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VOL. 3.

### All Shall be With Thee.

BY J. W. P.  
Art thou a foe to sin?  
Art thou a servant of the Almighty God?  
Hast thou been washed in Christ's atoning blood?  
Say, didst thou hear God's voice, and enter in?  
Then, then, then, thine eyes shall see  
The glorious land, that far off joyful land;  
Upon its level, where thy feet shall stand,  
Where mortal sorrow cannot come to thee.  
And thou shalt see the King  
In beauty, covered upon that fabled shore,  
And thou shalt hear thy Lord and God  
Adore,  
And ever more thy Savior's praises sing.  
When yonder sun is dead,  
And yonder moon has run her dying round,  
And places for the stars no more are found—  
When these to dark forgetfulness are bound—  
Then, then, then for  
An everlasting, deathless life shall shine;  
And bright, eternal blessings open to thee,  
When earth and things upon it cease to be.  
Even as the years of God,  
Thy years shall be—bright and endless.  
Far beyond the chilling fogs of fate,  
That still must come while earth by this is tate.—*Southern Baptist.*

### Communications.

#### A Difficult Problem Solved.

Dear Bro. Winkler: There is considerable difficulty in the minds of our brethren to reconcile the great indifference to the mission cause and other branches of Christian liberality and benevolence with the spirit of Christianity. Some have attributed it to one cause and some to another. Some have decided that it is the want of religion, or the love of God in the heart; some say it is owing to the want of faithfulness on the part of the preachers, and others, and by far the largest number, have attributed it to a covetous disposition, &c. But I think that I can show that all the above conclusions are incorrect in part; and under the circumstances we may not expect a better state of things. But before I proceed I will state that Baptists are as liberal as other people, and perhaps more so when properly instructed. As a proof of this, it is only necessary to state that all the grand enterprises have been carried forward, and nobly sustained, comparatively speaking, by a very small number of our denomination. I will state some few things connected with our history, which I think will account for the above state of things.  
About the time that the subject of modern missions began to be urged upon the American people by Luther Rice, and subsequently by hosts of others, there sprang up a fierce opposition led by Joshua Lawrence, Deedy, and Bennett, and afterwards carried forward by a host of "lesser lights." Without going into detail I will just state that the result is known; for it has long since been a part of our denominational history. There are some things connected with those unfortunate times that have never been forgotten, and will soon pass away under the shades of oblivion. I allude to the intensely bitter and malignant spirit that was manifested on the part of the opposition party. It was only fully realized and felt by the active participants at the time. The most of whom have already received their discharge and gone home. The few who are lingering behind and awaiting a passage, will soon cross over and join the brethren on the other side. These things would not interest the present generation if they could be presented in their true light. I may have occasion to refer to some things connected with it hereafter. At the time of the division above alluded to, there were three classes among us. There were the missionary or effort Baptists, and there were the ultra anti-missionaries, who did declare no fellowship with all the benevolent institutions; such as missionary, Bible tract, and temperance societies, and all kindred institutions. The third class were as much opposed to all these things as the most ultra, but were not willing to adopt the said non-fellowship resolutions. They said to us, "We are willing to remain with you upon these conditions; we will not say that you shall not patronize these things, and you must not say we shall." Some churches and associations did pass compromise resolutions to that effect. In every case when the anti-missionaries were in the ascendancy, Diotrophes like, they turned the minority out of the church, and held the church property; and when in the minority they went out from us. So you can see the motive in retaining these brethren, as the majority gave possession.  
When the division was complete, and we began calmly to review our situation, we found ourselves about in this condition. We have some brethren among us whom we know to be under-footed upon the subject of missions and various other subjects, which have money connected with them, and we must respect their feel-

ings, consequently we must handle these subjects very tenderly. In addition to the incongenial element which we had in our churches, there was a great outside pressure that our brethren of this day cannot fully appreciate. The opposition did all they could to make us and our cause odious to the minds of the public. Our preachers were called "money hunters" and "gospel peddlers," and everything that malice and hatred could invent in order to prejudice the people against the mission cause.  
In addition to this we must take into consideration the fact that the subject of missions had but recently begun to be discussed, and as yet, had but feeble hold upon the people. Is it anything but natural that these noble but much abused and slandered servants of the Lord, should say as little as possible about money for missions or for any other purpose? Consequently, the subject of missions was placed entirely on the back ground, and was seldom mentioned except at our associations and other large gatherings, when there would probably be what is called a Missionary Session and a public collection taken up. It will be remembered that the masses of our people seldom ever attended these meetings. I do not allude in these remarks to our city churches and great centers of influence and information, but to the country churches and Baptists of the Southern States, and any others to whom the above remarks may apply. Our present generation of Baptists have come into the churches under the circumstances above alluded to, and the most of our preachers have been raised and trained under the say nothing and do nothing system, consequently our people have not been instructed. Many of them have never heard a direct appeal in behalf of missions. There are but few, comparatively speaking, who read religious papers. Therefore, the most powerful appeals made by our boards, and the religious press never reach them. Many of our country pastors never mention money subjects, and if their deacons do they must only whisper, for fear of giving offence to both pastor and people.  
What has been the result of all these things? We have perhaps hundreds of thousands of good, pious Baptists in the Southern States, who absolutely feel no interest in, and care nothing for the subject of missions. When we claim to be Missionary Baptists, we are not to be understood as contributing anything to the cause, but that we don't belong to the non-fellowship party. We are perfectly willing for the destitute at home and the perishing millions in foreign lands to have the gospel, provided it don't cost us anything. As evidence of these facts, I recently had occasion to refer to the minutes of a certain association, which perhaps will lose nothing by comparison with any similar body in the State, or perhaps in the South—everything considered—in point of intelligence, piety and liberality. In the minutes of this association, of 1874, I find reported twenty-six churches, sixteen hundred and twenty-one members, six dollars reported for Domestic and ten dollars for Foreign Missions. Six dollars of that amount contributed by one church and two dollars by an individual, which leaves twenty-five of the twenty-six churches that do not report one cent for missions. Their plan may be like the brother's, whom I heard make a speech last summer. He several times declared himself a missionary, and that no one was more favorable to the cause when properly conducted than he was. I afterwards learned that his plan was to convert all the sinners at home before contributing to send the gospel abroad. Cheap plan. I will mention another error in the system of our benevolence. While Peter's pence have done much for Catholicism, we have overlooked small contributions, and relied chiefly upon large contributions from our more wealthy brethren.  
NATHAN WRIGHT,  
Forest Home, Butler Co., Ala.,  
May 31, 1876.

#### Easter.

The name "Easter" is well known to be of heathen Saxon origin; nevertheless it is a handy conventionalism whereby, in English, to discriminate between the Christian and the Jewish observance of the paschal period. Not a little discussion has lately been had in the public press as to the rule for fixing this day; the obscurity concerning it having arisen from the intermeddling of that power whereof it was foretold (Dan. vii. 25) that it should "think to change times and laws." There is no doubt that the Christians, from a very early period, habitually observed the Passover, and as early as the middle of the second century there was a difference between those in the East and those in the West, concerning the time and

manner of its observance. In the East they followed the Jewish computation, which placed it on the 14th day of the month Nisan, whatever day of the week that might be; while in the West they observed the Sunday following (or perhaps preceding) that date. In the biographical notice of Irenaeus, prefixed to vol. v. of the "Ante-Nicene Christian Library," we read that Victor, bishop of Rome, who succeeded, in A. D. 189:  
"Took very hard measures for enforcing uniformity throughout the church as to the observance of the paschal solemnities. On account of the severity thus evinced, Irenaeus addressed to him a letter (only a fragment of which remains), warning him that if he persisted in the course on which he had entered, the effect would be to rend the Catholic church in pieces. This letter had the desired result; and the question was more temperately debated, until finally settled by the Council of Nice."  
That fragment (to which it may be premised that Polycarp of Smyrna, therein mentioned, and of whom Irenaeus had a personal recollection, is understood to have died A. D. 169; and the episcopate of Anicetus is placed A. D. 157-168) is as follows:  
"For the controversy is not merely as regards the day, but also as regards the form itself of the fast. For some consider themselves as bound to fast one day, others two days, others still more, while others do so during forty; the diurnal and the nocturnal hours they measure out together as their fasting day. And this variety among the observers of the fasts had not its origin in our times, but long before, in that of our predecessors, some of whom probably being not very accurate in their observance of it, handed down to posterity the custom as it had, through simplicity or private fancy, been introduced among them. And the presbyters preceding Soter in the government of the church which thou dost rule—I mean Anicetus and Pius, Hyginus and Telephorus, and Sixtus—did neither themselves observe it after that fashion, nor permit those with them to do so. Notwithstanding this, those who did keep the feast in this way were peacefully disposed toward those who came to them from the dioceses in which it was so observed, although such observance was felt in more decided contrariety as presented to those who did not fall in with it; and some were even cast out of the church for this matter. On the contrary, those presbyters who preceded thee, and who did not observe this custom, sent the Eucharist to those of other dioceses who did observe it. And when the blessed Polycarp was sojourning in Rome in the time of Anicetus, although a slight controversy had arisen among them as to certain other points, they were at once well inclined toward each other with regard to the matter in hand, nor willing that any quarrel should arise between them upon this head. For neither could Anicetus persuade Polycarp to forego the observance in his own way, inasmuch as these things had been always so observed by John the disciple of our Lord, and by other apostles with whom he had been conversant; nor on the other hand, could Polycarp succeed in persuading Anicetus to keep the observance in his way, for he maintained that he was bound to adhere to the usage of the presbyters who preceded him. And in this state of affairs they held fellowship with each other; and Anicetus conceded to Polycarp in the church the celebration of the Eucharist, by way of showing him respect; so that they parted in peace one from the other, maintaining peace with the whole church, both those who did observe this custom and those who did not."  
In quoting here (for it is necessary to divide this article), it is worth while to see how Irenaeus—himself a bishop—calls the bishops, "presbyters."  
NATHANIEL.

#### How Much Does My Consecration Mean?

"Must the Son of God submit to a life of unparalleled sacrifice and self-denial to lay the foundation for man's salvation? Must his apostles and their fellow-disciples part with their ease, and comfort, their honor and their goods, their friends and the endearments of home, and expose their lives to toil and peril and death, that they might obey the command of their Savior; and can we under the same obligations, and with the same work before us, do our duty, without the inconvenience of self-denial? The time will come, we doubt not, when the candidate for church-membership as he takes the yoke of God upon him, will renounce the world as his portion." He will not only give up his soul to Christ, and his body to the resurrection of the just, but he will give to God his time, his talents, his friends, his influence, his property,

his entire all. These he will consecrate and employ for the advancement of Christ's Kingdom on earth. His consecration to God will be in his heart; and he will seal it with his prayer, and he will seal it with his tears, and he will seal it with his blood. It is the very standard of the gospel. The apostolic churches were deeply imbued with the missionary spirit, which is the spirit of Christ. It is with our churches of the present day. Is it the fact that the members of our churches generally consider their profession as binding them to do all in their power for the extension of Christ's Kingdom through the world? The question with us is not, what is in our power to do for the salvation of the world, but what can we conveniently do? We profess a willingness to pray and contribute for this object, as far as we can with convenience to ourselves and our families. But we do not live for it. It is not the leading purpose of our hearts. Oh, how unlike the standard of apostolic piety! How unlike the spirit of our divine Master!  
Before we can hope to have the great enterprise of missions adequately sustained, there must first be established in Christian churches a deeper-toned piety, a purer type of religious consecration, a more scriptural view of religion's surrender and service. The revivals current in the land for some years do not seem to add anything to the churches in the shape of missionary zeal and effort. We read of scores and hundreds being added to some church that is a contributor to the work of missions, and on consulting the books of the mission treasury, find that same church giving no more, and in some cases less, for the spread of the gospel. And we wait in vain for the numerical increase of such a church to grow into a spiritual, working, giving force. The years roll on; and that church does no more, it may be does even less than formerly, to spread the gospel beyond its own narrow and crowded limits. There is here at some point, a radical defect. Either the revival has been a spurious production, begotten under spurious doctrines and false methods; or the principles of true piety have not been inculcated and impressed upon the minds of the young converts, so as to make the numerical increase a working, aggressive, evangelizing force in the church.  
"We are heartily sick of the talking and writing, so much of which we have now-a-days, 'entire consecration,' the 'higher life,' the 'life of faith,' the 'rest of assurance,' and other like phraseology, proceeding from those who either wholly ignore or slightly regard the claims of God upon the time, talents, energies and possessions of his people. Men only trifle with the truth of an entire consecration, who inculcate and profess to experience that truth, but who are hoarding and hugging the wealth of the world, while the claims of Christ's own great commission and the wants of perishing millions are all unheeded, or responded to with the merest dribbles of sympathy and of money. It is high time that this matter were faithfully dealt with, and that the thin covering were torn from such religious pretension."—*Baptist Missionary Magazine.*

#### Home Scenes—X.

My Dear Sisters: "Is there nothing we can do?" is a question I have longed to ask. Do peace, harmony and love bloom and send forth sweet incense in full beauty and excellence in your neighborhood? If you reply in the affirmative, a gushing response. How blest your influences, how favored your community, will fall like perfumed dews, upon the welcome assurance, and our Father will justify the folding of your hands, the contentment of your bosoms, the ease you may be enjoying, and we will go in search of a community where these attributes are ignored by strife, backbiting, and hatred; and affectionately invite the sister women to come together and listen to a few words from one who loves them, and would earnestly labor for their happiness.  
Our sex often has their influence blighted by the stigma of idle gossip, evil communications, slander. When they have assembled themselves together on the pretext of pleasure, bitterness and mischief are too frequent the result of the meeting. Charity persuades us that this does not emanate so much from a malevolent disposition as it does from habit. We glide into a way of entertaining each other with startling rehearsals of the doings and sayings of others, and to give character to the story, it receives gathering exaggerations until it loses its originality, and takes the garb of falsehood, which, in its flight, scatters poison and ruin. Ah, how quickly it penetrates and goads with keen and cutting pain the very vitals of friendship and love. The passions

are kindled, till the fury of the whirlwind inaugurates before their destruction.  
This, this ought not, must not be! Let prayer, exercising faith, that our Father will strengthen you in an any church-member shrink from the duty to reform your neighborhood. You who have said unkind things, say them no more. You, who, have listened to whispers of evil, turn a deaf ear to all you have heard, and listen never again to tales of gossip. You, who, have suffered shadows of dislike to lower your brow, lift your head above them, and appear before your accusers with a countenance adorned with fresh flowers, sparkling with sunny dews, and by charity be a sheen to obscure malice and hatred. Let each one vie with the other in womanly Christian forbearance. When you gather around some festal board to spend a few hours, away from the cares of home, among those you claim to be friends, it is cruel in one to vex and torture the ear, and cloud and storm the heart by pouring into them tales of what she "has heard some body say."  
Would it not be a good rule to adopt, and one too, kindred to the golden rule, one patented by our Savior, never to repeat any thing unpleasant, nor listen to unkind and unjust sayings? Make it a second point to contribute all the pleasure you can to those around you.  
Remember the "first bringer" of unwelcome news hath but a losing office." Open not your lips to utterances of evil, nor unkind words, nor mysterious hints.  
If a feeble little sister intrusts some tale of evil to your confidence do not betray her weakness. The poor little lamb has wandered, a helpless outcast from the fold and protection of the Shepherd. Fondly take the nursing to your bosom and nourish it with delegate food till it is strengthened against the ditches of the way.  
All are not strong alike, and it is the duty of the harder to lead the frail along the rugged crossings, and save them from perishing by the way-side.  
Will you not do it sisters? Begin to-day, examine yourselves, making no excuses for what you may have done, and see if in your own actions, you have not deeply erred; and in reviewing the conduct of others, resolve to forgive their wrongs, and trust to them to forgive you.  
When you meet, do not seem distracted as if your own heart contained nothing pure. Convince them that your bosom is a receptacle of some princely wrecks, whose radiating beauty will be absorbed and will make better the heart into which it falls, and be assured, associations will bloom into new charms fitting the character for which Heaven is in search.  
 Lovingly,  
C.

#### Types of Christian Character.

No. VI.  
INERT CHRISTIAN.  
Bright Side.  
These are generally good, easy, smooth tempered Christians. (We do not mean to embrace in this class all inactive Christians, but only those whose inertia is their chief fault.) If there is but little good in them, there is but little harm. They are kind, sociable, and sometimes well informed. They could not be persuaded to harm or injure any one. In their morals, blameless as any. In their desires and wishes, as pure and aspiring as any Christians. The cause of the church has no more earnest well-wisher, at least they think so.  
The Dark Side.  
But the difficulty is you can't get them to do anything. They are brave soldiers, well equipped; but they won't fight. You can't get one to turn his back on the enemy, neither can you get him to aim and pull trigger. They are large and portly servants of Christ, have bone and sinew, muscle and strength, and know just exactly how to work; but they won't work. If a brother comes along and says, "Let's go to church," it's all right, and of course he is going. If a friend says, "Spend the day with me and leave off going to church to-day," why, it's all right. But when the pastor wants a certain work done, and suggests it to him, "No, sir, I'm not the man for that work." Nor can you find a work which is for him. They develop such graces as forgiveness, love for enemies, secret prayers, humility, and such as require no action, wonderfully well; but though "the time is short," and the "night is surely coming," and the "hand find much to do," not one thing can you get them to do. They will not be laborers together with God.  
Since the days of John the evangelist, the church has had to contend with such Christians. They com-

pare that class which God don't know what to do with.  
Their Position.  
They "are neither cold nor hot." If they were cold He could spew them out of his mouth; if they were hot he could bless them; but since they are neither cold nor hot; not cold enough to go back to the world, nor possessing enthusiasm and love enough to constrain them to work; what can he do with them? They are on the fence between the field that he scorches with the breath of his wrath for chastisement, and the field which he showers his blessings upon to give a rich harvest of sheaves to his handmen. And since the Lord Jesus don't know what to do with them, I reckon the church is excusable for not knowing.  
W. S. ROGERS.  
Seale, Ala.

#### Temperance No. 2.

In my last, I addressed Inkwarm and wandering members of the I. O. G. T. I now wish to talk to the members of suspended and delinquent Lodges. First, I call your attention to the character of the enemy with which we are contending.  
He is Crafty and Powerful.  
To resist such a foe requires our mightiest effort.  
He claims the world as his territory. We dispute his right to any of it, and have undertaken to dispossess him. You have taken and fortified a portion of it, and can easily hold it; but we fear that the ever subtle usurper will take advantage of your inactivity and repossess it. That would be a sad calamity. We can't afford to lose an inch of ground. To lose a member is distressing. To lose a whole Lodge is terrible. Inactivity is the forerunner of extinction. Let me beseech you to have "never surrender" for your motto. To surrender to an overpowering foe would be excusable, but without such reason it would be inglorious.  
Discouragements.  
It is true, we have in some respects a hard road to travel, and it is not now as at first, strown with flowers. There are "dions in the way." The novelty is gone, the work is monotonous, outside pressure is strong, opposition comes from unexpected sources, many otherwise good citizens oppose these institutions, not only the ignorant, but some of the intelligent and influential whose aid would give us great additional strength. Some have deserted us, and gone back to the enemies ranks. These depressing circumstances have cooled your zeal, and you are ready to say, "we can't." O! withering word! O! don't say it! Blot it out, and substitute the more truthful, invigorating word.  
Encouragements.  
We have undertaken to relieve the world of its greatest curse. This great and glorious work can be done. It is possible. To know this is all that good citizens need to inspire them with zeal and energy in the prosecution of this noble work. But you say, "How can this great work be done?" Simply by working in your Lodge according to its laws and usages. Perpetuate the present Lodges, and others will spring up all over the land. This will make the use of intoxicating drinks more and more un-fashionable and unpopular, and to drink will soon become so disreputable that no person claiming respectability will dare to indulge. When we arrive at this point the work will be almost done. Then all who make, buy, sell or use, be such as neither fear God or regard man.  
Then the good citizens, both in and out of these institutions, will rise in their might and declare that the bloody tyrant, alcohol, shall reign no longer. Then what has long been denied as a boon will be claimed as a right, and legal prohibition will hurl the monster from his throne.  
Then thankful millions will sing the song of Jubilee, and devils weep, and angels rejoice and God will be honored. For this we work; for this we pray, and for this we hope. Compare our country as it will be then, with what is now, and then rally your troops and hold the fort.  
P. ARMISTEONG.  
Wilcox county, Ala.

Rev. James P. Boyce, D. D., LL. D.—  
President of the last Convention.—  
Conspicuous among the able men of the Southern Baptist denomination is Dr. James P. Boyce. Four years ago he was elected President of the Convention, and has filled the position with much dignity and ability. Commanding in person and dignified in bearing, he attracts attention in any company. He has pre-eminent business qualifications, is a fine platform speaker, and a scholar of high grade. Connected with a family of wealth and high social position, circumstances have thrown into his hands the management of a large estate. This, and the management of the financial affairs of the Southern Baptist Theological Seminary, and the devising of a plan (as Commissioner of the Confederate Congress) for the relief of the Confederate debt have developed that business tact and skill for which he is distinguished. But these employments have not at all prevented him, or detracted from his devotedness to his Christian and a minister. He is a professor, and an excellent preacher. He is a man of very generous nature, lavishly contributing of his means to every worthy object. His friend, Dr. Fuller, of Baltimore, good-naturedly said of him, "God had to make a large body for his large heart." He is one of the readiest and ablest presiding officers in this country.  
He was born in Charleston, S. C., January 11, 1827, where he was chiefly educated. He entered Brown University, Rhode Island, and was graduated there in 1847. In 1846 he professed religion and was baptized by Dr. Richard Fuller. In the next year he was licensed to preach. In 1849 he entered the Theological Seminary at Princeton, New Jersey, where he remained until 1851, after which he returned to South Carolina, and was ordained to the ministry and accepted the pastorate of the Baptist church at Columbia. He resigned that charge in 1855 and accepted the professorship of theology in Furman University. This position he held until 1858, when he accepted his present position of professor in the Southern Baptist Theological Seminary at Greenville, S. C. The honorary degree of D. D. was conferred on him by Columbia College (now Columbian University), Washington, D. C., and that of LL. D. by Union University, Tennessee.  
After serving as chaplain in the Confederate army for six months, during a practical suspension of the duties of the Seminary, he was elected and served for two terms in the South Carolina Legislature in 1862 and 1864. Since that time, he has been exclusively and efficiently devoted himself to the re-organization of the theological school with which he is connected.  
During the last year he has succeeded in raising a subscription of more than \$100,000 for the permanent endowment of the institution, besides raising nearly an equal amount for its present support and current expenditures. To him are due the continued existence and whatever status of the Seminary. From his own means he has contributed to it almost prodigally, even to the impairment of his own fortune, and has given to it ceaselessly the best labor of his brains and heart, repeatedly refusing the meanwhile tempting offers of honor, usefulness and emolument that he might establish on a firm foundation this school of the prophets.  
"None Too Poor."  
A pastor in a suburban church recently made a remark to his people on the centennial movement worthy of a larger audience. In addressing the church, and urging all to feel a personal interest in putting their names on the "Dollar Roll," Dr. Lincoln had said that some might be too poor to give the dollar themselves, and in such cases, others of larger means would gladly make up the deficiency.  
The pastor followed with a few earnest words, fitted to inspire his people with an enthusiasm in carrying forward the work.  
"But," he added, "I must take an important exception to the address this evening. The speaker has said, 'Some are too poor to give the dollar.' I cannot assent to this, nor will you. We are not rich, and have members as poor as can be found in any congregation. But no one of us is too poor to give a dollar for this noble object. No one is too poor to share in this great centennial movement."  
The pastor was right. His words were well chosen, and his thought was inspiring. No true Baptist can afford to be so poor in this centennial year as to forfeit his right to a share in this enterprise. To be left off the roll of honor is a disgrace beyond endurance. Every Baptist shrinks from such a humiliation. It is like a stigma of treason, tainting an honored name.  
Our country preserves among its sacred traditions the answer of the Revolutionary hero who was tempted by a large bribe to desert his country. "Poor as I am, King George is not rich enough to buy me." The same loyalty to truth and duty should inspire every Baptist. "Poor as I am," let the humblest say, "I cannot be tempted to desert my brethren in this great movement, or to forfeit my share in helping its success. I am not poor enough, in heart or purse, to submit such dishonor."  
If such a spirit prevails among the people, the success of the movement is sure, and the year will close with a general jubilee. All can rejoice that they will be doing a work for God and for truth in the next century, and will reap the fruits of their toil and sacrifices in the eternal world.  
"O papa! do look at the funny rain! it's popped out all white!"  
Watchman.

The Late Dr. W. W. Hall.  
A Northern journal gives the following sketch of the life of the late Dr. Hall:  
Dr. Wm. W. Hall, the well known editor of *Hall's Journal of Health*, while walking in Park Avenue, New York, a few days ago, received an apoplectic stroke and was carried into the house of Commodore Vanderbilt, where he shortly afterwards died.  
Dr. Hall was born in Paris, Ky., October 15, 1810. He graduated at Centre College, Danville, Ky., at an early age; studied theology and preached for ten years at Lawrenceburg, Indiana. While a pastor he studied medicine to fit himself thoroughly for missionary work in foreign lands; but after receiving the degree of M. D., he entered upon a lucrative practice in New Orleans and Cincinnati, giving to each place one half of his time for a number of years. He also practiced in Texas, where he was shipwrecked on the Florida reefs. Ten days afterwards he was picked up almost starving. He settled in New York in 1853, and met with immediate success. Dr. Hall was the author and compiler of thirty-two useful works, many of which have been reprinted in England, Germany, and France. He never weighed over one hundred and twenty-five pounds. For many years it was his habit to rise at five o'clock in the morning and work assiduously until ten o'clock at night, thus violating an important rule of health which he never ceased to impress on others. About a year ago he had an attack of something like apoplexy but made light of it.  
The Mound Builders.  
For at least half a century the mounds of the Ohio valley have been the standing puzzle for students of the early history of our country. The problem became more deeply complicated by fresh discoveries. No Indian tradition bears any record of the people who built the mounds; the growth of trees upon them indicates an antiquity of not less than eight centuries; the skull and skeletons of the Mound builders are those of a peculiar race, and their relics indicate a different civilization from that of the tribes found in the vicinity. Ingenious and absurd guesses have been numerous as to the origin and fate of these people. There were speculators who associated them with the lost tribes of Israel. Profound essays have proved these forgotten people to have been Egyptians, Phœnicians, Chinese, Esquimaux, and common North American Indians. The discussion of the subject became dangerous; it was to the ethnologist what the red herring was to the bull. And now comes the Hon. L. H. Morgan, of Rochester, with a simple explanation that really seems to cover the whole ground. He regards the Mound builders as Village Indians from the tribes of the West, and the mounds as merely the building sites of their tenement-houses. At the meeting of the National Academy of Science serves no other purpose than to settle this vexed question, it will at all events give peace of mind to a few scores of people who have been tormented by the conundrum.—*N. Y. Tribune.*  
Sermon by a Clown.  
The following sermon was preached by a clown in a circus that was exhibited in one of the country towns in the State of Kentucky. There is a good deal of bitter truth in the whole. "My friends, we have taken in about six hundred dollars here to-day; more money I venture to say, than any minister of the gospel in this town will receive for a whole year's service. A large portion of this money was given by the church members, and yet, when your preacher asks for money to aid in supporting the gospel you say you are too poor to give anything. Yet you come to hear me talk my nonsense. I am a fool because I am paid for it; I make a fooling by it. You profess to be wise, and yet you support me in my folly. But, perhaps you say you didn't come to see the circus, but the animals. Ah! now this is all an excuse. If you came to see the animals, why did you not look at them and go away? Why did you stay to hear my nonsense? Now, is this not a pretty place for a Christian to be in? Do you not feel ashamed of yourselves? You ought to blush with shame to be caught in such a place as this!"  
MRD YOUR P.S.—Persons who patronize papers should pay promptly; for the pecuniary prospects of the press have a peculiar power in pushing forward public prosperity. If the year is paid promptly, and his pocket-book kept plenteous by prompt paying patrons, he puts his pen to the paper in peace, his paragraphs are more pointed, he paints his pictures of passing events in more pleasant colors, and the perusal of his paper is of more pleasure to his people.—*Paste this piece of proverbial philosophy in some place where all persons can perceive it.—Exchange.*  
The old man looks down and thinks of the past. The young man looks up and thinks of the future. The child looks everywhere and thinks of nothing. And there are a great many children in the world.  
California is constantly increasing her flocks of Angora goats. The skins of these goats have of late been dressed with the fleece intact, and manufactured into robes, mats, gloves, etc., with little success.  
—There is a Centennial bank opened out. It has the Declaration of Independence printed upon it in English, French and German, so that a man can blow his nose in three different languages.



Alabama Baptist.

S. S. Department.

MARION, ALA. Thursday, June 8th, 1876. Second Quarter, Lesson XII. June 18th, 1876. THE SEVEN CHOSEN.

Acts vii-12. Commit to memory vs. 3, 4, 7. PARALLEL PASSAGES.—DENT, I, 13; Acts xv, 17.

Golden Text.—THEY THAT HAVE USED THE OFFICE OF A DEACON WELL, PURCHASE TO THEMSELVES A GOOD REWARD, AND GREAT BOLDNESS IN THE FAITH WHICH IS IN CHRIST JESUS.—I Tim. iii, 13.

Central Truth.—THE BELIEVING FOR ALL THE CHURCHES' CHARGE.

This narrative connects the institution to the poor with the appointment of a new office, and the election of men to fill it, and duly introduces two men, who had, at this stage, the confidence of the Church, and who afterwards did important work—namely, Stephen and Philip. It is interesting as showing how uniform is human nature; how wisely the apostles were led to act, and how naturally and simply the forms of the Church's agency were reached.

THE CHURCH.

The Church (I, 1) in those days (not order and length of time not specified), numbering many thousands, consisted of two leading classes—for Gentiles were not yet in Palestine and speaking Greek, called "Greeks," and Hebrews, or residents of Jerusalem. The latter prided themselves on living in the holy land, and in the holy city, and more regularly observing holy ordinances than did their brethren. The residents of a capital are specially "of the city," and so it was with these. On the other hand, the Jews who lived abroad were less bound by religious and national feeling, more "liberal," and readier to accept Christianity, and perhaps ready to resent any airs of superiority taken by the Hebrews. Hence "murmuring," talking at first "under the breath," then louder, then in open dissatisfaction, arose, on the ground that the Grecian widows, less known in Jerusalem than regular residents—bold inhabitants—were neglected, while possibly the foreign born, being rich, gave liberally. The apostles had either managed the matter, or informally deputed it to others. They had much to do, and it would not be strange if in distributing such money they did not satisfy every one. Who ever did, and who need wonder at being murmured against when the administration of the apostles was not thought faultless.

The twelve did not resent this; or give way to pride; or throw up the matter in disgust, as men sometimes do in worldly affairs, in such circumstances. Indeed, they were only reflected on indirectly. Free speech is the breath of a healthy community. We must all be liable to review; and we are the better for the eyes of others being on us.

THE REASON FOR DENIAL.

They called a meeting (v. 3), showing that they felt the importance of the matter. Widows did not often meet again in the East, and could less easily take care of themselves than among us. Harmony and a spirit of union were of the utmost moment. So they state the case, without opening up an old sore needlessly. What is to be done? "Never mind who is right or wrong; what is best to do?" The wisdom of the apostles is with "the word of God," and (second) unless often lead to wholesome regulations.

The apostles (v. 3) most properly show off all management of the church's money, and even the selection of its managers, and put the responsibility on the believers. "Look ye out among you." This silences all objection. They confirm the people's choice. The number may have multiplied the number of the countries represented; or, more likely, was taken from its general sacred use. Their character must be good (I Tim. v, 11), "honest" meaning more than fair in dealing; they should be spiritual men—"full of the Holy Ghost." (Acts vi, 7). Good sense, capacity for managing affairs, "wisdom" is to be looked for. The choice of the people to this office of ours would

upon for other services. Hence, no doubt, we find two of them in prominent places as witnesses for Christ. The choice is with the people, or by the apostles and people in agreement. The gain of this measure to the twelve is stated in v. 4. "But we will give ourselves," without further interruption, from this date, "to prayer, and the ministry of the word." How high a place prayer had! At the throne of grace a Christian worker gets his message; the strength to deliver it; the suitable temper of mind and the blessing that brings success.

In the word he speaks for God to men. It is like the psalm by which the Holy Ghost fishes God's messengers into human hearts. Teachers and preachers are here alike. THE ACTION THEREON. V. 5. The proposal gave satisfaction to all, and was instantly acted on, the names being given, the first and second so placed, no doubt, from their force of character, and the early prominence given to them. Some have—without reason—identified Nicolaus with Rev. St. C. Only the two are afterwards named, but the general Greek character of the names seems to indicate that with good sense, and good feeling, the choice fell on Grecians in a large degree, so cutting off all occasion of suspicion and promoting Christian union. Without their intending it, this step probably broadened the feeling of "the multitude," and made it easier afterwards to receive the Gentiles. God often effects several good objects by one movement.

The "multitude" presented themselves their choice to the apostles, who set them apart and possibly imparted the spiritual fitness for the new work by the old and accepted laying on of hands (Numb. xxvii, 23).

THE RESULTS. (a) V. 8. Spread of the truth, gradually and steadily. (b) Increase of adherents to the Christian cause in the city. Christian union is a great help to growth. (c) Most remarkable, a great company of the priests, who were most committed to hostility, were obedient to the faith. And perhaps (d) it was another fruit of this that Stephen, trusted, and encouraged, rose to a high degree of "faith and power," and wrought "wonders and miracles" among the people. This introduces the report of the opposition to him in

Vs. 9-12. The various nationalities had their synagogues in Jerusalem, and, if a Grecian, Stephen would come naturally into contact with them. Freedmen of Rome ("Liber-tines," emancipated slaves) had one. Cilicians (to which Saul, would naturally be attached) had others. And perhaps (d) it was another fruit of this that Stephen, trusted, and encouraged, rose to a high degree of "faith and power," and wrought "wonders and miracles" among the people. This introduces the report of the opposition to him in

Learn from this how (a) a church dispute should be dealt with. (b) How careful Christians should be in providing for the poor. (c) How scrupulous about trust-funds. (d) How generous and magnanimous in treating one another. (e) How much responsibility Christianity puts on believers. (f) How thoroughly it fits them for working free institutions. (g) How important to leave the ministry to its own business. SUGGESTIVE TOPICS.—Two classes of believers—names—meaning—difference springing up—origin of it—its acceptance—action on it—its effects—Stephen's power—how regarded—assailed—accused—appearance on his defense, and lessons to us.—Selected.

Children's Department.

The Pearl of Navarre.

Have the little readers of the BAPTIST, the little girls and boys who have been exercising their young brains over the pretty rhymes and puzzles to be found in the paper, ever heard of the Robinson, the magnificent diamond? No doubt, some of them have, and probably have seen shining lumps of golden ore brought from California, perhaps they have handled them, and some may have seen Etruscan gold, and have heard of the beautiful gems of Golconda, but have many of them heard of the Pearl of Navarre? The wonderful treasure called the Robinson, the Etruscan gold which displays such exquisite skill in workmanship, the California ore, and the costly gems of Golconda, all belong to the riches of earth, and are to be found among the possessions of the wealthy and great, but the beautiful Pearl of Navarre, can no longer be found upon the earth. And to whom did this rare treasure belong? To the Kingdom of France. The Pearl of Navarre was Margaret, of Valois, a beautiful Christian woman who lived in France in the sixteenth century, a woman whose love, person and character, won the admiration and affection of Nobles and peasants.

Visiting on the Sabbath.

Res. Editor: The following admirable tract, published by the Trinitarian Society, sets forth so forcibly the sin of Sabbath visiting, that I think its publication in the ALABAMA BAPTIST would certainly accomplish good. M. E. A.

In no form, perhaps, is the day of the Lord dishonored with so little consciousness of criminality as by MARION VISITS AND CALLS upon neighbors and friends. Even professors of religion need not sufficiently aware of the evil of the practice; and it is well, if in some places the prevalence of the custom does not blind the eyes of the ministers of the gospel and deter them from giving the instruction and reproof which so injurious a practice demands.

As a dissuasive from such a violation of the divine command to "remember the Sabbath day to keep it holy," let me urge that visits exert an injurious influence on yourself, AND ON YOUR OWN FAMILY.

They keep you from reading the Bible and the other duties of the closet. These duties which are indispensable to the maintenance of religion in the soul, and should receive special attention on the Sabbath, can nowhere be so well performed as at home, where every hour, or ought to have, a place for retirement. Even on a visit to your nearest friends, you will be expected to mingle with their conversation, which you are, and will hardly be disposed to the serious performance of private religious duties.

The habit of visiting keeps you from the house of God and the Sabbath-school. No Sabbath visitor will be found uniformly in his pew at church, or at the head of a class, or scrupulous in the performance of the other appropriate duties of the day.

If you are the head of a family, that portion of it which remains at home is left without your guidance. This day to sanctify the Sabbath, tends not only to yourself, but to your children and household. What ever directions to observe the Sabbath you may give on your leaving home, they will be apt to disregard; especially since they see you transgressing the very command you require them to obey. Besides, by your absence you leave your household exposed to the temptation of going themselves from home; visiting, rambling, playing, if not practicing grosser forms of violating God's holy day.

You leave them, moreover, exposed to the visits, evil example, and pernicious influence of intruders from other families. In short, you will have every reason to fear that in your absence the Sabbath will be shamefully violated by those of your own household, and by "the stranger within thy gates."

Your visits occasion yourself, your hearts of domestic, unnecessary and unlawful labor on the Sabbath day. You are not only to abstain from labor yourself, but you are required to see that your household and your beasts do the same. "Thou shalt not be any work, thy ox nor thy ass, nor thy mule, nor thy donkey, nor thy cattle." No matter whether the amount of labor is more or less, it is clearly forbidden by the law of God.

This habit is equally injurious to the FAMILY YOU VISIT. It gives them additional labor on the Sabbath. Often the Sabbath is thus made a day of feasting. What ever may be the wish of the visitors, there will be, even among their nearest friends, more preparation, and of course more eating and drinking, for the entertainment than if the family had been alone.

Good News.

We are happy to state that we are now prepared to furnish to our readers, the public speaker's friend, Banning's Long and Bold Brace, for the small sum of ten dollars. This is the best offer ever made with the Brace. All are genuine, direct from a general dealer, a good Baptist, who buys from the manufacturer. Send in your orders.

Sewing Machines.

To any of our readers wishing to purchase a sewing machine for cash, we can offer fine inducements. We can furnish orders for the Wilson, the Domestic and the Florence, all machines of the best make. Before buying elsewhere, write to us and get descriptive circulars. It will cost you only a postal card, and may save you \$25 or \$30.

The State Convention.

RATES OF FARE. I have communicated with all the lines of travel, to procure accommodation rates of fare for the delegates to our approaching Convention. The following responses have been received, and the others will be added as I receive them. J. H. HARRIS, Pres. Ala. State Con.

General News.

The Padora has started on another Arctic cruise. The President has announced his intention of making a trip round the world after he leaves the White House. Over 20,000,000 forest trees have been planted on the Western prairie during the past year.

Gov. Charles Francis Adams will deliver the oration, and Mr. William Cullen Bryant recite the ode at the Centennial celebration in the New York Academy of Music on the Fourth of July. The President has appointed Attorney-General Pierpont, minister of England, and Don Cameron, Secretary of War, and put Secretary of War Taft in Pierpont's place as Attorney-General.

The Government of the United States realizes an annual revenue of \$70,000,000 for the sale of liquor, and it is estimated that not less than 70,000 of our citizens annually lie down in drunkard's graves.

A Magnificent Offer.

To any one who will send us before July 15th 45 new subscribers, we will send one of the excellent Wilson's Sewing Machines, the regular price of which is \$75.00. For 42 subscribers we will send a Florence Machine, the price of which is \$35. For 25 subscribers we will send a Domestic Machine, price \$75. These machines will be ready to ship from the manufacturer.

Serenity of Christian Faith.

An English lady, observed an aged woman peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pears which fell from its one tree, and said to him: "You must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity of true faith; he said: "No man! I have been in my time God's reaping servant. He has promoted me to be his waiting servant. One of these days, when I fall as these pears are falling, He will pick me up."

Counterfeits.

The plainness and earnestness of Spurgeon are admirable. He is a man of strong convictions, and bold expression. Bro. J. H. Kofelt, 75 God street, has just published his lecture on Counterfeits, which is furious against shams, and stout for transparent truthfulness. At the close of the lecture, Mr. Spurgeon said: "Do not embellish a tale by telling it; say not, 'it is a mere oratorical variation.' O yes, if rigid, unswerving truth shall away you, you shall force your way to heaven. Your manifest integrity will unravel the villainy which will beset you, and a manly independence, the fair companion of conscious rectitude, shall conquer the intimidation which may assaunt you."

Before the singularity of your uprightness pretense shall be in amazement, the beauty of your truthfulness even malice shall confess your telling it; say not, 'it is a mere oratorical variation.' O yes, if rigid, unswerving truth shall away you, you shall force your way to heaven. Your manifest integrity will unravel the villainy which will beset you, and a manly independence, the fair companion of conscious rectitude, shall conquer the intimidation which may assaunt you."

"Let me advise you to wear no armor for your backs when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness, the sword of your adversaries; its stern metal shall turn the edge of your foe's weapon. Let the right be your lord paramount, and for the rest be free and your own masters still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Bow to no onstoms if they be evil. Yield to no established ruler if they involve a lie. Do not evil even though good should come of it. "Consequence" is the devil's argument. Leave consequences to God, but do the right. If heaven surround thee, do the right. Be genuine, bold, sincere, true, upright, God-like; and the world's maxims, trim your sails and rig your circumstances. But if you would do any good in your generation you must be made of sterner stuff, and help make your times rather than be made by them. "You must not yield to customs, but, like the anvil, endure all the blows, until the hammers break themselves. When misrepresented, say no words meant to clear yourself. Clouds do not last long. If in the course of duty you are tried by

Alabama News.

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Business Notices.

The Southern Hotel, Selma, on the European plan for the Summer, is an inviting place for the traveler. The Standard Soap works, Mobile, give a large patronage. We wish that all our readers who are dealers in soap would give them a trial. Bro. Alexander is a good Baptist who should encourage home industries. We believe that merchants will find it to their interest to buy soap at the Standard factory. See card.

Religious Intelligence.

The South Carolina diocese of the Protestant Episcopal Church has rejected the application of colored congregations for admission. The official Guide in Philadelphia, just published, states that at the beginning of October, 1875, there were in that city, including the Israelites, 678 churches.

Some time ago Dr. Bishop and wife, offered to give the American Baptist Home Mission Society \$20,000 to be raised among the Baptist churches of New York State. The churches have failed to perform their part, but it is the purpose of the donors to pay their subscriptions, notwithstanding.

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King Alfonso has written another letter assuring the Pope that Spain is Catholic, and consequently that Catholics need apprehend nothing from the application of the late clause in the Constitution on religious liberty.

The Missouri Baptist statistics show 84 Associations, 1438 churches, 943 ordained ministers, and a total membership of 82,760. It appears that they expended last year in State missions \$2,221, and in ministerial education over \$1,800.

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DR. KENNEDY'S HEADACHE REMEDY. ONE Dose cures. For sale by J. C. TILTON, Pittsburg, Pa.

WILSON, COLLEGE, ALA. ... MARIAN, ALA. ... Thursday, June 8th, 1876. Home and Farm.

Swine-Raising in the South.

A correspondent of the Southern Cultivator, writing from Bolingbroke, Georgia, thus tells how to raise hogs: We do not raise corn enough, first, and secondly, we pay no attention to swine. Hogs can be raised in great perfection in this section, and it need not require all corn and no cotton to do it.

CURE FOR GAGES.

As soon as there is the first manifestation of gages among your fowls, confine your affected chickens in a box, one at a time, sufficiently large to contain the bird, and place a coarse cotton or linen cloth over the top. Upon this place air-slaked lime and tap the cloth sufficiently to cause the lime to fall through. This lime dust the fowl inhales and is made to sneeze, and in a short time the cause of the gages is thrown out in the form of a slimy mass of worms that had accumulated in the windpipe and smaller air vessels.

Coal for Hogs.

The hog seems to crave carbon in a concentrated form, and hence we may conclude it necessary to his well-being. He will eat charcoal freely, which is tasteless and not nutritious. From the same natural prompting, we see them eat wood, when so decayed that they can do so. For myself, I have for many years hogs with an abundance of our common bituminous coal, preferring the poorest, or that which contains a large amount of sulphur and iron, and I think with the happiest results.

Go Slow But Sure.

We think it well for farmers to keep up with the times; we think it well for them to move in the current of new ideas of fertilization that have so much prominence in this paper. To do so cannot fail to advance them towards truth, though finally, truth may be found on a different path from that they now travel. But we would caution farmers not to rush heedlessly and enthusiastically into large expenditures, but rather to feel their way by the trial of a few acres only, this year, conforming their practices to raise laid down for their guidance, looking forward to greater profits another year, with larger area of crops, should the present year's experience be satisfying.

ECONOMY OF THE PLANTATION.

In former issues of the Register we endeavored to impress upon our customers resident in the cotton-growing sections of the Union, the great, the vital importance of giving greater heed to the culture of corn for plantation use, instead of striving after an additional bale or two, and depending for food on distant points. True economy in agriculture consists in the production within ourselves, so far as soil and climate admits, of whatever may be needed for consumption. There is then more ample store to draw upon; each man and beast is likely to fare better, the quality being home grown is also superior, and the proprietor is not simply receiving money for his cotton with one hand, to pay it out for food with the other. Besides, that man is most independent who has least to buy, be the cost what it may, and if his staple falls he has the means of support still within his reach. When high prices for cotton prevail, he may not perhaps, receive so much ready money, but in a series of years he will have acquired more wealth, and meanwhile all dependent on him will have fared better.

The Rural Carolinian is convinced that the small grain crop of the South will be larger this year than, perhaps, it has been since the war. It is also satisfied that there is not an acre less of cotton planted this year than last. With this policy pursued, it thinks the Southern people will reach "hard pan" after a while.

Be kind to the young stock.

Let the first thing it knows, after its parents, be the kind voice and gentle hand of its master. Accustom it to kindness as it grows up, and when it reaches maturity there will be no difficulty in teaching it to perform its duty.

DEACONS - PATTY CLOSELY; apply castor oil every night before retiring. The corn soon assumes the softness of other flesh.

STREET EDUCATION.

A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, "I had a good home education; I was used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to gamble; in the street I learned to pilfer. O, sir, it is in the street that the boys learn to work the rule of the young."

Fire-side Reading.

Sanitary Advice.

The following verses are from Public Health, an English sanitary periodical: There's a skin without and a skin within, A covering skin and a lining skin; But the skin within is the skin without Doubled inward and carried completely throughout.

The doctor, you know, examines your tongue.

To see if your stomach or bowels are wrong; To feel that your hand is hot and dry, He is able to tell you the reason why.

Good people all have a care of your skin.

Both that without and that within; To the first you'll give plenty of water and soap, To the last little else beside water, we'll hope.

But always be very particular where you get your water, your food, and your air.

For if this is tainted, or rendered impure, It will have its effect on your blood, be sure.

The food which will ever for you be the best.

Is that you like most, and can soonest digest; All unripe fruit and decaying flesh Beware of, and fish that is not very fresh.

Your water, transparent and pure as you think it.

Had better be filtered and boiled ere you drink it; Unless you know surely that nothing unclean Can have got to it over or under the ground.

With clothing and exercise keep yourself warm.

And change your clothes quickly if drenched in a shower; For a cold caught by chilling the outside skin Flies at once to the delicate lining within.

All you who thus kindly take care of your skin.

And attend to its wants without and within, Need never of cholera feel any fears, And your skin may last you a hundred years.

They Won't Trouble You Long.

Children grow up - nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made it is like a raveling stocking - stitch by stitch gives way till all are gone.

The house has no child in it; there is no more noise in the hall - boys rushing in pell-mell; it is very orderly now.

There are no more skates or sleds, bats, balls, or strings left scattered about. Things are neat enough now. There is no delay of breakfast for sleepy folks; there is no loitering any task before you lie down of looking after anybody, and tucking up the bedclothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no tips to mend, no fingers to the tip, no faces to be washed, or collars to be arranged.

We wish our neighbors would only lend us an urebin or two to make a little noise in these premises.

A home without children! It is like a lantern with no candle; a garden and no flowers; a vine and no grapes; a brook and no water gurgling and gushing in its channel. We want to be tired, to be vexed, to be run over, to bear children at work with all its varieties. During the secular days, this is enough marked. But it is Sunday that puts our homes to the proof. That is the Christian family day.

The intervals of public worship are long spaces of peace.

The family seems made up on that day. The children are at home, you can lay your hand upon their heads. They seem to recognize the greater and lesser love - to God and to friends. The house is peaceful, but not still. There is a low and melodious trill of children in it. But Sunday comes too still to them. There is too much room at the table - too much at the hearth. The bedrooms are a world too orderly. There is too much leisure, and too little care. Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life wanting? - Ecce Angel.

Keeping Robbie Still.

Little Bobbie was sent into the country to his aunt, once, when his dear mamma was ill. Everybody was careful to see his clothes, his stout boots and his warm stockings put into the big bag his papa was to take for him. But no one thought of Dick, his headless rocking-horse, of his drummer-boy or his fire and trumpet, and they were far more to Bobbie than all his clothes were.

This aunt's house was very neat; you could not find a speck of dirt in it, nor a bit of paper, nor a chicken's feather on the lawn. No flowers were allowed in there, except those which Aunt Phoebe put up, stiff and straight in her parlor vase. The dear little boy hunted around for the rule of the young.

What Others Think.

Mr. Joo, A. Wiley, the farmer's friend, has received the warmest welcome in North Ala. It affords us pleasure to bear testimony to the worth of the man and of the "Ward Fence" which he represents. Col. S. J. Harrington, of Tusculum, Lecturer of the State Grange, an intelligent, practical farmer, speaks of the fence of the highest terms. So also does Mr. G. H. Gilbert, one of the most successful planters in the Tennessee Valley. He had used another patent, but has now adopted the "Ward," which he thinks is the best he ever saw.

THE WARD FENCE.

We call attention to the card of Mr. J. A. Wiley in this issue, wherein the great superiority of this fence over all others in point of economy of material and durability is shown. S. J. Harrington, W. F. Rich, P. N. G. Rand, E. Bickley, J. W. Rafter, J. W. Rutland, J. F. Belue and other well known citizens of this county, have taken stock in it, and their endorsement is amply sufficient to commend it to the general acceptance of our planting community as the best and cheapest fence in use.

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 cut down in 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.

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.

Professor - Next define an Alderman.

Student - An Alderman is a philosopher of uncertain reputation. He works for nothing and don't care whether folks like the job or not. He loves rich food, and swears by the condiment fond. His family looks upon him as the greatest man that has lived since the days of Christopher Columbus, but the community looks upon him as a cheap investment, and generally turns him out at the end of the year, and puts some other saloon keeper in his place. Republics are ungrateful, and Aldermen have always been looked upon as bunners by nature. I have been an Alderman myself once, and know how the thing works.

Professor - Next define Judas Iscariot.

Student - Judas Iscariot is one of the 12. He was the meanest man that ever eat hash for breakfast. He sold his chance here and hereafter for thirty pieces of silver. We have no account of the size of these pieces, but probably they were worth about ten cents each. He got three dollars for the basest act ever imagined or did, and then hung himself before he had time to spend the money.

Professor - Next define an old bachelor.

Student - An old bachelor is born a masculine, but generally changes his base into neuter gender. He is a long-lived bird, and generally dies a sinner. He is as full of particulars as an indictment for petty larceny. He thinks he has got a good lone hand, but in playing it almost always getteth crushed. He, sometimes late in life makes up his mind to get married, and then invariably there are two parties got together. I am glad of it.

Professor - Next define a deacon.

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RAILROADS.

Montgomery and Eufaula. Leave Selma... Arrive Montgomery... Mobile and Montgomery R. R. Leave Selma... Arrive Montgomery...

Mobile and Montgomery R. R.

MAIL AND EXPRESS TRAINS DAILY. Leave Mobile... Arrive Montgomery... Selma, Rome & Dalton R. R. Patoska, Ala., March 7th, 1876. Condensed Time Card.

Selma, Rome & Dalton R. R.

GOING NORTH. GOING SOUTH. Leave Selma... Arrive Montgomery... Selma & Gulf Railroad. Down Train - On Mondays, Wednesdays, Fridays and Saturdays.

Selma & Gulf Railroad.

DOWN TRAIN - On Mondays, Wednesdays, Fridays and Saturdays. Leave Selma... Arrive Montgomery... Western Railroad of Alabama. Schedule No. 39, April 16, 1876.

Western Railroad of Alabama.

Schedule No. 39, April 16, 1876. Leave Selma... Arrive Montgomery... Alabama General Centennial Committee. TRINITY - J. J. Moore, Scottsboro. LIBERTY - O. B. Worthing, Athens.

Alabama General Centennial Committee.

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Southern Hotel. JOHN M. KEITH, Proprietor. SELMA, ALA. C. H. Marshall, Jno. M. Keith, Jr., Clerks. Jan 27 '74.

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