing effect of legal studies. Just this

endeavor must the housekeeper make, or gradually she will sink into an automatic drudge. While she is darning stockings and ironing clothes and dusting furniture, her

Thoughts.

may be occupied with far higher topics than these petty household details, and every day she should insist on giving herself a few moments' time to read, counting this as one of the little duties that cannot be neglected. God counts hairs; yet He weighs the hills in scales, and holds the sea in the hollow of His hand. It is for us in our small way to imitate Him, and while we see to it that small matters are daily attended to, larger ones should not be neglected. Many a mother gives herself entirely to meeting the present wants of her family, and permits her mind to become so narrowed by attention to petty details, that she is incapable of meeting those large intellectual and spiritual demands her children will make on her when they are grown. She must be mother to them no less when they are men and women than when they are little children, and while she rocks them in the cradle, and attends to all the small wants of childhood, she also reaches out intellectually to the time when they will be equals and companions, and makes provision for that period, she will find that the little duties may be lifted into largeness by being associated with those that in their nature lay hold on immortality.

The White Doves.

A PECULIAR RELIGIOUS SECT—

A PEASANT WHOSE CONSCIENCE MADE HIM MURDERER.

From the Pall Mall Gazette.

The Russian Government has been unsuccessful hitherto in its attempts to stamp out a religious sect known as the Skoptzi, or "white doves," the chief tenet of whose faith is the duty of celibacy. It is not very long since a large number of these people, including their chief, Kondrine, were put upon their trial, which exceeded in length, if not in interest, that of the "unhappy nobleman" to whom reference is occasionally made in the House of Commons; and now a fresh association of Skoptzi has been discovered in Southern Russia, and 300 of their number are about to be tried at Simferopol. The strength of this sect is to be found in the wealth of several of its most zealous adherents, and in the mingled ignorance and superstition of the people among whom converts are sought.

To illustrate this combination of two not very attractive qualities, the St. Petersburg Gazette mentions a case recently tried at the Moscow assizes. A peasant, accused of murdering an old woman who was on pilgrimage, was asked by the Judge why he had committed the crime, and replied that he was driven to it by hunger. The Judge pointed out that the provisions which the victim had in her basket were not touched, upon which the prisoner exclaimed, in quite an indignant tone: "Do you take me for a heathen? This was a Friday, and you surely don't suppose I should eat meat on that day." It is upon imaginations such as these that the Skoptzi work, and the number of conversions which they effect is so great that the Government is getting alarmed as to their progress.

Each sect has its prophet, who presides at the religious meetings, which are not held upon any fixed day, or at any particular place, in order the more effectually to elude discovery. The service takes place at night, and commences by the singing of hymns composed by the prophet and committed to heart by his congregation. Men and women take it in turn to sing, after which they dance until they are exhausted. They reject the sacraments, and express their opinion of priests by the saying that ample sleeves—the Russian priests wear them very large—hide a deceitful mind. Neophytes are only admitted after the celebration of elaborate rites, chief among which are invocations to their saints, and especially to Akolina Fravova, their Holy Virgin. At this, singing and dancing take place, as at the ordinary religious meetings, the prophet puts on white stockings, and with a Bible in his hand, prays for strength to work miracles. He then tells different members of the congregation what fate is in store for them. These doctrines may seem more ludicrous than baneful; but they are said to be accompanied by other practices of the grossest immorality.

The Color and Fragrance of Flowers.

The chemical transformation in the bodies of living plants, by which the most manifold and brilliant colors are produced, are almost entirely unknown to us. We see a flower pass through the entire scale of red, from the palest pink to the darkest purple brown; but can give no explanation whatever of the mysterious process.

We know, for instance, that the light of the sun greatly influences the color of living plants, and experience has taught us, that in most cases, its total exclusion is equivalent to the absence of every color; in other words that it produces white leaves and blossoms. However, this rule is by no means without exception; for instance, although buried in the soil, and completely secluded from the rays of the sun, possess a strong and vivid color. We can explain neither the rule nor the exception; on the contrary, we know that as far as lifeless matter is concerned, mineral or

vegetable colors are weakened, and gradually destroyed, rather than enhanced, by the action of the light. Our ignorance in this respect restricts our influence upon the coloration of flowers and blossoms to a very modest and empirical one. A mere chance has led to the discovery that the infusion of sulphates of iron into the soil darkens the hue of certain plants which contain a considerable quantity of tannin; and the gardeners have profited by this discovery for the culture of the hortensia. But these examples are rare; and as yet we must renounce all claim to the control and influence of the natural course of things in this field. We may be able to change the color of a plant or flower by transferring it into another soil, but we are never sure of the result, and can give no scientific explanation of it.

The fragrance of a flower is likewise produced by chemical action which hitherto has escaped our closest investigations; we see the result; we see that a flower, like a bee, transforms pollen into honey and wax, fabricates volatile oils out of air, water, and light; but the chemical process itself is a complete mystery to us. We only know that the fragrance or rapidity of the evaporation of these oils is the cause of the stronger or weaker order of the flower. The mode of their formation is a good example of the unlimited variability and manifold variety of vegetation's chemical powers.

Many plants do not limit themselves to the formation of a certain volatile oil in their blossom or flowers, but produce at the same time various kinds of oils in their different parts. The orange tree, for instance, produces volatile oils in the leaves, flowers, and the rind of its fruit. A close investigation convinces us that these differ, not only in their smell and taste, but also in their weight, density, and other physical and chemical qualities; that, in short, they are different and independent substances which cannot be mistaken for each other. The same plant must therefore possess three different organs by which it generates these entirely different substances. What chemical laboratory, be it ever so well furnished and skilfully managed, can boast of results in any respect so wonderful? Prof. August Vogel, in The International Review.

Some Explanation of Cold Weather.

Prof. Elias Loomis with his observations on the weather maps, has come to be a regular part of the programme of every meeting of the Academy. He is quite indefatigable in plotting out the courses of the air, and presenting his conclusions derived by tabulated comparisons. Without a diagram or two it is impossible to give a full notion of either its work or its results. In the present instance he has been studying one fortnight's weather in December. Having protracted on one map the lines of lower temperature—that is, below the mean for the locality—in this period; and on another map the lines for high barometer in the same period, there appears a striking similarity in the general character and positions of the curves on the two maps. The center of the area of low temperature also nearly coincides with the center of the area of high barometer. It seems impossible that such coincidence can be accidental.

Another series of comparisons shows that in a large majority—say two-thirds—of instances, if there is low barometer at a given point, high barometer is found at a locality to the south-east, at a distance of about 1,200 miles, on this continent. Observations in Europe give the same result as to coincidence and distance, but the distance there is about 1,700 miles. In both continents the high barometer is always associated with low temperature. Thus, when there is an area of low barometer in Alaska, there is one of high barometer, accompanied by cold, at about the middle of the United States; when there is low barometer in Iceland, there are records of high barometer and cold at Paris and Vienna.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. D. KENTFORD, LITHOGRAPHER.
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MARION, ALA.:
Thursday, May 18th, 1876.

Profession and Practice.

UNREASONABLE FEARS—PROFESSION
NECESSARY—NO ESCAPE FROM
OBEDIENCE—OUR LORD'S
EXAMPLE—HIS LAW OF
LIBERTY.

Many have such impressions of the responsibilities of a Christian profession, that they refuse to make it at all; or if they have already assumed its obligations, live under a life-long regret. But in either case they only show how short-sighted they are, how blind to their own true interests and highest privileges.

Such persons would do well to consider, What is a profession of religion? A solemn, necessary duty, an act by which we honor him who has borne shame for us, and devote our lives to him who has died for us, and acknowledge him as our Savior now whom we desire to acknowledge as his people at the Judgment Day. It is not manly or womanly to be afraid of an expression of gratitude to Jesus Christ. And further, consider that your obligations to him are as great as if no profession had been made, and that he claims you as his Creator and your Redeemer, whether you will or not. You cannot change the fact that he made you out of nothingness, a creature of feeling and thought and reason, a mortal body and an undying soul, and that it is the solemn duty of all creatures to glorify their Maker. Nor again can you change the fact, that when you were fallen and lost forever, he redeemed you by the cost of his most precious blood. You are not your own. You may deny it, or you may be sorry that you have ever admitted it, but denied or admitted, the fact is true that you are bound to his throne whether it be by chains of darkness or by links of gold. What then is the duty that presses upon you? It is to unite a religious profession and practice. It is to acknowledge Christ as your Master and to devote yourselves to his service as humble, penitent, adoring confession, a serious, earnest, godly, heroic life, this is what the law requires.

He has not only commanded these duties; he has also exemplified them. See him go down into the waves of Jordan. The blessing of God rests upon the scene. It is not for himself, but for us that the sinless Jesus submits to the holy rite. John dares not administer it until assured by the loving words "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Mark the expression, "Thus it becometh us!" Those words are spoken to all. If you have submitted to the rite of baptism, they commend that act. If you have not they command you to descend into the stream.

See him stand by the sacramental board, while the glooms of death are gathering around him. He speaks with the authority of a dying friend, "Do this in remembrance of me!" If by the Gospel door you have come to that festival, this was a privilege for which you have occasion to thank God forever. If you have not, the appeal of Christ, your Savior, is still sounding in your ears.

Trace the glorious path he trod. See him in prayer. See him in the courts of the Temple. See him on the dusty highway; or as he sits at Jacob's well, come near and listen to his words, "My meat is to do the will of him that sent me and to finish his work." O, what a glorious life this is! There is something to thrill the heart in every act and word of Jesus! Have you entered into his secret? Then you have found out how to make your own existence godlike. Living for the cross which Jesus sees before him, your fellowship is with the Father and with his Son Jesus Christ. Whatever may be your earthly condition, you are a blessing, and shall be blessed. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

But if you have not—if you cannot say, To me to live in Christ, then, perishing soul, we declare to you that your case is hopeless, whatever your professions or relations may have been. You are under the law of Christ, and not one jot or one tittle shall pass from that law until all be fulfilled. Remove your neglected duties. Escape from the bondage of corruption that has the glorious liberty of a Son of God. Redeem your profession and your practice, and stand grandly in the name of Jesus, and the glory of his Father, and the glory of his Father, and the glory of his Father.

The Divine Embassy to Men.

EATLY AMBASSADORS—HEAVENLY
SIGNIFICATION—MESSAGE.

To whom are the ministers of the Gospel sent? The great commission answers the question. They are sent to "all the world." Kings send ambassadors to kings—God sends his men, to men without distinction, to men everywhere. As, from some commanding eminence, the eye sees all the lesser inequalities of the landscape dwarfed before it; so, from the Creator's lofty throne, the outlook resolves all earth's distinctions into insignificance. A proud castle, a dominant sex, a person clothed in imperial purple, a nation glorious with arms and arms;—what are all these worldly inequalities before the Eternal?

If God makes distinctions among individuals and peoples, this is not for the purpose of nursing human pride; but of asserting his own sovereignty. He may send his message to one nation rather than another, in order that the Gospel may be the more clearly recognized as a distinguishing privilege. Or it may be sent at one period rather than another, because men, just at that time, are specially conscious of their miseries and are best prepared to welcome the provisions of redeeming mercy. Then the appeal becomes direct and personal, as that which Paul made to the synagogue of Perga: "Children of the stock of Abraham, to you is the word of this salvation come!" Or one man may receive the commission rather than other. As this or that prophet was moved by the Holy Ghost, so now the stars of the church are kindled and guided on their shining course by a Heavenly Hand.

The Gospel embassy is sent by the supreme King to men. And no pastoral union is blessed, no ecclesiastical expenditure of money or of effort is effective of success unless minister and people recognize their common dependence upon God. Think how much is signified by this embassy of God to men! How great is the mercy shown in such a provision! The offended party seeks reconciliation, not from policy, for little need has God for our favor!—but from pure love. He first loved us; and therefore he sent his disciples with a salutation of peace to every house they entered, and with a gospel of peace to every individual of earth's revolted millions. Thus the ministry form the living and lasting memorial of God's love for men.

Let us add, in this connection, that a harsh, discourteous minister has yet to learn his first official lesson. Is he to rise as a serpent? Let him be harmless as a dove. The gracious office requires grace; demands that its occupants should not be secular, but have a mind open to the Heavens;—that he should not be stoical, but be possessed of the sympathetic life and love of Jesus Christ,—that he should not be starchy and rigid, but be a brother and a comforter to his fellow men.

Observe, also, how varied and how considerate are God's methods of appeal to men. The law was given by angels, in that stern and iron age when men needed the terror of the supernatural to melt and mould them. The better dispensation was published by a nobler and gentler messenger—the Son of God. Then came Apostles, humbly reared, but marvelously gifted. Then a succession of pastors and teachers, of like passions and endowments with themselves, addressed the communities of mankind. Not out of clouds and darkness doth God speak to us now, but by human instructors, who are tender to sinners from a sense of their own personal infirmities, and who reappear, generation after generation, among them, to inculcate line upon line and precept upon precept, as one carves holy memories deeper upon the monolithic monument.

The rocks on which the old monarchs inscribed their fame, are worn away by the centuries. The palace marbles crumble almost before school-ars can spell them out, and thus records, addressed the communities of mankind. Not out of clouds and darkness doth God speak to us now, but by human instructors, who are tender to sinners from a sense of their own personal infirmities, and who reappear, generation after generation, among them, to inculcate line upon line and precept upon precept, as one carves holy memories deeper upon the monolithic monument.

"Friend, this to-day wash Adam's feet, and streams away far into you eternally!"

The work of the ministry is with men,—with souls. The crowds they gather, the excitement and noise they sometimes create, are often regarded as the criteria of ministerial success. But this is a grievous error. The minister succeeds only as he influences that nobler part which is capable of spiritual intelligence, of holy sympathy, of assimilation to God.

An Englishman who insinuated his headstayed by placing underneath each post a broken-off bottom of a glass bottle, says that the effect was magical; that he had not been free from rheumatism for fifteen years, and that he began to improve immediately after the application of the glass bottles.

Southern Baptist Convention.

As we go to press we have not received any definite news from this body which met in Richmond on the 11th, one week ago. We had hoped to give the first day's proceedings in this issue, but failed to receive them. All that we now know is from a dispatch which stated that the first day was entirely consumed in the discussion of Foreign Missions. A resolution was unanimously adopted to largely increase the work of the Convention in China, Africa and Italy, during the coming year. Our readers will be pleased with the following sketch of the history of the Convention. It will prepare them the better to enjoy the elaborate report which we will publish next week. The sketch is taken from the Richmond Dispatch of May 11th:

"Up to 1845 the Baptists of the South acted with the Baptists of the North in what was known as the old 'Triennial Convention,' which had for its object the prosecution of missions at home and abroad. There had been for several years serious disturbances growing out of the slavery question, and in 1844 the Foreign Mission Board at Boston distinctly avowed that they could not and would not give an opportunity to a slaveholder. Upon this the Virginia Foreign Mission Society issued a circular to Southern Baptists, calling a conference at Augusta, Ga.

"The meeting was held on Thursday before the second Lord's day in May, 1845, and resulted in the organization of the Southern Baptist Convention, with a Foreign Mission Board located at Richmond, and a Domestic Mission Board located at Marion, Alabama.

"The work of the Convention steadily grew in interest and importance, and none ever doubted the wisdom of a separate organization prior to the breaking out of the war. Since the war there has been, despite hard times, the most gratifying progress and a marked increase of liberality on the part of the churches. It will be gratifying to the Convention to learn from the report of the corresponding secretary (Rev. Dr. H. A. Tupper) that the Foreign Mission Board, located in this city, has received during the past fiscal year over \$45,000, being the largest collection ever made during one year since its organization.

"The Convention, it should be understood, is not a legislative but a purely missionary body. According to Baptist Church polity, each local church is an independent republic, and the highest 'church court' known. The Convention has not met in Richmond since 1853, when there were some most exciting questions under consideration, which attracted a large delegation and excited great interest. There will be present during the sessions of the body a number of northern visitors, who will be cordially welcomed and fraternally received. The Convention has again and again decided that it is impolitic even to discuss the question of reunion with the northern societies; but the delegates from either section are warmly welcomed at the meetings of the other, and there is the most fraternal intercourse between the two.

"There is every prospect of a large delegation and a deeply interesting session of the Convention."

The attendance from Alabama, so far as we have learned, are brethren D. W. Gwin, J. B. Lovelace, J. O. B. Lowry, W. H. McIntosh, J. J. D. Renfro, and E. T. Winkler.

This Paper.

We send this issue of the ALABAMA BAPTIST to all Baptist ministers in the State who are not now subscribers. We believe that as our State organ, it is more worthy of their support than any other paper, and we earnestly invite their co-operation. By making up a small club, which can easily be done, they will receive the paper one year as a premium. Brethren, will you not help us? Speak to twenty of the members of your churches, and certainly five will subscribe.

Rev. E. Dodson.

This man never speaks without saying something good. Short and to the point his words always are. See what he tells the readers of the Biblical Recorder about

PRAYERS AND DEEDS.

A man in 1876 says I gave \$1.00 for missions in 1875, and 50 cents in 1876. His prayers in 1876, say to the human heart, and the records graven on a soul can have no monumental hiding or obliteration. There is no hiding to any spiritual experience. Do you feel the refreshment of the Gospel to-day?

Need of the Spirit of God.

The agency of the spirit is a gracious provision for he is employed in applying to our souls the salvation of God. Precisely this work is needed. Though redemption is complete in such a sense that there is nothing in the way of any returning sinner, this much is certain that redemption itself would fall were it not for the Spirit's operations. No

one would accept it. No one would understand it. With all its wonders, simplicity and pathos it would not win a single human soul. For the mind is ignorant and the will is wayward and the affections are sensual and the habits of an evil nature are strong, all these things would rise up as barriers between us and the cross of Christ. We would be as utterly lost this day as if Jesus had never taken the form of a servant and become obedient unto death. A fountain would indeed be flowing to cleanse our guilty souls but we never would wash in it. The veil of God's presence chamber would be rent in twain but we would never enter it. The blood-bespinked mercy seat would rise but never would a child of Adam look upon the glory that is throned on it or the angels that bow before it, or take his place an accepted thankful worshipper at its side. Heaven would rear its many mansions and shine with its precious gold; but never would a single human eye catch the vision, or a single human hand strike its melodious harpstrings, or a single human voice burst forth in its new song. Something more is needed. The Spirit by his mighty power must make redemption effectual. He is the agent who gives us the blessings of Christ.

Field Notes.

"The BAPTIST is a welcome weekly visitor to my house, and shall be as long as I can raise the subscription price."—E. J. Dean, Alexandria.

"The Whig and Observer speaks in complimentary terms of a recent sermon preached in Eatow by Rev. J. E. White, of Gainesville."

"In the State of New York, seventeen Baptist associations met in the month of June. We believe that Ala. has only one which meets before fall, the Providence, May 25th.—Baptist men visiting Philadelphia can find lodging for 50 cents a night, at the American Baptist Publication Society building, 1420 Chestnut street.—We have learned that Dr. Gwin may yet be induced to remain in Montgomery. The brethren are loath to give him up. We sincerely hope that he will not leave. The Howard College Commencement occurs about the middle of June. The session has been a prosperous one. Much faithful work has been done. —Read our 'Magnificent offer.' We are in earnest. Who will help us to extend the circulation of the paper? If you wish a sewing machine for cash we can sell you one from 20 to 30 dollars cheaper than you can buy it elsewhere. Try us.—We have in hand 'Tater's' reply to Deuteronomy. 'Tater' knows one minister whose influence is 'greatly crippled' by Deut's articles. That is unfortunate, for there is no connection between that minister and Deuteronomy.—Dr. Teague has been 'pounded' by his friends, who gave him and his family many beautiful and useful articles.—An attendant at the recent meeting at Greenville writes, 'Bro. Crampton is the right man in the right place. The people are devoted to him, and have unbounded confidence in him.'—Bro. T. B. Thames, who has been at the Theological Seminary for two years, is now at his home in Mobile. There is a probability of his receiving a call for the Summer months to Okaloosa, Miss. He would prefer laboring in Ala. We hope that some of our churches who want a good preacher till the first of September, will engage the services of this brother.—A pastor in Petersburg Va., baptized 244 candidates in 70 minutes. Could not 12 apostles then perform the service as fast as did the Petersburg pastor, the work would be done in less than one and one fourth hours.—'If I were a North Carolinian, I would not claim to be a Baptist if I did not take the Recorder.' If you live in Ala., you are not the right kind of a Baptist unless you take your State religious paper. How can you learn from any other paper, what the Lord is doing for its people in Alabama.—Our exchanges state that the editor of the Texas Baptist, had his back knocked off on the street, by a male member of the Galveston church, because he criticized in his paper the tea party which wound up in a dance. Shall not Baptist editors cry out when Baptist tea parties terminate in dances?—Rev. J. R. Garlick, of Richmond, says that he can select five men, who with himself, can baptize 5,000 any day.—'Of the many disgusting things that occur in this world, one is spitting in the house of God.'—Southern Baptist, Approved.—No man would treat a parlor so. —Our good brethren in Missouri are in earnest in their efforts to endow Wm. Jewell College. The church at Liberty and the students of the college gave \$2,500, and promise to make that sum \$3,000.—'Respect all honest opinions, no matter how they may differ from yours.'—The Christian of St. Louis says, that the Disciple entertain no case of John Bethany college.

and that temporary suspension is the only danger. Is it possible that Mr. Campbell's followers can not sustain their college?—An exchange intimates that 'Pike' whose articles in the Herald have created widespread discussion of the Anabaptists, is Prof. Norman Fox, once editor of the Central Baptist, and afterwards for a while Prof. in Wm. Jewell College. We have long suspected this. Pike's views are similar to those promulgated by Prof. Fox years ago. We remember that on one occasion a class mate grew furious when Prof. Fox stated that at a certain period since the days of Christ no church could be found which would be received into fellowship by a modern Baptist Association.—On the night of May 8th, the Baptist ladies of Enslava gave an Old Folks concert.—Dr. Basil Manly, Jr., will preach the commencement sermon of the State University in July.—The subject of Foot washing will have still further discussion in our columns. Considerable interest is manifested. A paper has been received from East Ala. This with other articles on the same question will be published so soon as the Senior Editor returns from Richmond. Meanwhile, let those who desire to arrive at truth on this point send in renewals and new subscriptions.—Dr. G. A. Lofton, centennial agent in Tennessee has broken down, and has been compelled to rest. Our brethren must help our noble agent, Dr. Renfro. He is too useful a man for us to allow his enthusiasm to consume him.—Among the Indians, 816 members were represented last year in the Choctaw and Chickasaw association. Sixty eight had been added by baptism during the year. Money given for the spread of the gospel among this people, is not lost.—July 18th, a debate takes place in Texas between T. B. McComb (Baptist) and C. W. Horn (Disciple). On the day before, D. B. Ray (Baptist) and J. Ditzler (Methodist) begin a debate in Missouri.—An exchange states that West Tennessee is losing her best preachers by withholding a support. Alabama is losing hers also. What is the cause? What is the remedy?—J. S. Morrow, who visited our State about 18 months ago, has, with the assistance of native preachers and teachers, nearly completed a Choctaw hymn book.—'No man, woman, or child ever gained honestly the value of a penny, in money, manners, or morals, by attending a circus.'—Baptist Beacon.—Sensible. Circuses waste money, corrupt manners and ruin morals.—There are 800 girls attending Baptist female colleges in Georgia. That State has more schools than ours, but she has none better than the Ala. Central and Judson.—The Methodist General Conference which met in Baltimore, May 1, will continue in session, it is expected, a full month.—Dr. J. L. M. Curry has returned from his European travels. Richmond College gave him a grand reception and banquet. On behalf of the students, Mr. R. T. Hanks, an Ala. boy, delivered an address of welcome.—In the past week we have received several letters asking about the sewing machines which we are selling so cheaply. We have special arrangements by which we can sell you a machine for less than you will pay any agent. Try us.—Renew now, so as to get the report of the Convention next week. Can you not speak a good word to your neighbor who should subscribe for the paper?—A young lady of Linden, Ala., has volunteered to take up the centennial cause for the endowment of Howard College. Dr. Renfro will send her a certificate book, as he will to all others who address him at Talladega.—Our paper is second to none. Dr. Deberry says that he likes it better than any he has ever read. Bro. Macon still preaches for us. He is always in the spirit to preach.—J. P. Wood, Brundidge.—The ALABAMA BAPTIST is a splendid paper, sound to the core.—The Baptist (Memphis).—If you see a blue X on your paper, will you not please renew.

Wayside Notes.

After an all night's run, on the morning of April 26th at day light, I reached the town of Seale, the county site of Russell. Dr. Williams was at the depot inquiring for me. In a few minutes I was comfortably stored away at his house, which was my agreeable home while in Seale. I am here for the purpose of attending the

Deacons and Minister's Institute, which convenes here to-day, and to enter on a list of centennial appointments through the Tuskegee Association. After breakfast, in company with the Doctor, I called round to the house of Rev. W. S. Rogers, the Bishop of Seale, where we also found the Rev. W. H. Carroll, Evangelist of the State Mission Board, for South East Ala. He had arrived the day before. Then followed an hour or two of interesting conversation, after which we went to the church and the Institute was organized by electing

Bro. Carroll Moderator and Bro. G. D. Benton, Secretary.

The several topics were well discussed by the brethren; deacons and Ministers, and others taking a suitable part. On the whole the Institute as a beginning was a success. A fine state of spiritual influence seemed to pervade the exercises. The discussions in relation to the work of deacons, the support of pastors, and Christian beneficence, were particularly instructive and profitable. Saturday night we had a good sermon well delivered, by Elder G. D. Benton. "O Lord, revive us again," was the theme.

The 5th Sabbath.

The Sunday School in the morning was addressed by the writer and Bro. Carroll. And at 11 o'clock Bro. Carroll preached on an able sermon. Theme, "Eat them their very highly in love for their work's sake." The work of the Ministry, its vast results, and the affectionate regard which should be extended to them, were put in a strong, inviting and comforting light. The congregation was large and deeply interested. Among the many points of his power Bro. Carroll has "the eloquence of tears." He combines many qualities enabling him to "do the work of an evangelist" with distinguished ability.—At 2 1/2 o'clock P. M., the centennial agent afflicted the people with one of his long discourses.

Bro. Carroll preached for them again Sunday night and Monday night. Immediately after leaving the pulpit on Sabbath evening I got in a buggy with Bro. Benton for a drive of twelve miles to his house where we arrived some time after dark. Like most of preachers, Bro. Benton has a good wife, and her supper was ready and waiting. That night, as frequently before, we realized that "sleep is sweet to the laboring man." Now we are in two miles of

Uchee Church.

where we are to appear on Monday. Bro. Benton is the much loved and efficient pastor of this church. It is an old church organization with a good house in a pleasant region.—The congregation was good for Monday, and we considered our meeting a success. After dinner Bro. Benton and I, in our buggy, returned to Seale. This speaking and travelling was too much for us. On this trip from Seale to Uchee we passed the old

Sand Fort.

on the old "Federal Road." I was raised in a short distance from this road where it passes through Macon county. I well remember those times of fearful terror when the "Sand Fort" was built in 1836—the days of Indian hostilities. I remember how, weeks at a time, and repeatedly, I, with my mother and the other women and children of the country, were hid out in the wood to keep us from destruction at the hands of these savages, while parents and elder brothers went off to fight. Hiding women and children in the woods from Indians strikes us now as quite a ridiculous military precaution, but in 1836-8 I had quite a campaign of that sort—when I was 5 or 6 years old. The old "Federal Road" is quite an ancient and extensive landmark in Alabama. We crossed it recently in Monroe county. It extends from Columbus, Ga., to the region of Mobile. Our parents and your parents, reader, travelled this road many years ago when they moved to Ala., at least this was true of many Alabama parents. I am truly pleased that the old road is so well respected and was so well located that it still stretches itself across the state in its same old bed. The "Sand Fort" is still as plainly marked as are the old Confederate forts. Returning to Seale Monday night we reached the place in time to hear Bro. Carroll preach, and spent the night with Bro. Rogers, who has the character of being a fine pastor.

Columbus, Ga.

Leaving Seale with Bro. Carroll at day-light, in a short while we were in the city of Columbus, Ga. The brethren in the empire state of the South must not get afflicted, we are not going to try to centralize, that grand old state. The elbow in the railroad carried us into Columbus, as our next appointment was at Brownville, just across the river on the Alabama side. Bro. C. and I tried to make our stay at the Hotel, but when the brethren found out their hospitality was abounding. We spent a day and night in the city, the incessant rains preventing our Brownville meetings; we were most favorably impressed with what we saw of the Columbus brethren. They are in deep affliction over a recent most humiliating circumstance, but I doubt if there is a church in the South who would have more unity, courage and faith and good sense in such a trial.

Salem Church.

Wednesday night we were at Salem, in Lee County, Ala. (Dr. David, pastor, was not present). We had a fine meeting at this place. The congregation was pretty large, and the centennial feeling first rate. Miss

Mattie Floyd will attend to the work there. We had the hospitality of Dr. Floyd, who carried us on Thursday in his carriage to

Union Grove Church.

where we met a small congregation and addressed them as long as usual. Bro. Carroll as evangelist for that section is occasional supply for this church, and will see what can be done there after awhile. Friday night we were before the brethren of

Opelika Church.

Having been there before and hoping to visit them again, I did not make a centennial speech, but tried to preach. Bro. Brewer seems to be doing well in that place. I had the hospitality of brethren Brewer, Carroll, and Dewson. Spending two nights in Opelika the society of these brethren and their families was much enjoyed. Circumstances over which I had no control prevented my meeting some of this list of appointments.

Too Late.

Bro. Brewer and I were a little too late getting to the depot on Saturday. For the first time in life the train left me. Bro. Roby was disappointed, for he went out from Tuskegee on the narrow gauge Ku-Klux to Chehaw to meet me, and sister Roby got a good dinner, but I failed to put in an appearance. Fortunately another train passed Opelika at 5 P. M., but unfortunately when I arrived at Chehaw, six miles from Tuskegee there was no Ku-Klux there for me; but there was a large crowd of negroes ready for the excursion train from Montgomery to Atlanta, and "not a white person in a mile," and it is twilight. It will not do to stay here. I put out on foot for the city—a five mile's walk carried me to the home of Bro. Roby at 8 1/2 o'clock; and

Such a Greeting

as I did meet. Rapped at the door, out came bishop Roby, "Is this you, Bro. R.?" "This is me." "Well, I am so glad you had to walk out from Chehaw to-night. Oh, I am so glad! This is what you got by not coming on time." After all, my walk was not so bad, except that, as no white people live on that route, but many others do, and being a stranger I felt squally, as the road was lined with folks going on "de skunkin." A night's rest and we were tolerably ready for the Sabbath's work in

Tuskegee.

Preached at 11 o'clock, and delivered the endowment address at 3 1/2 p. m., to a fine congregation. Hope the impression was good. An assembled congregation in Tuskegee, for refinement and intellectual appearance, is still unsurpassed in Alabama. It pains me to think of the seeming decay of that elegant place. Bro. Z. D. Roby, the pastor, is an interesting man, fine company and an able preacher, with a most pleasant family. I abode at their home.

Quite Unwell.

For two or three days on this tour I was sick enough to have gone to bed, but circumstances would not allow that. A little rest is necessary. Take Notice. This thing of speaking every day cannot be continued. I am willing to speak Sabbath, Sabbath, and sometimes Sabbath night, and Tuesday and Thursday. Must rest Monday, Wednesday and Friday, or about equal to that. I will not longer fill two appointments per day except on Sabbaths.

Scarcity of Money.

My last tour was through a region of great scarcity of money. This is true of all sections, but particularly true of South east Ala. and east Middle Ala. Money can not be gotten for benevolent objects, simply because the people have none of that article on hand that they can possibly spare. Promises are very liberal, and if they make a good crop these promises will be met. I am under special obligations to Bro. Carroll who accompanied me through most of this tour. He is real good company. R. Talladega, Ala., May 10th, 1876.

A Few Items.

The Rev. E. T. Smyth, pastor of our church at Oxford, Ala., after an absence of two or three months among his relations in Texas, has returned to his charge in health and prepared to enter on renewed pastoral work. His excellent wife accompanied him on his visit to the West. We believe that brethren Wright, Jenkins and Gair filled the Oxford pulpit in Bro. Smyth's absence.

The Rev. N. A. Bailey, of Talladega, has received and accepted a call to the pastorate of the Baptist church in Quitman, Ga. We regret this, because it leaves the Talladega and Harpersville churches in an awkward condition; and because we shall very much miss Bro. B's companionship on our return home, and because it removes sister B. from her spirited efforts among our sisters in the cause of Foreign Missions, and it takes another of our able preachers from this state to Ga. And yet it may be said that as Bro. Bailey regarded the relation between him and this church as only temporary, he felt at liberty all the while to accept of a permanent pastorate should one open

to him. This was understood by his brethren, and we have learned that the arrangement with the Quitman church is quite satisfactory. He will leave about the first of June. He goes back to the region where a large part of his ministerial life has been spent.

We have heard also that the Rev. H. C. Taul of Wetumpka has resigned the care of the church in that city. We shall much regret it if this is permanent.

The Circuit Rider Again.

Some one has sent us an article in one of the Christian Advocates, written by the Rev. Mr. Gillis, "the better county circuit rider." Sent to us, we suppose, by the Rev. Mr. Bowland of Talladega as his name is on the margin in pencil. Much obliged. We have not yet had the pleasure of meeting either of these gentlemen. We may remark for their satisfaction that in our discourse at Ebenezer in January we said nothing about "succession—although we have some views on that subject."—Said, nothing that could be regarded as "unchurching other denominations," yet we have some views on that subject which would not suit them; nor did we in a recent article in the ALABAMA BAPTIST to which he alludes charge the Methodists with having persecuted the Baptists. But we did charge that this self-same circuit rider is of the same spirit as those who persecuted the Baptists, and that his conduct shows that he would do the same thing to day if he had the power. "It would make his head swim to show" that the Methodists are old enough to have persecuted any body. They never had an opportunity. As to the points in our Ebenezer speech which Mr. Gillis complains of, we may add, our understanding is that he was not present. We suppose that there is not an intelligent Methodist minister in Ala., who, being present, would have complained at what we did say on that occasion. And now as others seem to be interesting themselves in this matter, we wish to add that we have no objection to being held responsible for every thing that we have said in our centennial discourses in Alabama, or for what we have written on this subject; nevertheless "we shall have our net spread for larger fish than Mr. Gillis, and shall hereafter allow him to escape with the minnows."

Probably, however, when we have more time at command, without any reference to him, but for the general good, we may write an article or two on the points complained of. We ought to state further, that when we wrote our late article headed, "On the War Path," we did not know who the circuit rider was. Deacon Wright, in his letter to us, did not mention his name. He only called him "the circuit preacher."

The State Convention.

As I have passed over the State a great many brethren have spoken about the question, whether the time of the meeting of this body would be changed? Let them not fail to notice that the time will not be changed. At least that is the decision at the present. It will meet in the city of Montgomery, on Thursday before the third Sabbath in July.

Religion and Politics.

In the Methodist Conference which recently convened in Baltimore, consisting of the representative men of that denomination, gathered from many parts of the Union, a question was introduced having more of a political than a religious bearing. Resolutions were offered opposing the transfer of the Indian service from the interior to the War Department. This was all well enough, if it was supposed that the transfer would operate against missionary work among the Indians. But Mr. Wm. Lawrence, from Ohio, in a speech, reported in the Baltimore Sun, made a very weak argument on the subject:—"Under the peace policy was have ceased and the condition of the Indians greatly improved, but it is proposed by the dominant party in the House of Representatives to abandon this policy and give the Christianization and civilization of the Indians to army liutenants. The dominant party in Congress was able to carry the bill through, and cared very little for Christianity or anything else. The bill will fail in the Senate, because it has some regard for Christianity. The President, who, though not a Methodist, has a Methodist wife, had inaugurated the peace policy."

Judge Cooley, of Iowa, said it was aptly to introduce politics into the meeting. Dr. Cray, of Colorado, denied that the Indians, under the peace policy, have greatly improved, and stated that the Sioux still hunt buffalo and Ute scalps, and the Utes still hunt buffalo and Sioux scalps. It is wonderful to us that any man who reads at all can say that our national House of Representatives is a worse body than the Senate. The corruption that they have exposed, in every part of the government, enables them to better consideration.

An able journal in discussing this question remarks: "The transfer

of the Indians to the care of the War Department is a protection to their rights, an assurance of honest dealing with them, and a guaranty that good faith will be kept on our side and required on their side.

It is not proposed to interfere in any way with the religious instruction of the Indians, or with the various denominations which have been engaged in that work. They will go on as they have hitherto done, with the certainty of efficient co-operation from the officers of the army, who may be charged with the duty of executing the law of congress, if it should pass.

A practical question, suggested by this subject, is, Are the readers of this paper helping our Home Mission Board to supply the perishing Indians with the gospel?

The Chief Good.

Barnum's great Hippodrome, in New York, which so recently witnessed the daily gatherings of thousands of worshippers, has again been converted into a circus. Where the warning voice of the preacher and the earnest prayer of the penitent were heard; where the anxious look and the silent tear were mute but powerful witnesses of a stricken conscience; now may be seen the multitudes assembled to enjoy the delectable pleasures of the hour, to witness the mock display of splendor, to hear the state jests of the clown.

Such a transformation! The heart sickens. Christian sensibility is shocked. But let us beware, lest while we condemn others we condemn ourselves. Each reader of this paper has seen, over and over again, changes similar to that at the Hippodrome. Indeed, far worse than that.

We have witnessed revivals of religion. Christians were aroused; the backslider returned; profanity sealed its lips; the wicked man came to the house of prayer, and wept at the remembrance of his sins; religion was the theme in all circles and on all occasions; many professed faith in Christ, and were buried beneath the baptismal wave. But the season of grace passed away. Many of the Christians became less prayerful and less watchful. The tender conscience gradually hardened. The prayer-meeting declined in interest. Gain and pleasure absorbed the hearts of men. By their actions they said, "There is no hereafter. Man's chief good is the enjoyment of the present world."

Brother has it not too frequently been so with us? Instead of being living epistles, "known and read of all men," have not our lives too frequently borne doubtful witness, or even borne witness against the truth? We may have been active in the revivals; but when the church was cold, and our assistance was most needed, have we not been found wanting? When souls have been weeping all around us, and we should have been as beacons to the drowning, have we not hidden our lights under a bushel?

Earth is passing away. Our time is short, and God claims it all. Let us not be unfaithful. Heaven will be ample reward for all the life of life. While on earth, toil and action are our duty.

Never think victory won. No joy in this armor down. Thine anxious call will not be done. Till thou obtain thy crown.

I.

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, May 18th, 1876.

Second Quarter, Lesson X.

May 28th, 1876.

LYING UNTO GOD.

Acts 5:1-11.

Leading Text.—THOU HAST NOT LIED UNTO MEN BUT UNTO GOD.—Acts 5:4.

TOPIC.—HYPOCRISY.

Daily Readings.

M. Gen. 41-46. The First Hyp.

T. 2 Sam. 13:1-11. Absalom the

W. Matt. 26:20-30. Judas

F. Isa. 29:1-24. Hiding Counsel.

S. 2 Tim. 3:1-17. Form of Godliness.

S. Matt. 23:1-39. Woe to Hypocrites.

I. The Deception.—Ananias and his wife are the opposites of Barnabas. If the narrative were not divided into chapters just where it is, the contrast would appear more clearly.

Ananias does not seem to have sold all that he had, only "a possession." He was a rich miser. He sold his property to give the proceeds unto the Lord's treasury for the support of the poor. By making this contribution, he may have hoped to be himself supported from this treasury; or he may have made it for a show, because it would be unpopular not to give. By laying only part of the price on the apostles' feet, Ananias

hoped to create the impression that he had brought it all. This was a piece of deception most unprovoked. While he held the possession, it was his; there was no necessity that he should give it to the church. The act was a voluntary one. But when he claimed to devote it all to the Lord, then he had in it no further rights.—It was most holy. Lev. 27:28. "Shall a man rob God?" Mal. 3:8.

People now practice the same deception when they claim to give themselves to the Lord, but do not make an entire surrender. "Thou shalt love the Lord with all thy heart," &c. Mark 12:30. "The double-minded man," who tries to grasp the world in one hand and religion in the other, is "unstable," Jas. 1:8. Ye are not your own; ye are bought with a price.

II. The Deception.—It is not stated whether Peter knew of the deception by being told or by revelation of the Spirit. The latter is more probable; for he could discover guilt by the same power by which he could predict Sapphira's death. Why hath Satan filled this heart? The heart of Barnabas was filled with the Holy Ghost. That of Ananias with the devil. Yet the question is asked, "Why hast thou conceived this thing in thine heart?" Ananias opened his heart, Satan filled it. "Resist the beginnings of evil." Notice the two ways of lying, Ananias by his act, and Sapphira by her words. She was an accomplice and equally guilty.—Satan filled their hearts as in the case of Judas. John 13:27. See other cases also in Matt. 4:1; John 8:44; Jas. 4:7. Not tied unto men but unto God. David said, "Against thee, thee only have I sinned." Ps. 51:4. All sin is against God. See 2 Sam. 12:13; Luke 15:21. In this lie they were tempting the Lord. Deut. 6:16; 1 Cor. 10:9; Ps. 78:56. The Ruler in Zion saw fit in the very infancy of his church to expose and root out hypocrisy. Men may escape detection on earth, but hypocrites will be revealed at the last day.

III. The Deception.—Conscience-smitten, both fell down dead, suddenly, as fully. Peter did not slay them by any power residing within himself. This was a fulfillment of that second prophecy of John the Baptist, Matt. 3:11, 12. "He shall baptize you with the Holy Ghost and with fire." Some with the Holy Ghost, some with fire. This was the baptism with fire. On the day of Pentecost the people were baptized with the Holy Ghost. To lie unto God will ever meet a terrible reward. Rev. 6:16; Prov. 1:27; Heb. 10:21. "He that speaketh lies shall perish." Prov. 19:9; Ps. 55:23; Col. 3:6. Great fear came upon the people. "Fear him which is able to destroy." &c. "Merely is on them that fear him." Luke 1:50. "Fear of God is the beginning of wisdom." Ps. 111:10. "Serve God with reverence and Godly fear." Heb. 12:28.

HYMN.

God is the rock that leads to death, And thence is walk together there; But violent shows a narrow path, With here and there a traveler.

Lord! let not all my hopes be vain, Create my heart entirely new; There may the Holy Spirit reign, And to thy will my soul subdue.

LESSONS.

1. Ananias and Sapphira were snared in a golden net. The love of money is the root of all evil.

2. "Woe unto them that seek to hide their counsel from the Lord." 3. The service of God is not compulsory. "Choose ye this day whom ye will serve."

4. All evil is, primarily, a sin against God.

5. This punishment foretells the final judgment, when all sin will be exposed, and every man will be rewarded according to his works.

An Application.

Ananias and Sapphira have their counterpart in every one who devotes his whole heart to God and then brings him only a portion of it. Every one who comes into the church publicly consecrates himself, all that he is and all that he has, to the service of Christ. He has no right to keep back any thing. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment—the very first thing for us to observe in standing out in the Christian life. Judas in his faithfulness and touching farewell said to the people of Israel: "Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served." He will accept no divided hearts. "Ye can not serve God and Mammon." Hypocrites may creep into the church visible, but they never even cross the threshold of the church invisible. They may appear to lay down their all at the feet of the apostles—they may impose on men, but God is not deceived. For the price of human hearts he sold his Son to death, and think you he will be content with less than the whole of our hearts? For those who pretend to give all to him but do not, a day of exposure is coming. "Many will say to me in that day, Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" And then I will profess unto them, I never knew you. Depart from me, ye that work iniquity. As Ananias and Sapphira fell conscience-stricken at the feet of Peter, without a word of self-justification, and without the possibility of any, so men that day will be dumb before the Spirit whom they have outraged.

and will call upon the mountains and the rocks to fall and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb. They will find then that they have not lied unto men but unto God.

Children's Department.

Best in the Shade.

"Only a wild flower," said a primrose, "I suppose I am nothing better, and the shade is quite good enough for me. Yet—I think I am as pretty as many of those in the flower-beds, that have so much attention. If I only had the chance they have I should be worth looking at."

"I think, gardeners," said little Nellie, "I should like my primrose in the shade. It is not seen much there and it is so very pretty and has such fine blossoms."

"They would not be fine long, Miss, if they were taken out of the shade."

"Do try them, please."

And so the primrose plant was carefully removed to a more conspicuous place in the garden. It was very pleased, and put forth as many blossom eyes as possible, to gaze at the sun the better, but they were very weak ones that soon grew tired of the sight.

"I wish I were back again," said the primrose. "It is grand here, but I often feel thirsty and faint as I never did before. The sun does not look so kindly as I did, with a gentle soft light through the bushes; sometimes I think he is quite cruel."

"I think you were right, gardeners," said Nellie. "Though you were so careful not to disturb the root, my primrose has altered strangely."

So the primrose plant was taken back. The next spring found it stronger and wiser. "Whoever placed me in the shade knew best," it said.—*Christian Weekly.*

The Father's Face.

A certain Sunday-school was preparing for an entertainment in which some of the scholars were to speak short pieces. In practicing for this occasion, a little girl named Jennie, only five years old, was placed on the platform to speak her piece. She began very nicely; but pretty soon she stopped, looked all around the building, and seemed greatly troubled. Then her lips began to quiver, and her little frame shook with sobs. Her father stopped out from behind a pillar where he had been watching her, and taking her in his arms, said: "Jennie, darling, what's the matter? I thought my little girl knew the verses very well."

"So I do, papa, but I couldn't see you. Let me stand where I can look right into your face, and then I won't be afraid."

Answers to Puzzles, May 4.

Enigmas.—1. George Washington.

2. Yosemite.

Mathematical Puzzle.—Draw a diagram of a five-pointed star, and place a tree at each apex and at the several points where the lines intersect.

Riddle.—April (Ape-rill).

Puzzles.

The name of the one from whom is received the correct answer to any or all the puzzles, will hereafter be published from week to week.

SCRIPED CITIES.

1. You cannot go to-day, but I can.

2. I intrust you with this box for delivery.

3. Papa, please put this bell on dunkey.

4. The hero met his death by the falling of an arch.

5. Sambo got a whipping for killing the dog.

6. Seeing there was a mob, I left.

7. When you called Caleb a non-entity, you described him exactly.

8. My dear boy, whenever sin knocks at the door, say "not at home."

9. When I went to Mecca, I rode 100 miles on horseback.

ESIGNS.

I'm a city fair, with a goodly name, And seven soft letters spell my name; My 4, 1, 5, 10, 10 is a river in Asia; My 5, 7, 2, 5, 2, 5 is a British admiral; My 4, 5, 6, 9, 10 is a geometrical figure.

My 6, 4, 1, 8, 7, 2, 5 is an ocean craft; My 4, 6, 5, 7, 11 is a female name; My 4, 5, 6, 9, 10, 4 is an African colony.

THE GARDEN PUZZLE.

A father gave to his little boy a piece of ground for a garden. He laid it out so as to form nine beds. I will tell you what he planted in each, and you must tell me what grew from his planting. In the first bed, a clove; 2. Some frogs; 3. His mother's shoe; 4. A New York exquisite and a wild animal; 5. A marbled iron mantle-piece; 6. The boys and girls who attended his last dancing party; 7. A bird, and part of the leg of a rooster; 8. An old cow that had fallen upon the ice; 9. His little brother Billy.

Communications.

Our Mission House.

The following amounts have been received from April 1st to May 6th:

Union Spring's Missionary Society, \$14 87; Pleasant Hill Mission Society, \$5 25; Town Creek Missionary Society, \$7 30; Miss V. J. Grissom, \$6 00; Kelly's Creek; Miss Cornelia A. Cohl, \$6 00; Harpersville; Mrs. Dr. Welch, \$5 00; Mrs. T. Hardie, \$5 00; Mrs. H. E. Reynolds, \$1 00; Mrs. E. B. Tichenor, \$1 00; Mrs. Welch's S. S. class, \$1 00; Miss N. Welch's S. S. class, \$1 00; Miss R. Welch, \$2 00; Miss M. Reynolds, \$2 00; Miss M. Reynolds, \$2 00; Miss V. Welch, \$2 00; Miss Cattie Mallory, \$2 00; Miss W. W. Welch, \$2 00; Miss Pat Welch, \$2 00; Alpine; Talladega S. School, \$2 00.

Little Helpers.

Mattie V. Grissom, \$2 00; Lela R. Grissom, \$2 00; Kelly's Creek; Master F. H. McGraw, \$2 00; Harpersville; Sallie V. Wallace, \$2 00; Nattie Wal-

thall, \$2 00; Mallory's Station; Miss S. E. Teague, \$2 00; Athens; Fannie Glat, \$2 00; Maggie Bailey, \$1 00; Talladega. Total, \$38 47.

Mrs. N. A. BAILEY.

The Centennial.

WHO SHOULD NOT GO.

Dear Baptist: At Philadelphia, on the 10th inst., the great Centennial exhibition of which we have heard so much, was formally opened with a speech by President Grant. The industries of all nations will be represented. Thousands will flock thither to see the sights. The most fashionable question now is, "Are you going to the Centennial?" To which the very stale reply is made, "I will either go to this or to the next one."

Now there are certain classes of persons who should not go under any circumstances.

1. No man should go who has ever "bankrupted" against his creditors. Pay honest debts before taking pleasure trips.

2. No man should go who is not strongly fortified against temptation. Philadelphia is now full of knavery and villainy. Crime has concentrated there her agents from all parts of the world.

3. No man should go who has not plenty of money. Expenses will be enormous. Beware lest while you feast your eyes you deprive yourself of home comforts.

4. No man should go who does not give, each year, as much money for religious purposes as he will spend on his trip to the exhibition.

5. No Baptist in Alabama should go who does not intend being present at our State Convention, in Montgomery, next July. Assembling to discuss, and to hear discussed, the interests of the Master's Kingdom, is a nobler service than spending hundreds of dollars for personal pleasures and to enrich the coffers of millionaires.

6. No Baptist in Alabama should go who does not give for the endowment of Howard College at least \$100.00.

7. But we are sorry to believe that all who can and wish to go will do so, regardless of debts, and temptations, and costs, and conventions, and worthy colleges and standing missions.

STAY-AT-HOME BAPTIST.

From Talladega.

MASS MEETING AT MACEDONIA CHURCH.—COOSA RIVER ASSOCIATION, APRIL 20TH AND 30TH.

Bro. Winkler: The Central Centennial Committee of the Coosa River association, appointed a mass meeting with Macedonia church, in St. Clair county, embracing the 5th Saturday and Sunday in April. The committee invited me to take part in the meeting and be one of the speakers. I readily consented to do, being deeply interested in the success of the endowment of our noble college.

On Friday evening I wended my lonely way, over mountains, hills, and valleys, and across Coosa river, to Bro. F. M. Grissom's, where I spent a very pleasant night, under a most hospitable roof. Bro. and Sister Grissom, with their three amiable daughters, know how to make a pleasant evening for a preacher.

Saturday morning, in company with the family, I repaired to the church, where I met Bro. W. W. Kidd, the pastor, and a pretty fair congregation of brethren, but

Not a Single Helper

in the work. Bro. Jesse A. Collins had sent word that he would be present, and I anxiously awaited his arrival, until time for services to begin, but he did not put in an appearance. I must confess I felt somewhat disappointed and embarrassed at the prospect before me. A mass meeting of Coosa River association, and one lone speaker, while at Fayetteville were Dr. Henderson, the chairman of the Centennial Committee, Dr. Teague, of Selma, and Bro. J. E. Welch, of Alpine—either one a host within himself—to present the cause to that people!

The question was, What shall I do? There was but one thing left for me to do, and that was to put my shoulder to the burden. I spoke, on Saturday, on the history of the Baptists, showing their continuity from the days of John the Baptist until now. By-the-way, is it not

Passing Strange,

that there should be found in our own ranks, those like "Pike" of the Religious Herald, who deny the historic statements of our enemies in regard to the existence of the denomination all along the track of time? What can be their object? Is it to become famous? There is a kind of fame, or notoriety, that may be lasting, but not at all to be envied. We have an instance of this in Herodotus, who burnt the Temple of Diana to immortalize himself. Well, I am not at all jealous of the reputation these writers may acquire. They are welcome to all the laurels they may win upon this field.

On Sunday morning, I addressed a

large and attentive audience, on the sufferings of Baptists in defense of civil liberty, and the part they performed in securing the religious liberty we enjoy in this country. In the afternoon, I spoke on monument building; its antiquity, and beneficial influences upon society. Here I presented the claims of Howard College to the benefactions of the denomination, and received in

Response.

to my appeal, a very handsome subscription. This was the practical application of the subject, and as the brethren did so handsomely in this respect, I do not regret my lonesome ride to and from the meeting, and the labor performed.

N. A. BAILEY.

Dear Baptist: The public examination of the Judson Female Institute will commence Thursday, June 15th.

The Annual Commencement Sermon will be preached by Rev. S. A. Goodwin, of Columbus, Miss., Sunday, June 18th.

The exercises of Commencement will take place Thursday, June 23d.

M. T. SUMNER, Pres.

A Religious Riot in Turkey.

THE FRENCH AND GERMAN CONSULS ASSASSINATED BY THE MOHAMMEDANS.

LONDON, May 7.—A serious riot took place in Salonica, European Turkey, on Saturday, between the Christians and Mohammedans. The trouble arose from the fact that a Christian girl wished to become a Mohammedan. She was forcibly taken from her Turkish friends by the Greeks. During the riot the French and German Consuls were assassinated by the Mohammedans. Further disturbances are apprehended.

CONSTANTINOPLE, May 7.—It is said here that the body of Christians who attempted to take the would-be convert from the Turkish quarter of Salonica acted at the instigation of the American Consul. Fighting between the Christians and Turks ensued. The French and German Consuls went to the Mosque, and were killed by the exasperated Mohammedan populace, notwithstanding the efforts of the Governor to protect them.

A frigate left Constantinople today for Salonica with Eshref Pasha, who has just been appointed Governor of Salonica. A Turkish Commissioner the Second Dragoon of the French Embassy, and the German Consul at Constantinople are also on board. Punishment of the guilty has been ordered, with publicity befitting the gravity of the crime.

A French man-of-war left Constantinople immediately on receipt of the news, to protect the lives and interests of French citizens.

PARIS, Sunday Evening, May 7.—A division of the French Mediterranean squadron has received orders to proceed to Salonica.

LONDON, May 9.—The Porte sent by telegraph the following account of the disturbances in Salonica: To the Ottoman Ambassador, London: "The convert to Mohammedanism arrived at Salonica by railway. The Mohammedans proceeded to conduct her according to custom to the residence of the Gov-General, when about 150 persons, whom the Consul of the United States had assembled, rushed at the convert, tore off her veil and mantle and carried her by force to the house of a Christian. The excited masses proceeded to the Governor's residence and insisted that the convert should be brought thither. The Governor hearing that the German and French consuls had entered the Mosque which was invaded by the crowd went there to induce the consuls to withdraw and to calm the people. All his efforts were useless. The populace wreaked the bars from the gratings, fell upon the consuls and struck them down in spite of the desperate efforts of the Governor to shield them with his own person. Troops immediately dispersed the people. The Governor of Salonica telegraphs that order has been restored, and the guilty parties arrested."

LONDON, May 9.—The Standard's correspondent at Berlin, says it is generally thought here that the Salonica affair will prove fatal to Turkey. The interference of European powers for the benefit of Christians is now considered unavoidable, as it is evident that the Porte is powerless to protect them against outbreaks of fanaticism.

A Man's Neighbors.

The Raleigh (N. C.) News reports that Mr. Dr. Richard, of that city, referred in his Thanksgiving sermon to a conversation held some years ago between Dr. Thomas E. Skinner, of Raleigh, now of Georgia, and an anti-missionary. Dr. Skinner said, was soliciting aid for foreign missions, and applied to this gentleman, who promptly repulsed him with the reply, "I don't believe in foreign missions. I won't give anything except to home missions. I want what I give to benefit my neighbors."

"Well," replied Dr. Skinner, "when do you regard as your neighbors?"

"Why, those around me," replied the brother.

"Do you mean those whose lands adjoin yours?" inquired Dr. Skinner.

"Yes."

"Well," said Dr. Skinner, "how much land do you own?"

"About 300 acres."

"How far down do you own?"

"Why I never thought of it before, but I suppose I own half way through."

"And," said Dr. Skinner, "I suppose you do, and I want this money for the Church, the men whose land adjoins yours at the bottom."

That hard-headed brother had never thought of that, and gave a good answer for foreign missions.

Trouble with the Probationers.

(From the Journal and Messenger.)

Why our Methodist Episcopal brethren should be allowed to suffer so many trials and vexations in their probationers we know not, unless it be that a thorn is needed to restrain them from due exaltation. Many and grievous are their perplexities, as revealed by the frequent discussions over the rule requiring young converts to stand at the threshold of the church six months to make proof of their "desire to flee from the wrath to come." As an anti-Confessional Conference is near at hand, editors and professors are pouring out their wisdom and wishes upon the propriety of abolishing or modifying the system.

The loss of about one-fourth [of more] of the probationers has seemed to the Methodist Church a challenge to attention. It says: "It is very true that losses would occur under any system; but that does not exclude inquiry into the relative dangers of each."

The chief danger in our system is the absence of a final, definite, irrevocable decision in joining the church on probation. The leaving something open by that act may have a bad effect when temptations come to the probationer. The practical question is, Do our probationers regard themselves as fully committed to a religious life in the church?

Prof. Kidder, of Drew Theological Seminary, argues against any modification of the system. He holds that "the plan of receiving members on trial has contributed to two important objects: the first to make entrance into the church easy, and the second to secure stability in the character of church-membership." He claims that the rule has worked well, and is especially serviceable now.

Why Young Preachers Fail.

Or rather, why some young preachers fail; for there are some young preachers that do not fail.

We have before our mind several instances of remarkable failures on the part of young men—otherwise well to do, well educated; but they failed simply because their hearts were not in their work. They may have mistaken the mere gift of oratory for a call to the ministry; or they may have trusted too much in their own powers. It is possible for a young man to be mistaken either in the call or the preparation. And

1. A mere gift to talk—the speaking gift—is not the call of God.

2. A mere desire to talk or speak is not necessarily the call.

3. The fact that the young man's father was a preacher, or wanted him to preach, is not a call.

4. The fact that the young man studied for the ministry, or was advised by some one to do so, is not the call.

But it may be that any or all of these combined with the predominance of every present desire to do all for the glory of God, and the satisfaction of sinners—that is the call which God will bless. So thinks the

Old Man.

One Way to Do It.

A devoted, painstaking and earnest minister was settled over a little flock whose surroundings were neither fashionable, nor favorable to marked success. In the neighborhood was a well established and vigorous congregation. His pastor was a preacher of some note. He was an earnest believer in object preaching. Sometimes he used maps; sometimes the blackboard; sometimes he brought rocks and trees and flowers into the pulpit, and discoursed on them. These methods were very popular, and drew amazingly. The little flock became dissatisfied. The leaders said to the pastor: "Can't we do something? 'I think we can,' was the reply. 'There was one thing I could do in college better than any fellow on the campus. I think we will introduce it. You give notice next week that the pastor of this church will pronounce the benediction standing on his head, and we'll empty the other house

Alabama Baptist.

MARION, ALA.

Thursday, May 18th, 1876.

Game and Farm.

Too Much Cotton--The Credit System.

The two great mistakes that this country has made, is making too much cotton and carrying on its business on the credit system. There is no business within my knowledge that will pay the percent the farmers have had to pay for credit for the last ten years. I will illustrate it in this way: Any bank stock or factory stock, or any other kind of stock that will pay a dividend of 15 or 20 percent per annum, is always in demand, is always above par, and sought after by capitalists as a good investment; whereas farmers who have been buying their supplies on a credit, have been paying from 50 to a 100 percent per annum.

As an illustration, a farmer goes to his grocery in May to buy bacon--bacon is worth 12 cts. per lb.--he will have to pay 18.34 cts. for credit, made payable in October--the man is paying 50 percent for a credit of four months, which is 150 percent per annum, and in the same proportion for corn and everything else that he buys on a credit. Now if a farmer could "hold his head above water" and pay that per cent for credit, farming would really be about the business in the country, and our lands that now range in price from 75 cts. to \$1.00 per acre, would be worth \$50.00 per acre, and be eagerly sought after by capitalists for an investment.

But he who is in debt still says, "How am I going to pay? I will tell him--hold on to what money you have--let your debts stand for a year or two--by nothing but what you can pay cash for, recognize, practice self-denial, which you can do to an extent that you never dreamed of, and in a few years the money you will save, that you are now paying for credit, will go very far towards paying your debts. At the same time, while you are going on the cash system and practicing economy, make everything you can in the way of provisions--make corn, small grain, syrup, sugar, potatoes, peas, rice, milk, butter, raise mules, sheep, and poultry, and last though not least, pork enough to do you, and my word for it, you will pay your debts sooner than by following the course you are now pursuing.--A Farmer, in So. Cultivator.

Fish Ponds.

It is computed by reliable authorities, we believe, that one acre of water, as a fish pond, will raise more meat (fish) than ten acres of land, at the same expense, taking the average quality in the Southern States, planting the land in corn to feed hogs.--Even if this should be only partially true, it is rather remarkable that there are only a few ponds in the South, when there could and should be as many in nearly every neighborhood.

The best locations for ponds are in the branch channels just below active, never-ceasing springs where the fall is sufficient by a slight digging out, to afford water, after running a dam at the proper point, to within a few inches of the height of the head stream, of a depth not less than five feet in the channel. The larger the area of water, the better, but a pond twenty or thirty feet wide, by two hundred long, is quite a nice family pond. After this is all completed, filled with water, and ditched around so as to keep out surplus water from the hard rains, you may go to seining in April, for trout, perch and bream, to stock the pond, and they will commence replenishing from June on. Fish may be successfully transferred from their native streams to the ponds in large tin buckets, filled with creek water; but no time must be lost in the transfer, nor the fish taken out of the running water till time for starting--they may be kept in a tow rack in the water. Never pour cold water on them while en route, but water of same temperature may be used. The outlet from the pond is best to be cut around the dam if possible, otherwise a board trough, or race must be so fitted in as to prevent water crevices in the dam.--Exchange.

Bones as a Fertilizer.

When there is no mill to grind bones, the next best way to prepare them for the soil is to break them up with hammers, into pieces, say not exceeding one inch in diameter, then soak them thoroughly in water, (80 lbs. water to 100 lbs. bone), in a wooden vessel, and then, to every 100 lbs. dry bones, add 50 lbs. of sulphuric acid in successive portions, stirring occasionally; and, when the bones are dissolved, mix with rich earth, or charcoal, to prevent it from consolidating. The simplest plan, but not so good as above, is to burn the bones with as little heat as possible; they are then easily crushed. When powdered, compost with cotton seed or stable manure.

Bermuda Grass.

Bermuda Grass, probably from the East Indies. There are two varieties--one, which perfect seed in this country, is worthless--the other does not perfect seed, and for summer grazing surpasses anything we ever saw. Land is easily "set" in it by planting pieces of its underground stems, or "sod" as they are generally called.--A little sod will, in the course of one season, extend over considerable space. Its spread will be stopped by a hedge row or any other thick growth. It is easily transplanted from one spot to another by the plough, but otherwise there is no danger. After the land is well set in Bermuda, make it very rich, and it will supply an abundance of summer grazing or of hay.--So. Cult.

Useful Knowledge.

MARION, ALA.

Thursday, May 18th, 1876.

Game and Farm.

A good recipe for syrup to take the place of molasses, which some dislike to use, is as follows: To six quarts of sugar add three quarts of water and one teaspoonful of salt; dissolve over a slow fire until it becomes a syrup, which takes from three to four hours; then put the white of one egg into half a teaspoon of water, beat it to a froth; bring the syrup to a boil; hold the egg some distance above the kettle and stir it slowly; skim off and strain through a cloth while warm. Do not cook too much, as it will be sandy. Still it must be cooked enough or it will have a raw taste. It is made very much richer by using part white and part maple sugar.

BONANETS.

Half pint of sweet milk, half cup of butter (scant), one cup of yeast, salt, flavor with nutmeg or cinnamon. Mix them at night. In the morning roll out and let them rise until very light, and drop in hot fat. They are very nice after they are fried, rolled in pulverized sugar.

USES OF SALT.

Hall's Journal of Health, thus sums up some of the uses of salt: It will cure "tick" headache, make cream freeze, make the butter come, take ink stains out of cloth of any kind, kill worms, kill worms, make the ground cool; it is more congenial to celery, cabbage, etc. It will cease the itching pain caused by irritating skin diseases, cure hives, itch, etc. It will produce vomiting or stop it, as you like, and many other things too numerous to mention. All pure salt will do this to a certain degree, but sea salt is the most effectual in its action.

IVY POISONING.

A sure cure for ivy poisoning, says the Country Gentleman, is salading--commonly called "touch-me-not." Its botanical name is *Impatiens fulva*. It commonly grows where the ivy does. Bruise the leaves and apply the juice. It is never known to fail when thoroughly applied.

DRY FRUIT.

During the soft spring weather nothing is of greater importance than keeping the feet dry. To this end it is a capital idea for every farmer to have a pair of rubber boots to slip on during damp days, or when he is to be in the water. Once having them no one will be without them afterward long at a time.

HEALTH NOTES.

For croup, take a knife or grater, and grate or shave in small particles about a teaspoonful of alum; mix it with about twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will be afforded. An eminent physician of Chicago says he cures ninety-nine out of every one hundred cases of croup by giving the patient warm lemonade with gum arabic dissolved in it. A cloth wrung out in hot water and laid upon the stomach should be removed as rapidly as it becomes cool. Dyspepsia is cured by muscular exercise, voluntary or involuntary, and cannot be cured in any other way, because nothing can create or collect gastric juice except exercise; it is a product of the human machine. Nature only can make it.

Pneumonia.

This disease has been unusually prevalent and fatal during the past winter. The popular opinion has been that the malarial is due to the extreme and prolonged cold weather. But eminent physicians in New York affirm that the usual prevalence of pneumonia in that city is caused, not so much by the cold weather, as by the impurity of the atmosphere, arising from foul docks, streets, sewers, and house drains. Persons debilitated by fever, overwork, irregularity of diet and fasting, or who unduly expose themselves by sudden changes of clothing and unhealthy modes of living, are liable to take this disease. It so often comes by "catching cold," that it has been thought to be the necessary condition. It is not so, for many cases of inflammation of the lungs, the popular name for pneumonia, have occurred where there has been no special exposure to the cold. The danger of the disease depends mainly upon the number of the air cells of the lungs that become inflamed. If only one-third of the air cells of the lung are inflamed, the patient, provided there is no annual debility in the system, will probably recover. It is more serious, however, when more than this number of cells are affected. The best preventive against the disease is to maintain a general healthy condition of the body. Keep the blood pure by exercise and a nourishing diet; avoid exposure to sudden changes; live regularly and quietly and maintain a good conscience, and you have done about all you can do to avoid this disease.

Management of Hens.

The *Prairie Farmer* gives the following advice in regard to the management of hens:

1. Never set a hen in a box above the ground or floor of the chicken house, if possible, as the eggs dry too fast and lose their vitality. If possible, set to hens on the ground you will have much better success.
2. Never set more than fifteen eggs, no matter how large the hen. Some set only ten or twelve, but under ordinary conditions fifteen or fourteen will hatch as readily as a less number, though more are wasted.
3. Always be careful to mark the eggs set with the date of setting, as other hens often lay on the same nest with a setting hen; and when the brood is ready to come off, extra unhatched eggs are left in the nest, which you cannot account for, and do not know how to dispose of except by waste, not knowing when they were laid.

Better let hens come off their nests for a short time for food and water, than to confine them and feed on the nest.

Fireside Reading.

Euchre.

BY JOHN C. S. XL.

There's a game much in fashion--I think it's called euchre. (Though I never have played it for pleasure or for--)

In which, when the cards are in certain conditions, The players appear to have changed their positions. And one of them cries in a confident tone, "I think I may venture to go it alone!"

While watching the game, 'tis a whim of the bard's, A moral to draw from that skirmish of cards.

And to fancy he finds in the trivial strife, Some excellent hints for the battle of life: Where--whether the prize be a ribbon or throne--The winner is he that can "go it alone!"

Alas! for the player who idly depends, In the struggle of life, upon kindred or friends: Whatever the value of blessings like these, They never can atone for the glories of ease, Nor comfort the coward, who flinches with a cross. But his crutches have left him to "go it alone!"

There's something, no doubt, in the hand you may hold; Health, faculty, culture, wit, beauty, and gold. The fortunate owner may fairly regard As, each in its way, a most excellent card; Yet the game may be lost with all these for your own. Unless you've the courage to "go it alone!"

In battle or business, whatever the game, In law or in love, it is ever the same: In the struggle for power, or the scramble for self, For this be your motto, "Rely on Yourself." For, whether the prize be a ribbon or throne, The victor is he who can "go it alone!"

Hightm, Titum, Scrub.

Miss Lydia Banks, sister of the eminent naturalist, Sir Joseph, is reported to have dressed always in a riding habit. She was never seen, the biographer says, in any other costume. She had three dresses of the kind. One was of superfine material; in this she appeared among her "quality friends," and it went by the name of "Hightm." The second was of very ordinary form and kind, and fitted for ordinary society; this she called "Titum." The third, which was as homely as its name, and which she reserved for scouring the country and such like rough usage in quite private rural life, was her "Scrub."

A whimsical way of cataloguing a wardrobe, but one whose simplicity would surely commend itself to some who live in some bondage to fashion and the laws of "society" respecting dress, and who would not unfrequently, by attending to it, be spared a headache--yes, even a heartache--by studying how to answer the questions, "What shall I put on? What is worn? How can I get it?" Miss Lydia was only following an arrangement so general that it may be called "a law" in thus classing her garments.

If we look into life we shall find that "Hightm, Titum, and Scrub," is the rule of valuation in most things. Look, for instance, at your friends. Have not you, at the least, one whom you call "the friend of your bosom?"--the Newton of Cowper, and the Beutick of William III? And have you not others well enough liked, but who are not admitted into "the inner courts?" And are there not among those whom you style your "friends" some who are most welcome to "call when you are out," and who are most welcome to be out when you call on them? A lady once said, "My friends I thus divide: I have acquaintances, and acquaintances, and acquaintances." This is no other, you will see, than "Hightm, Titum and Scrub."

Be Honest.

A few days after a large fire, a gentleman who had kept a hat store which had been burned was accosted in the street by a boy, who said, "Mr. H--. I have a whole armful of hats that belonged to you. I carried them home the day of the fire, so that no one should steal them. If you will tell me where to bring them, I will go right home and get them."

The gentleman appointed a place, and the boy ran away toward his home. Soon he appeared with his hats, and sure enough, he had all that his two arms could hold. When he had laid them down, the gentleman began to try first one and then another on his head. When he found one that fitted him, he said, "There, my little man, that is yours."

He was a poor boy, and a nice new hat that was "just the fit" was a greater treat to him than to many a boy. When the little fellow fully realized that the hat was his own, he began to caper about, and cried, "See! See! I have got a new hat, and didn't steal it, either. I know another boy that has got an armful of hats, and I don't think he means to bring them back at all."

The boy that wears that hat can hold his head up straight and look every one in the face, because he is an honest boy. But that other boy--there must be a hard spot somewhere in his heart, that must feel very heavy when he thinks of those hats. Man may not know, but God sees; and when he looks down on that heart, he will see things written there. Which boy will he like?--Evangelist.

Nicknames.

While you are thinking of these things, pray make up your mind to drop the stupid nicknames that girls seem to delight in. I say stupid ones; but you are not to think, as some good people do, that all nicknames are senseless. When we are familiar with any one, it is an instinct to soften and shorten their names, and nicknames often express some peculiarity of a person, with a good deal of pith. Trudie is a natural name; and Gertrude, Gertrude is a shorter one; and somehow, it is natural among all the nations in the world to turn a friend's name, shorten it, and put it, to make a special name of it for those who love him. Pet names and nicknames are pleasant because they belong only

to one's family and intimates; but there are some names so harsh and unsmooth, without any meaning or fun, that there is no excuse for using them. I know girls whose favorite nickname for Gertrude is "Toot," or "Rute," as you like to spell it. Besides making one think of a fish horn, it isn't in the least like the name it is taken for, any more than Caddie, or Cad, is like Caroline, or Wede is like Louisa, for which I've had the unhappiness of hearing it used. The worst and most sickly-silly of all is Mamie for Mary in any but a very little girl who cannot speak plain. Are names any sweeter for being spoken as toothless babies might mumble them in trying to talk? Don't make dumplings out of your friends' names or gnaw them out of all shape. Boys have their whims that are past endurance. George always sounds like a babyish nickname for that manly name George. To hear a boy call Dode, when his real name is Theodore, gives most people a disposition to think little of the speaker and of the boy too. In the country, I believe, it is the height of manliness for a boy who goes to district school to be called Hank, if his name happens to be Henry. For what reason I cannot tell, unless because it is the least like it of any name in the spelling-book.

Baptist Declarations.

It gives me pleasure to copy from the *Baptist Banner*, Ewing, Illinois, the declarations following:

1. No unbaptized person can Scripturally administer the ordinance of baptism.
2. The authority to baptize rests with the church, and is by her conferred upon her authorized agent--the ordained minister--and no one else.
3. Baptism is essential to church membership, so essential that where there is no baptism, there are no churches.
4. Immersion in water, in the name of the Father, and of the Son and of the Holy Ghost, is essential to baptism, so essential, that where there is no immersion, there is no baptism.
5. Believers, and they only, are the proper subjects of baptism, and consequent church membership.

For the constant maintenance of these declarations, we pledge our lives, our property and our sacred honor.

Of each million of children born in England 263,000 die before reaching the age of five, 34,000 are carried off during the five following years, and 18,000 between ten and fifteen years. Only 634,045 attain the age of 25, and but 421,115 that of 55. Out of the whole million only 2,153 reach the age of 95, 228 live to be centenarians, and only one attains the 108th year. The latest statistics confirm the statement that females live longer than males, and married people longer than single ones, and it also appears that Jews live longer than Christians.

Humor.

Elderly agriculturist to season ticket-holder in the train: "You don't have no ticket?" "No, I travel on my good looks!" "Then," after looking him over, "probably you ain't got 'em yet!" General smile.

"Vill you dake sumding?" said a German teetotaler to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Vell, den let us take a walk."

The National Sunday School Teacher.

Teacher tells the good story of a scholar who, when asked in the lesson of "David sparing Saul," why David compared himself to a "deer," replied that he guessed "it was because Saul couldn't catch him."

"When," he said violently, "when are you going to pay me that little bill? I've dunned you till I'm tired and mad. Now, I want a positive answer--when will you pay me that bill?" "I was the reply, "you must take me for a prophet. How can I tell?"

Hood used to tell a story of a hypochondriac who was in the habit of believing himself dying two or three times a week. On a certain occasion he was taken ill with one of the terrors while riding out in his gig, and happening at the time to see in the road ahead his family physician riding in his carriage in the same direction, he put whip to his horse to overtake the old doctor as soon as he possibly could. The doctor, however, seeing him coming, applied the whip to his two horses, and as he had a nag that was considered "some pumpkins" among the fast men, they had a close time of it for about three miles. But the hypochondriac, driving a faster horse, finally came alongside of the doctor, and exclaimed: "Hang it, doctor! pull up! pull up! instantly! I am dying!" "I think you are!" cried the doctor. "I never saw any one going so fast!"

Here is an old story of a Yankee captain and his mate: Whenever there was a plum pudding made, by the captain's orders all the plums were put into one end of it; and then, after helping himself, passed it to the mate, who never found any plums in his part of it. Well, after this game had been played for some time, the mate prevailed on the steward to place the end which had no plums in it next to the captain. The captain no sooner saw the pudding than he discovered that he had the wrong end of it. Picking up the dish, and turning it in his hands as if merely examining the china, he said, in Liverpool, "and put it down again, as though without design, with the plum end next to himself. "Is it possible?" said the mate, taking up the dish; "I shouldn't suppose it was worth more than a shilling," and as if in perfect innocence, he put down the dish with the plum end next to himself. The captain looked at the mate, the mate looked at the captain. The captain laughed, the mate laughed. "I'll tell you what," said the captain, "you've found me out, so we'll just cut the pudding lengthwise this time."

Some of the Disadvantages

OF THE

OLD WORM FENCE.

It takes over five thousand rails to the mile more than is necessary. It takes up three times as much land as is necessary. It is very hard to keep the briars and bushes out down the fence corners. The rails all cross, and those at the bottom support the weight of all that are above them, consequently they soon rot at the crossing, and mash off, and the fence goes down! The thickness of the rails governs the size of the cracks from the ground to the top of the fence; hence the absurdity in fencing against pigs and hogs at the top of the fence where they can never go through.

Mules and cows can lay or push it down with ease. A little storm will blow it down. A little freshet will wash it away on every little creek. The leaves of broomedge burning around it will set it on fire and burn it up. It is dangerous to ride or drive near the ends of the rails which point out from the fence. It often causes the farmer after a storm or freshet to have to work hard on the Sabbath. It endangers stock by being mischievous and deprecatory fields. It is the instigator of wrong feeling, quarrels and law suits between neighbors. It is too expensive to build anywhere; hence many farmers have abandoned its use and have no fencing at all, thereby cutting off their main source of sustenance and economy--that of raising their own meat and stock at home. (We do not live in Europe where only certain kinds of crop can be grown.) With fencing, a farmer can be self-sustaining; without it, he cannot.

SOME OF THE ADVANTAGES

OF THE

"Ward Fence."

It takes less than half the timber to build a fence to turn hogs, that will equal the Worm Fence. One-fourth of the timber that it takes to build a Worm Fence will build a good horse and cattle fence. It is perfectly straight. It takes up but little more land than a plank fence. No rails necessarily touch the ground. No post holes, no mortising nor boring. Each panel is self-supporting, and will stand alone. The rails do not cross, and more than half do not touch each other, consequently rapid decay is avoided, and repairs can be made with more economy than with any fence extant. A decayed rail can be removed and a new one inserted without lifting or deranging the fence. Scraps of timber and poles may be used in its construction. For cattle or horses only four poles or rails are used every ten feet. Without the use of new timber the Worm Fence may be converted into the Ward Fence at a saving of fifty to one hundred and fifty dollars per mile, in proportion to the price of labor and scarcity of good timber.

Many good farmers say that it will last more than twice as long as the Worm Fence. It is simple and practical, hence it is easily understood and rapidly constructed. It will stand erect and firm on ground too uneven for the Worm Fence, and in currents of water where all other fences have been swept away. The cracks between the rails from the ground to the top of the fence are made close or wide, at the pleasure of the fence-builder; consequently, pigs are fenced against near the ground, the third to the fifth rails turn hogs, goats, etc., then two rails complete the fence to turn such stock as jump over fences, horses and cattle. It has no fence corners for briars and bushes to grow up in and shade the fence and exhaust the land adjoining. The width of the rails is used in building up the fence instead of their thickness. It has been built where farmers have failed to build any other. The leaves and broom sedge may be burned around the fence and not set it on fire. It can be built upon ditch banks, on gullies or on levees too narrow for the Worm Fence to stand. The bracing principle is used throughout the fence which is the secret of its great strength. It will not settle any more than a plank fence, and stands after the stakes rot off at the ground. The frame may be made portable, and the fence built with plank, rails or poles.

Mr. A. F. Childers will visit farmers, explain the Ward Fence fully, and sell County, Township, and Farm Rights for the same in any counties in Alabama that have not been sold. He is a Christian gentleman, and will deal strictly on business principles. Address him at Ft. Deposit, Lowndes county, Ala., or

JOHN A. WILEY,
Marion, Ala.

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| | |
|---------------------------------------|--------|
| Less than 100 acres in one tract. | \$5.00 |
| 100 acres and under 320 in one tract. | 7.50 |
| 320 " " " " " " " " " " " " | 10.00 |
| 480 " " " " " " " " " " " " | 12.50 |
| 640 " " " " " " " " " " " " | 15.00 |

The above are the prices when every acre in the body is given in. When sold by the size farm or amount to be enclosed at one time:

| | |
|------------------------------------|--------|
| For 5 acres in one piece or field. | \$5.00 |
| " 10 " " " " " " " " " " | 7.50 |
| " 15 " " " " " " " " " " | 10.00 |
| " 20 " " " " " " " " " " | 12.50 |
| " 25 " " " " " " " " " " | 15.00 |

Elder Thos. Tabb and Mr. M. T. Sumner, Jr., will sell farm rights for the Ward Fence in Dallas and Perry counties in Alabama. Farmers will profit by applying to them at once for the right. For farm rights in Hale county, address Col. Cass Huckabee, or myself, at Marion, Ala.

Send money by Post Office Order, Registered Letter, or by Express, for Rights, at my risk when sent to my address in care of Mr. D. G. Lyon. For further information, and County, Township and Farm Rights, address John A. Wiley, Marion, Ala.

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GOING NORTH. Leave Selma, Ala. 6:00 P.M. Arrive Montgomery, Ala. 6:00 P.M. Arrive Vicksburg, Miss. 6:00 P.M. Arrive New Orleans, La. 6:00 P.M. Arrive Mobile, Ala. 6:00 P.M. Arrive Eufaula, Ala. 6:00 P.M. Arrive Dalton, Ga. 6:00 P.M. Arrive Rome, Ga. 6:00 P.M. Arrive Selma, Ala. 6:00 P.M.

Selma & Gulf Railroad.

DOWN TRAIN--On Mondays, Wednesdays, Fridays and Saturdays.

Leaves Selma, Ala. 3:00 P.M. Reaches Pine Apple, Ala. 7:00 P.M.

UP TRAIN--On Mondays, Tuesdays, Thursdays and Saturdays.

Leaves Pine Apple, Ala. 6:00 A.M. Reaches Selma, Ala. 10:00 A.M.

Ap. 8th Jan 1 R. H. KELLY, Supt.

Western Railroad of Alabama.

Schedule No. 37, April 16, 1876.

Leave Selma, Ala. 6:00 P.M. Arrive Montgomery, Ala. 6:00 P.M. Arrive Vicksburg, Miss. 6:00 P.M. Arrive New Orleans, La. 6:00 P.M. Arrive Mobile, Ala. 6:00 P.M. Arrive Eufaula, Ala. 6:00 P.M. Arrive Dalton, Ga. 6:00 P.M. Arrive Rome, Ga. 6:00 P.M. Arrive Selma, Ala. 6:00 P.M.

Through Sleeping Cars run on No. 3 from Montgomery to Atlanta and Macon, and on No. 1 to Baltimore. No. 3 connects closely at Montgomery with trains on Mobile & Montgomery Railroad, Montgomery & Eufaula Railroad, and South & North Railroad.

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No. 3, at 6:30 p.m., except Sundays.

Trains run by Selma time--forty minutes behind Washington City.

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