

Alabama Baptist.

E. T. WHEELER, EDITOR. J. B. KEENE, MANAGER. J. B. KEENE, MANAGER. D. B. LYON, ASSISTANT. W. P. WILSON, Sunday School Editor.

MARION, ALA.

Thursday June 9th, 1876.

The Holy Spirit and the Church.

THE HOLY SPIRIT maintains the Kingdom of Christ in the world. It is necessary that the Kingdom of Christ should have an organic form, and the Spirit has given to the church its own particular constitution.

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Christian brethren. But let us claim the promise of the Lord that he will give his Holy Spirit to whom that ask him. And let us evermore rejoice in his power to help and save.

Let us consider the period when the promise of Christ was fulfilled. Behold that little company in an upper chamber, that company assembling with one accord and one mind, and full of faith, who meet to receive the blessing, and who pledge themselves before God to each other to build the Kingdom of the Son.

See, they resolve to go bravely into all the world, to stand heroically before kings, to magnify that great Being who poured out his blood for their salvation; and not scorn or injury or anguish, nor the prison or scourge or axe or fire shall cause them to shrink, and they will be faithful even unto death. But see while they speak, a mighty rushing wind shakes the chamber; their brows are crowned with flames; they speak with new tongues; they are consecrated to God.

And this Body of Christ is full of the Spirit, as our bodies are full of our souls. Now the Kingdom of God is established and it will go on from generation to generation, until it conquers the whole world. Now whoever hears them and does not mock at them is converted. Now whoever only lingers under their shadow, if sick, is healed. Now at their command Death strikes or flies. Now we see them go forth, no longer feeble or dismayed, but strengthened and guided by God, bearing the salvation of Jesus to every distant people, teaching poor sinners everywhere the greatness of redeeming love!

That mother church is our model. Let us pray as those first believers prayed. Let us maintain their sacred harmonies; and verily these churches of ours will shake with another storm-wind from the skies—Spirit of God, Comforter of Saints! we have waited for thee long, O descend and fill our hearts with the love of souls and the love of Jesus!

"The Spirit of Truth."

The agency of the Spirit is a gracious provision, for he is employed in revealing to us the mind of God. According to the names given him in Scripture, he is the Spirit of Truth, and though we are ignorant of so many things we have substantial and certain knowledge in reference to our chief concerns. He is the Spirit of Prophecy and though of ourselves we know not what a day may bring forth, through him we can foreshadow the march of ages, and tell what shall become of the earth beneath our feet, and the stars that overhang as immovable and remote, and the immortal souls for which this universal frame was builded. He is the Spirit of Revelation and reveals to us the works and ways, the will and the nature of the Infinite Eternal God. (Jno. 15:26; Eph. 1:17; Rev. 19:10). What can be more cheering than this religious light!

Job in his day rejoiced to acknowledge that God by his Spirit had garnished the heavens. The power he felt within was the same power he saw above. That burning presence which inspired him and caused him to pour forth his sublime words, was the primal fire by which the lamps in all the kingdom of heaven were lighted. For the holy men of old did not utter their private opinions for our instruction; they spoke as they were moved by the Holy Ghost. They shone with a borrowed lustre.

And yet is not the light they give us better than all the lights of the natural world, better than all the material works of the Spirit, better than the twinkling starlight, or the silver moonlight, or the clear shining of the sun? It is natural that we should admire the splendid garniture of the Heavens, but it is more natural that we should admire the superior splendor of God's Word. They are lights to guide our bodies through the darkness, but this is a lamp for the guidance of our souls. They are set for signs and for seasons and for days and for years, as long as time shall last; but this reveals a Being who dwelt in light inaccessible before time began, and in us an immortality which shall endure when suns and stars and time itself shall cease. They display the wisdom and power of some creator, but this his wisdom and his grace—yea it brings himself before us, and exhibits clothed in our flesh, One who is the brightness of the Father's glory and the express image of his person.

Whatever certain knowledge we have of these things is given us by the Spirit of God. The Christian feels it to be so as he bends over the Scriptures. He realizes that the Holy Ghost is his teacher. He reads there great doctrines which human wisdom never could have discovered, pure precepts such as the corrupt heart of man never could have devised, promises which meet every want of his soul; and he says, These are the words which the Comforter addresses to me; I need walk in ignorance, error, doubt, misery, no longer; for here I have the teachings of that wisdom which cometh down from the Father. The ages were ignorant of this knowledge; they had no such

revelations of mercy, no such unfoldings of Gospel mysteries as I enjoy. Eyes had not seen nor ears heard, neither had entered into the human heart the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; and therefore we know what to choose and what to do and what to expect as an immortal being. This is comfort such as the whole world can not give.

Field Notes.

The Baptist Reflector, Morristown, Tenn., has come to our office. It is a good paper, and we wish it large success. Mississippi College issues monthly, The Mississippi Collegian. "Please stop my paper. The worst objection I have to the Baptists is, their gauge is too narrow," so writes a friend from Jefferson. Well, well, we can't help it, the track was laid by the Master, and has three rails, "one Lord, one faith, one baptism." If you choose a broader gauge than that we do not intend to travel in the direction it leads.—Texas Baptist. Very good. A brother who attended the late session of the Southern Baptist Convention is grieved that there was no report on Sabbath-schools. He thinks that the Convention can not live long, ignoring this department of Christian labor. There is force in what he says.—Biblical Recorder.—On next Sunday, Rev. J. O. Lowry, of Mobile, will preach the Howard College Commencement Sermon. The Wednesday following will be Commencement day.—A sermon on Baptism, by a Methodist presiding elder in Kansas, sent four members of his church into the Baptist fold. He ought to feel encouraged in the good work.—Central Baptist.—That reminds us of the good Methodist who said to his pastor, after listening to a discourse on Baptism, "Your sermon was as clear as mud."—A religious paper published in Tennessee says: "Those of our subscribers who pay promptly are marked as Christians."—"I will be able to get a large list by the fall. All are well pleased with the paper."—J. M. Ryan.—Georgia gave last year to the two Boards of the Southern Baptist Convention more money than any other State, near \$13,000.—Rev. S. P. Callaway, once of Alabama, now of West Point, Ga., has been forced to resign pastoral care of the Greenville church, Ga., on account of ill health.—We have received a copy of the minutes of the late Southern Baptist Convention, neatly executed by the Dispatch Steam Printing House, Richmond.—Bro. T. M. Bailey baptized four converts last week, at Macon Station. This week he is at Union Springs, and will probably visit Euflavia.—Bro. J. A. B. Besson, has written an instructive history of Euflavia, otherwise known as the "Bluff City."—Rev. W. R. L. Smith, of the Theological Seminary, is preaching during the summer months, at the Palmetto street church, Mobile.—Bro. T. B. Thames is on a visit to Oklawaha, Miss.—Our active young friend, Willie A. Davis, is on a visit to Philadelphia. He writes volunteering kind services in that city.—In response to our call, some brother has sent us a copy of the minutes of the Tuscaloosa association. We hope to make a larger notice at a future time.—We have received an invitation to attend the Commencement of Starkville Female Institute, June 22nd; Rev. L. M. Stone, President.—Bro. N. A. Bailey promises us an occasional article from Quitman, Ga.—"I am proud of the ALABAMA BAPTIST. It is growing in popularity among our people. May we not reasonably indulge the hope that it is destined to hold a position in the minds of all lovers of religious literature that but few religious journals have ever reached?"—W. A. Bishop. Bro. K. has just sent us a large club, proving his faith by his works.—"Please say in Field Notes that I am not Deuteronomy, for I'm afraid of Taxes—his metal's apt, and I'm sorry for Deut."—W. B. Crompton.—"A brother writes to ask if our Bannings Lung and Body Braces are genuine. Of course they are. We would handle no other kind.—A father at Oxford subscribes for the paper, and sends it to his son, hoping that the son may be led to be a Baptist.—Sunday, June 18th, the Judson Commencement Sermon will be preached by Rev. S. A. Goodwin, of Columbus, Miss. Thursday, the 22nd is Commencement day. The session just closing has been a most prosperous one.—"As a native Alabamian, I love the paper, and cannot think of giving it up. I am proud of it, not only for its intrinsic worth, but also for its prosperity, starting as it did, under circumstances so discouraging, and meeting, as it has, all the way along, such opposition from without."—J. M. R. Ga.—Bro. J. A. B. Besson, a strong Baptist and an interesting writer, has promised to furnish us with articles from Euflavia.—We have one for next week.—President Murdoke asks us to express regrets that the names of those honored brethren, W. E. Lloyd and W. T. Henderson, were overlooked in the list of Trustees published last week.

Correction.

In my article of last week the printer makes me call the pastor of the Methodist church in Talladega "Roland" all the way through the letter. His name is Boland. I regret this mistake.

J. J. D. REXFORD.

Wayside Notes.

After my tour through the Tuscaloosa Association I found it necessary to spend some time

At Home.

The 2nd Sabbath in May, I occupied the pulpit in Talladega. Except the centennial meeting in the winter, this was the first time that I preached in Talladega since last August. The congregation was large, and the occasion was a real social and religious treat. How happy the privilege of preaching!

At night we had a good sermon from Bro. Bailey, the pastor. The 3rd Sabbath, I went to Harpersville, preached there, and had another most enjoyable season; and particularly the visit to the venerable father J. M. Scott, whom I found in fine health, though standing on the verge of the other world, yet full of faith and still witnessing for Jesus. The two churches, that at Talladega and at Harpersville, were discouraged at a loss of their pastor, Elder Bailey, who goes to Ga. The former will doubtless try to secure some part of the time of Dr. Henderson for the remaining part of the year, and the latter will try to avail themselves of the services of Elder Kidd and Bro. Prestridge. If these churches can secure services from these brethren they will be satisfied with the situation. I was unwell the two weeks I spent at home, and the last week quite sick. While there I married Mr. Grimes of West Point, Miss., to Miss Polly Curry, of Talladega.

The Woman's Missionary Society.

The ladies of Talladega do not intend to allow this society to die or to abate its interest or activity. I suppose they will soon make some arrangements for their reorganization and plans. Meanwhile let them have the co-operation of other societies, and let all other societies be created.

Elder Bailey and Wife.

When I left home for this present tour the parting with Bro. and sister Bailey was painful to me. I love them socially and for their work's sake. Bro. B. was not only a faithful pastor and a bold and able preacher in Talladega, but he did all that he could to make the centennial movement in that part of Ala. a success, and his heart and the heart of his wife were in deep sympathy with every good work. On my next return home I shall miss them!

Centennial Mass Meeting.

The 4th Sabbath in May, I began with a mass meeting at Ruhamah in Jefferson county. The congregation was very large, and although they had been addressed before on the subject, and had previously made some contributions, still the attention and interest seemed to be universal, and the response was one hundred dollars on the one dollar roll. Then an hour to rest, during which one of those dinners for which Ruhamah is famous was spread under the Majestic yard oaks. After dinner I was required to preach. Is this all? No. Six miles distant at

Birmingham.

There is an appointment for a centennial meeting at night, and here again I spoke for one hour and a half and raised about forty dollars. Is not Bro. Waldrop a hard master to demand three discourses of me in one day? The Birmingham church is doing very well. They did a sensible thing when they procured the pastoral services of Elder Waldrop. At Birmingham I met

Elder C. F. Sturgis.

who is now prosecuting an agency for "The American Bible Union," that is the Bible Mission Society. Bro. Sturgis is encouraged in his work.—He is very familiar with all the bearings of the subject which he has in hand, and has distinguished fitness for the work.

A Singular Case.

An excellent gentleman in the Birmingham church, who has long been a Baptist, recently decided two things; 1st, that he was not converted before his baptism; 2nd, that he has since been converted—had a very striking experience in the last instance. He is not an eccentric, not peculiar in his notions or ways; but his conscience demanded baptism. He assigned two reasons for wishing to be re-baptized. 1st, New Testa-

ment baptism, is believer's baptism. Believe and be baptized, believe first, then be baptized. Although he was not a hypocrite, yet in the first case he was not a true believer, and therefore no church or minister had power to confer on him valid baptism; 2nd, and therefore his conscience demanded baptism, because, for the further reason, "baptism is the answer of a good conscience toward God." Thus he reasoned and demanded. And so on Monday Bro. Waldrop baptized him.

Trussville Church.

On Tuesday, the 30th of May, in company with pastor Waldrop, I appeared before the old Cahaba church at Trussville. The people are cutting wheat and preparing to; and "General Green" is in the cotton, and therefore, many are kept away; nevertheless the congregation is very good and we "put in the time" the best we could. No collection was called for, because they have had this subject before them some time since; and they are expecting a real sublime occasion on the 4th of July when Rev. W. Wilkes, is anxiously looked for. With reference to this, I suffered my discourse to drift away from my usual centennial plan of argument, to leave the field open for the 4th. I think Bro. W. may expect a large congregation, and the congregation may expect an able and exhaustive discourse. After dinner at Bro. Praytor's and an agreeable hour of rest, Elder Waldrop and I went on 13 miles further

To Springville.

and spent the night with Bro. T. V. B. Moor and his interesting family. Bro. Moor's little son Eddy had met me at Trussville with an excellent horse and buggy. Tuesday at Springville, considering the busy time, the gathering was large and the success, did very well. This is quite a business place with good prospects. After dinner and rest at the house of Bro. Annally, we drove back to Trussville and spent the night with Bro. Tally and family. Sister T. has the best garden that I have seen this year. As we were leaving next morning Bro. Tally acceded us with the remark that, when preachers spent a night with him he generally had an account to settle with them; that our bill was not yet settled; with this he made a contribution to both Bro. Waldrop and the writer—some money. Ruhamah, Birmingham, Trussville, and Springville, constitute the pastoral charge of Elder Waldrop. Good houses of worship, pretty strong churches, excellent people, large congregations, on the A. & C. R. R., in a fine valley. As Bro. Tennyson would say, "Waldrop is operating on a broad surface." I am now resting for a day and night with Bro. W. and other friends at this place. Friday I leave here to enter my tour through the Union Association.

Hard Criticism.

A few days since a little three or four year old girl, who had not been to church before was carried into one of my congregations. When she returned home her ma asked her if she saw the preacher, who answered "Yes." "What did he do?" She had been accustomed to see the negroes sing and dance, and hence she answered her mother's question, "The people sung, and the preacher danced." After that we propose to try to stand a little stiller in the pulpit.

An Important Question.

"Parson I want to know if I pay a dollar whether I can send my son to the college free, and when he gets educated can I then send another the same way, and can my grand children go the same way? If I can do that then I am in for a dollar."

Shopping Hats.

At this place Bro. O. W. Wood, seeing that I had an old hat, bantered me for a swap, he being a merchant. Pressing the banter as he did, I left his store with a new hat. He tried to make me take a lick black coat in place of my "centennial brown," but I told him that one swap per day was as much as I could stand.

R.

Wood's Station, June 1st, 1876.

Communications.

From the Mountains.

[The following article comes from a brother who has attained to about his fourscore years. He has been a useful servant of the Lord.—Ed.]

Your able articles on Pike's anti-church "Succession" are very timely and very conclusive. Please hit Pike again and go on to bring out our wanted history. Your views on feet-washing are satisfactory and will settle the matter. Tell Bro. Deuteronomy not to fear but to hit our mud forts again; for they must die or be killed out, or wake up and go to work; his no time to slumber and halt between two opinions; 1876 is the year for action! All that are still this year are mud members and dead weights.

Last Sunday we had a good time at White Plains church. One old lady was baptized in the river and

one Methodist brother received. Baptism and the supper were well ministered and had a good effect. We had a solemn time, some weeping and flowing together of soul. The signs look brighter in this mountain region. A new house of worship is now going up at Sulphur Springs church, with some additions to the membership. Also, a new house near Warrior Station, has lately been put up and a new church will be organized there this summer. We want the help and prayers of all Ministers and friends.

Yours truly,

Jas. M. THOMAS. Bangor, Blount Co., Ala., May 25, 1876.

Faith and Regeneration.

None but the Regenerated live by the faith of the Son of God. Hence Regeneration precedes faith. Faith signifies spiritual life. Sinners dead in trespasses and sins had not this faith until they are quickened by the Word and Spirit of God. It is true, there is a sense in which we believe before regeneration, but it is a conclusive faith arising from the conclusion of the mind; hence there is no harmony between life and life, their actions show they do not speak the sentiment of the heart.

Evangelical faith is a living, active principle, imparted in the soul at the time of regeneration, or so soon as our eyes are opened and we are led out of darkness into the light and liberty of the glorious gospel of Christ. We then become lively material, built up into a spiritual building. Such do not join the church, and lie down and go to sleep; but they become workers for Christ.

WM. LEE. Clinton, Ala., May 22, 1876.

Dr. John A. Broadus on the Revised New Testament.

"It is a great and valuable improvement upon the common version. I would earnestly advise all careful readers of the New Testament to make constant use of the Revised Version. I wonder how any scholar can fail to perceive and acknowledge the great value of the New Testament.

"The English reader may feel confident that in ninety-nine out of every hundred cases where the two versions differ the revised comes nearer and usually very much nearer to the exact meaning of the original; say, four hundred and ninety-nine out of every five hundred words that probably be a more correct statement. In hundreds of these cases the difference is important, there are perhaps thousands in which it is worthy of notice."

Appointments.

UNION BAPTIST ASSOCIATION, PICKENS COUNTY.

Dear Baptist: Please give notice that the following appointments have been made in the Union Baptist Association, for Eld. J. D. Renfroe, General Centennial Agent for the State, viz:

Grant's Creek, 1st Sab. in June, New Hope, Mon. after " " Forest, Tues. " " " Unity, Wed. " " " Mt. Zion, Thurs. " " " Enon, Friday " " " Carrollton, 2d Sab. " " " Mineral Spring, Mon. night " " South Carolina, Tues. " " " Oak Ridge, Wed. " " " Spring Hill, Thurs. " " " Big Creek, Sat. 11 a.m. " " Pickensville, 3d Sab. " " "

It is hoped that the brethren of the various churches will make efforts to circulate this, and bring out large congregations, and be prepared to take at least one dollar stock for each member of their families, in the endorsement of Howard College; and also make arrangements to carry our brother from one church to the next.

WM. ASHCRAFT. Carrollton, Ala., May 29, 1876.

Dots from Kelley's Creek.

Dear Baptist: It has been some time since I have sent you anything; my occupation would not admit of writing. Graves Renfroe was at our church, Euflavia, last Sunday, and gave us a pretty lengthy talk on the "Centennial," and was heard with apparent interest. Some few subscribed; money is scarce, and people do not yet see the importance of the movement.

We are to have a district meeting at our church, commencing on Friday before the fourth Sunday in August. Will not some of the brethren come and see us? "We would hear thee of this matter again."

When in this locality is very sorry. Some will not get the seed back they sowed. Some will not out their wheat, it is so sorry. Spring or blade rust (or mold) is the cause. Corn is selling at \$1 cash, \$1.50 on time, now in this section. Well, as I have written all my card will hold, I will close.

T. M. MURDOKE. Kelley's Creek, May 20th, 1876.

The committee appointed by the First Baptist Church at Montgomery, Ala. made the following report. Wm. Lee, in the providence of an all-wise God, our much beloved pastor, Dr. D. W. Gwin, has seen proper to tender to this church his resignation as pastor, in consequence of a call from the First Baptist church of Atlanta, Ga., and this church has exhausted its sincere efforts without avail, to induce him to withdraw said resignation, and

WHEREAS, Brother Gwin by his Godly walk, pastoral care and faithful discharge of all duties devolving upon him as minister, friend and citizen, has built up this church and congregation, and thus endeared himself to its members and to the community generally, therefore, be it

Resolved, 1st. That while we regard his removal from our midst as a severe affliction and an almost irreparable loss to this church, and community, this church accepts his resignation with reluctance and sorrow.

Resolved, 2d. That we sever our connection with him in respect and love beyond expression, and pray God's blessing upon him and his family in his future field of labor, and commend them heartily to the care and love of the people of his charge.

R. H. Molton, C. B. Ferrell, G. W. Thomas, H. A. Howard, T. J. Jones, committee. On motion it was resolved.

That the report be received and adopted, entered on the minutes, and a copy be furnished Bro. Gwin, and that a copy be furnished each of the city papers, the ALABAMA BAPTIST and the Christian Index for publication.

Our Mission Home.

The following amounts have been received since Mrs. N. A. Bailey's last report.

Talladega, W. M. S. \$15.85, Sardis Church, M. S. 4.90, G. L. Bennet, 20, Miss L. Shide's Infant class, 2.00, Tusculossa, 2.00, Talladega Sunday school, 2.00.

Total, \$25.95. I will make an extract from Miss Shide's letter.

I have twenty, "Little Workers," in my class and they are working hard to send you contributions occasionally, even if they are but small. I give them each a mite box, and they return them to me at the end of every month, with the little bits that they have earned themselves. Will you let me hear from you again soon.—God bless you in your noble work."

It encourages our heart to know that the children are at work for Our Mission Home. Would beglad to have a similar report from other teachers.

Mrs. W. B. McClellan, Cor. Sec'y, W. M. S. Alabama Association.

Bro. BAILEY'S PROPOSED VISIT.

Bro. Lyon: I notice Bro. T. M. Bailey, State Evangelist, is to visit the Alabama Association in July. At our church is in the remote southeast corner, shut out from all the ministers and deacons' meetings, Sabbath-school conventions, &c., not likely to be called on by Bro. Bailey, or such men, we hardly feel a part of the Association; yet we are, and in our feeble way, are trying to advance the interest of the Sabbath-school. This is tolerably good in numbers, managed by a young and inexperienced hand, though I think all is ripe for a visit from such a Sabbath-school divine. If we knew what word to use to influence a visit, we would forward it immediately, any way. If he will grant us such a favor, we only can assure him a pleasant time, if in our power, and a plenty to eat, such as we have. If he will come, and let us know before hand, we will have a crowd to hear him.

Please publish, and if not too much trouble, forward to Bro. Bailey, and you will grant a favor.

Your friend, in Christian love, JESSE H. DICKSON.

[We are sure that Bro. Bailey will be happy to visit this church, if his programme is so arranged that he can. The programme is generally made out by some pastor living in the Association. D. G. L.]

Valedictory.

It becomes my painful duty to announce to those Societies and ladies throughout the State who have been contributing to the building of a house for sisters Williams and Whilden in Canton, China, that my connection with the work, as Cor. Sec. has ceased. I expect to remove in a few days to Georgia, where Mr. Bailey has been called to labor. In taking leave of this interest, which has been very dear to my heart, I feel my place will be well filled by our dear sister, Mrs. W. E. McClellan, to whom all letters in future should be addressed.

You have cheered my heart dear sisters in the past, by your kind

words and generous offerings; and I hope you will continue to do the same in the future, for sister McClellan. Her heart is in the work, and she hopes for generous aid from you.

This report of Bro. Tupper to the S. B. Convention, was very encouraging and should inspire our hearts to "attempt greater things for God" during the present Centennial year.

I shall watch the columns of the ALA. BAPTIST, with great interest to see the reports of the Cor. Sec., and will continue to pray for the blessings of God upon your offerings as I have done in the past.

I thank you with a grateful heart for your co-operation with the Central Society and earnestly commend you and the interests of "Our Mission House" to him who has said, "In as much as ye did it unto one of the least of my disciples, ye did it to me."

Mrs. N. A. BAILEY. "Bar Below."

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Alabama Baptist.

S. S. Department. MARION, ALA. Thursday, June 8th, 1876. Second Quarter, Lesson XII. June 18th, 1876. THE SEVEN CHOSEN. Acts vii-13.

Golden Text.—They that have used the office of a deacon well, purchase to themselves a good obituary, and great boldness in the faith which is in Christ Jesus.—I Tim. iii. 13.

Central Truth.—The believing poor are 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 introduced 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 (v. 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 feelings, 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 were being slighted.

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 fathers. (f) How thoroughly it fits them for working free institutions. (g) How important to leave the ministry to its own business. (h) How important to leave the administration of the apostles to their own hands.

They called a meeting (v. 2), 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 in not opening up an old sore needlessly. We must all be liable to review; and we are the better for the eyes of others being on us.

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.

upon for other services. Hence, no doubt, we find two of them in prominent places as witnesses for Christ. The shadow is with the apostles, or by the apostles and people in significant places. 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.

The ACTION THEORISTS. 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 Nicolas with Rev. G. 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).

(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 v. 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 (e) 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 v. 9-12.

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qualitative with her afforded them the privilege of appreciating her lovely traits of character, she was admirably called, "Marguerite des Marguerites," "Pearl of Pearls," and by her royal brother Francis, was named the "Pearl of Navarre." During her girlhood her brother Francis was the heir apparent to the throne of France and most of their youth was spent at the French Court. In the midst of this dissipated and corrupt society, where her sweet innocence shone like a goodly pearl, her Christian life was without stain. Nature had endowed her with a quick and comprehensive mind, which she improved by study and refined by graceful accomplishments, and her love of books led her away from the frivolous, fashionable pastimes of the French Court, to the society and conversation of the learned and pious, who appreciated and admired the young girl, so enthusiastic in her pursuit of knowledge. Her beauty was so remarkable, that it was said that every feature of her face seemed to speak and she had that indescribable charm of manner that made her sought for, and loved in every circle. Perhaps some little fancy might imagine a Princess to possess a lot to be envied by the whole world—a life of unmixt happiness, with friends and beauty and princely fortune at command, what other good can be wanting? It was the fate of Margaret Valois to live in the stormy time of the great Reformation.

Martin Luther had awakened the people of Germany from their superstitious devotion to saints and holy relics, and had urged them to seek pardon and salvation through the atonement of Christ. He proclaimed everywhere the great doctrine of "Justification by Faith," and all Europe was stirred by the great religious enthusiasm. This power was felt in France many of the students and professors in the University at Paris, became careful students of the Bible and protested against the mockery of selling pardons for sin, and other such devices practiced by the Romish Church. The pious hearts of Margaret and her friends felt the life-giving rays of the Sun of Righteousness, and she became an earnest advocate and supporter of the Reformation. Her brother had now succeeded to the throne, and he gave to her the title of Madame de France.

He was a brave and generous man, and loved his sister with a tender affection, often shielding her from the persecutions of the Romish Priesthood, but he had neither the purity nor the strength of character that Margaret possessed, and he finally yielded to the power and influence of the Pope. This step did not however insure his success or safety, for he sustained a most disastrous defeat in a war with the King of Spain, and was held a prisoner by that wily and treacherous monarch. His mortification was extreme, although his bravery and gallantry had been unquestionable and he wrote back to France his luxurious and beautiful home, the memorable words so often quoted, "All is lost save honor."

The loving Margaret, whose heart was almost broken by her brother's misfortune, replied to him: "Save Christ alone, dear brother, the son of God still lives, and reigns!" With this touching letter she sent him a copy of the Epistles of Paul, beseeching him to read them in his closet with prayer, and adding to her earnest entreaty, "This Bible quotation, 'The truth shall make you free.' In her counsels to him she says: 'God has humbled you by captivity, but you are not forsaken dear brother, as you have hope and courage and spirit at liberty in spite of the imprisonment of the body.' Trials now came rapidly and heavily upon the Duchess d'Alencon; she was a widow, her brother was suffering in a foreign land and her friends and champions of the Protestant Faith were in exile or in prison. She knew that nothing else but her personal piety and influence at Court saved her from the fate of her proscribed and persecuted friends. Her genius and reputation among men of letters made her influence too powerful to be seriously injured by the craftiness of cruel and bigoted priests. She now formed a determination, whose accomplishment required great energy and resolution. [To be continued.]

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Visiting on the Sabbath. Bro. 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. 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 with slight anxiety its injurious influence on YOURSELF AND ON YOUR 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 the world, 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 don, 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 delay, and still more delay, for the entertainment than if the family had been alone.

The family you visit are also hindered from attending to their proper Sabbath employments. How can the head of the family find opportunity for instructing his household; and how can he or they suitably engage in the reading of the Bible, or private prayer and meditation, when they are encumbered with visitors? No family traces the character of being inobedient, and their mouths will be filled with the words, "The truth shall make you free." In her counsels to him she says: "God has humbled you by captivity, but you are not forsaken dear brother, as you have hope and courage and spirit at liberty in spite of the imprisonment of the body." Trials now came rapidly and heavily upon the Duchess d'Alencon; she was a widow, her brother was suffering in a foreign land and her friends and champions of the Protestant Faith were in exile or in prison. She knew that nothing else but her personal piety and influence at Court saved her from the fate of her proscribed and persecuted friends. Her genius and reputation among men of letters made her influence too powerful to be seriously injured by the craftiness of cruel and bigoted priests. She now formed a determination, whose accomplishment required great energy and resolution. [To be continued.]

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in the family, is a most weak apology for the sin of Sabbath-breaking. If the family deem it a kindness (if business is a customary, and therefore expected), and because the family have inadequate views of the sanctity of the Lord's day. By such visitors call the sick, as well as the rest of the family, are really incommoded. The Sabbath is often a hard day in the house of the sick, when friends and neighbors come in throngs merely or principally because they are unwilling to spare time for that purpose on other days. A visitor calls made on the Sabbath because you are unwilling to spare time for them on other days of the week, are utterly inexcusable. God has consecrated the whole day to his worship and service, and we may not do our pleasure therein. You need all your time on that day to learn the will of God, to worship him, and to perform acts of mercy and benevolence, which you cannot neglect without incurring guilt.

The habit of visiting on the Lord's day must always keep professors of religion who indulge in it unworshipful, worldly-minded, and unchristian. They mispend the time usually given them to read and meditate on the truths of religion, and to attain a spiritual frame of mind. If you inquire after well-informed, diligent, spiritual, and fruitful Christians, you will find them among those who perform on the Sabbath its appropriate duties, and scrupulously abstain from what they fear to be a violation of its sanctity; who "revere themselves" on this subject to maintain "a conscience void of offense." On the other hand, the observance of the Sabbath, will be found to be less employed on other days of the week in prayer, reading the Scriptures, and other duties. Visits on the Sabbath, by professors of religion, tend to your contempt upon this institution of God, and upon the Christian name. The due observance of the Lord's day is the great means of preserving the fear and worship of God in the world. Let the sanctification of the Sabbath be neglected by Christians, and the world will soon forget that there is a God; the duties enjoined in it will not be performed, nor its requirements obeyed; and the ordinances of religion, and even the name of Christian, will become a reproach.

A long continued custom can no more justify Sabbath visits than any other vicious practice. It is very easy to slide into the general practice of what is inexpedient and injurious, blanked as we apt to reflect seriously upon their conduct when they see the same course pursued by others. We deem it the impious duty of all, especially of every preacher of the gospel, to consider, steadfastly to resist, and fearlessly to oppose the sin of Sabbath-breaking in all its forms; and we venture to affirm, that when the practice of visiting on the Lord's day prevails, it furnishes a satisfactory reason, why efforts to promote the cause of enlightened, spiritual, and fruitful religion, have been attended with so little success.

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 working 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 pretence 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.

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 Jesuites, 678 churches.

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Obituary. We were called on the 22nd inst. to Pineville, to attend the burial of Sister M. C. BARNETT, the wife of Bro. S. A. Barnett, our Representative in the Legislature from Monroe county. The large number of people assembled on the occasion, was an evidence of the high appreciation in which she was held by the church and community. The Sabbath-school, of which she was a most active and zealous teacher, manifested their devotion to her by forming a procession and accompanying her remains to the grave. Their flag was draped in mourning, and on one side were inscribed the words, "Our Sabbath-school Teacher," and on the other, "We will meet in Heaven."

As the solemn cortege moved slowly to the house of God, the children sang some of the beautiful hymns she had taught them to sing in days ago. After appropriate funeral services, the church, her body, amid great lamentation and mourning, was carried down to the grave, where it awaits the summons of him who is the resurrection and the life. Sister BARNETT was born in Colesburg county, Ala., in 1837. She was married, March 15th, 1855, and connected herself with the Evergreen church in 1859. Removed to Pineville in 1867, in which church she has lived a consistent and useful member. She was a daughter of Nicholas Stallworth, and a grand-daughter of Rev. Alexander Travis, the great and beloved pioneer preacher of this country.

The disease with which she died was Cancer, and being of a most malignant type, in less than nine months from its first development, its work was done. The pain she suffered was most excruciating, but from the beginning to the end she bore it with the greatest Christian fortitude. Retaining her consciousness to the last, she had a kindly word and a friendly admission for her numerous friends who entered her sick chamber. "All is well," was about the last sentence she was heard to utter. Just before she passed away she requested her friends to sing the beautiful hymn, "Sing to me of Heaven." Scarcely had the last lines been sung, before her spirit took its flight, and sped away to her "glorious home above." And now that she is gone, and remembering with gratitude the life she lived, and the triumphant and happy death she died, still when we look upon the endearing relations her death has severed, we are ready to exclaim, "Why dost thou rest!"

Alabama News. The cotton warehouse of the Rock Mills factory and thirty bales of cotton were burned the 19th ult. Dr. A. J. Robinson is the democratic nominee for the legislature in Coquett. Near Talladega, a nail factory will soon go into operation that will turn out five hundred kegs per day. A splendid vein of coal has been struck near Trussville, fifteen miles east of Birmingham, on the A. & C. railroad. Mrs. Franklin of Collierville, has 65 varieties of the rose in her flower garden. The Montgomery Greys will have an excursion to Pensacola the 12th. The Alabama Press Association met in Montgomery Tuesday evening, W. T. Walthall to be the orator, and G. R. Cather alternate, at the next meeting of the Alabama Press Association. On Wednesday, June 22nd, an inter-state base ball match between picked players of Alabama and Mississippi, will be played at Demopolis. The Spencerites nominated Jas. S. Clarke, of Morgan, for governor; T. B. Allington, of Lauderdale, for secretary of state; B. M. G. Walker, for treasurer; G. P. Plowman, of Talladega, for auditor; R. P. Heflin, of Handolph, for attorney general; and P. J. Glover, of Marengo, for superintendent of public instruction. The Democratic Convention which met in Montgomery on the 31st of May, nominated as follows: Gov. G. S. Houston; Secretary of State, R. E. Boyd, of Marengo; Attorney General, J. W. A. Sanford, of Montgomery; Treasurer, Daniel Crowder, of Coosa; Auditor, Willis Brewer, of Lowndes; Superintendent of Education, Lemay F. Box, of St. Clair. For this office, Prof. E. Q. Thornton, of a bus route, and though not named, produced the best impression, for himself or any man in the Convention. The graceful, patriotic speech which he made, drew the hearts of the delegates. Howard College may well feel proud of Prof. Thornton.

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, deserve 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. CASE MILLS and EVAPORATORS.—Parties in want of Case Mills and Evaporators will do well to send for Price list and Circular of the celebrated Cook Evaporator and Victor Case-Mill, manufactured by the Blymer Manufacturing Company, Cincinnati, O. See advertisement. BLOUNT SPRINGS.—In another column will be found the card of the famous Blount Springs, the Saratoga of the South. Alabama should feel proud of Blount. Capt. Tower and his lady are accomplished hosts.

THOMAS HENRY & SON, DIRECT FOREIGN IMPORTERS OF CHINA, GLASS, QUEENSWARE, TINWARE, &c. NO. 25 ST. FRANCIS STREET, JUNE 1st. MOBILE, ALABAMA. DR. KENNEDY'S HEADACHE REMEDY. ONE Dose relieves the most violent headache, and restores the system to its normal condition. It is a most valuable remedy for all cases of headache, and is sold by all druggists. Price 25 cents per bottle. Sold by J. C. Tilton, Talladega, Ala.

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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 Body 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 accommodations, rates of fare for delegates to our approaching Convention. The following responses have been received, and the others will be added as I receive them. J. H. KOFELT, Pres. Ala. State Con. A. L. CENTRAL RAIL ROAD. All agents sell round trip tickets for one fare to Selma, to delegates attending the Alabama Baptist State Convention, held in Montgomery. Commence sale July 19th, and make tickets good to return till July 20th, 1876. J. M. HARRISON, Supr. SELMA, MARION & MEMPHIS R. R. We will sell return tickets from Marion to Selma for one fare to delegates to Montgomery Baptist Convention, July 19th, to 20th, 1876. T. W. ROCKEFELLER, Supr. May 26, 1876. If the Western road give us the same rate, Geo. Rucker will sell them to Montgomery. MONTGOMERY & FUFALA R. R. In reply to yours of the 24th, we will sell round trips at six cents per mile to delegates having duly authorized certificates. B. DUNHAM, Supr. May 26, 1876. "Authorized officials" must exhibit certificates from the clerks of churches and delegations from which delegates are sent. J. H. SELMA, ROSS & DALTON R. R. We will sell round trip tickets at six cents per mile to delegates attending the Ala. State Convention, held on 19th of July, next, good for ten days. We have through tickets on sale at Talladega, Oxford, and Jacksonville, to Montgomery. Delegates going from either of these points to round trip tickets to Selma, at same rate per mile. HAT KINNEY, G. T. A. May 26, 1876. SELMA & GULF R. R. Delegates will be charged full fare going to Montgomery, and returned free on presentation of certificate from President or Secretary of Convention. Respectfully yours, E. H. KULLER, Supr. MOBILE & MONTGOMERY R. R. Will sell round trip tickets to delegates at 6 cents per mile going, and to return free, sale to begin July 12th, tickets good to 24th. Delegates must be accredited from the bodies from which they are sent, and to buy tickets accurate tickets, will be charged full fare both ways. The above is the substance of Mr. Geo. Nass's (Gen. P. T. A. Gen.) circular to me, July 10, 1876. J. H.

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. Hon. 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. Pastors, friends, consider this. By a week's work, you can raise the club, and thus deliver your wife from the treadmill of the needle. A young lady could not do a better service than to try to get one of these machines. If she does not need it herself, she can give it to some poor widow whose needle is her bread. Two or more persons can unite and raise a club together. Of course, each subscription will be \$25.00. Send in the names and money as fast as received, always stating when you remit that you are working for the machine. Brethren of the ministry, each of your churches will give you ten or fifteen subscriptions. Try them. If you have a large family, a sewing machine will be worth as much to your wife as half your salary. The good which you will do in introducing the paper more extensively, by leaving out the part of the magazine, will far more than compensate you for all your efforts. Who will be the first to accept this offer? Write to us immediately, and we will send you specimen copies for canvassing. But do not wait. Go to work at once. 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, deserve 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. CASE MILLS and EVAPORATORS.—Parties in want of Case Mills and Evaporators will do well to send for Price list and Circular of the celebrated Cook Evaporator and Victor Case-Mill, manufactured by the Blymer Manufacturing Company, Cincinnati, O. See advertisement. BLOUNT SPRINGS.—In another column will be found the card of the famous Blount Springs, the Saratoga of the South. Alabama should feel proud of Blount. Capt. Tower and his lady are accomplished hosts.

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WILSON, Columbia, Ala., in raising corn and peanuts in the same field. He lays out the rows three and a half feet apart and checks four feet. He then plants every three feet row so as to give the corn a distance of four by seven feet. He plants the peanuts between each hill of corn in the row; and between the rows of corn, seven feet in width, he plants a full row of the peanuts. The peanuts are not detrimental to the growth of the corn, and thus the peanut is a clear gain of twenty-five to thirty bushels per acre. The peas do not attain a size to be materially in the way until the corn is ready to lay by. He hoes each crop twice—once at an early stage of the corn's growth, and again when he lays the corn. In this way he lays the foundation broad and deep, for both corn and bacon. Peanuts fed to hogs make them the most delicious meat.

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. If any planter, large or small, and small planters can succeed best, and most satisfactorily, will sow two acres in barley in the fall, and oats in sufficient quantities both for stock of mules and hogs, and then, on the first of September, sow a two acre lot in clover, and next spring plant four acres in ground peas, and the same in sweet potatoes, two acres in Chinese sugar, and a half acre in alfalfa, he can raise hogs in abundance, and will not require the feeding of much corn, even when fattening time comes. His hogs, sows and pigs, will keep in fine order all the year round, and he will find it necessary, only for one or two months, to give them any corn. At the same time, if he has any green lots, he will have an abundance of rich milk and butter, if he keeps cows; and any one should have at least two to four good milk cows. The slops from a kitchen, and better-milk from the dairy, will make the pigs thrive and grow off beautifully. But you must give your hogs attention. Look after them daily, for nothing succeeds or prospers without the master's eye. You must keep your hogs where you can see them at any time; and must see them every night and morning. When this is done, hogs are not so likely to steal things; and, if they should, you are more likely to catch them in their roguery.

Coal for Hogs.

The hog seem 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. Let a farmer who has never tried it, throw in a lump of coal as large as his fist, and he will be somewhat surprised to see the hog leave the corn and crush the coal, as if it was the most luscious morsel. Sulphur has long been known as a valuable remedial agent for hogs, and iron is a well-known tonic, acting specifically upon the blood, thickening and strengthening it. Here, then, the hog by eating coal, gets other important elements besides the carbon. I have never known a hog well supplied with this coal, to be sick or off his feet for a single day, and although I cannot give actual results of careful experiments, to prove it, I believe hogs thus supplied will make appreciably more pork, with a given amount of corn, than those which are without it. At least, I am well satisfied with the way my hogs thrive, grow and fatten under this treatment. Coal is cheap, and others, if they have not, may try it at little expense. —Cor. Prairie Farmer.

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. —Scientific Farmer.

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. —Landreth.

Good, clean straw, carefully stacked, is supposed to represent a value in comparison with the best meadow grass of three to one; that is, an unit of straw is worth three units of meadow grass.

Street Education.

A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I 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 ruin of the young."

Keeping Robbie Still.

Little Robbie 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, or his drummer-boy or his fire and trumpet, and they were far more to Bobby 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 a big stick to ride, in place of Dick, and

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 palate, the nostrils, the windpipe, and throat, Are all of them lined with this inner coat. While, through every part is made to extend—Lungs, liver, and bowels, from end to end. The outside skin is a marvellous plan For erasing the dregs of the flesh of man; While the inner extracts from the food and the air What is needed the waste in his flesh to repair.

While it goes well with the outside skin, You may feel pretty sure all's right within; For if anything puts the inner skin out Of order, it troubles the skin without. The doctor, you know, examines your tongue To see if your stomach or bowels are wrong; For he feels that your hand is hot and dry. He is able to tell you the reason why. Too much brandy, whiskey, or gin Is apt to disorder the skin within; While, if they dry or dry, the skin without Refuses to let the sweat come out. 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.

Cure for Gapes.

As soon as there is the first manifestation of gapes 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 gapes is thrown out in the form of a slimy mass of worms that had accumulated in the windpipe and smaller air vessels. This remedy is considered superior to any ever tried, and seldom fails to effect a perfect cure.

All residences with the least tendency of malarial fevers should have sunflowers planted about and around them.

Prof. Many believed that a few rows planted between the Washington Observatory and the marshy banks of Potomac had saved the inmates of that establishment from the intermittent fevers to which they had been formerly liable. His experiments have since been repeated along the alluvial deposits of the Oglio in Italy, and with favorable results to the health of the neighborhood. Try a few sunflowers around all residences that are unhealthy in summer.

The farmers of Lancaster county, Pa., think their manure heaps so many saving banks, and strive accordingly to increase them in quantity and size.

This is why farmers there stable their stock and utilize their straw. By stall-feeding cattle, they can feed a larger number of cattle on the same amount of corn and hay, and consequently, make more and better manure than by feeding out doors. Hogs are also stabled and well littered with straw; they also make a large amount of manure of a good quality.

The month of May is a good time in which to apply the preparation for the "pear blight," tested and recommended by the "experimental garden" at Washington.

The preparation consists of half a bushel of lime slacked by pouring on six gallons of boiling water, and then adding 6 pounds of powdered sulphur. Apply the preparation with a brush to the bodies and large limbs several times during the season.

A mare thirty three years old is in daily use in Baltimore. She is so well preserved that four or five years ago a connoisseur in horsemanship made a survey of her points, more particularly subjecting her teeth to a careful scrutiny, and then sagely announced that she was just four years of age. He also offered to break her for a moderate compensation.

The best way of keeping hams perfectly is to wrap and tie them in paper, and pack them in boxes or barrels with ashes. The ashes must fill all interstices, but must not touch the hams, as it absorbs the fat. It keeps them sweet and protects from all kinds of insects.

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.

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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. All persons dealing with Mr. Wiley will find him a genial gentleman, and a straight-forward business man. —D. G. LYON.

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. The fence question being a very serious one to most of our valley farmers, the opportunity here offered will doubtless be embraced by them. —North Alabamian, (Tusculum).

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. Mules and cows can lay or push it down with ease. A little storm will wash it away on every little creek. The leaves of broomsedge 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 educates stock to be mischievous and depredate fields. It is the instigator of wrong feelings, 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, &c., 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 brake 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.

Humor.

Josh Billings' Definitions. Professor—Define a schoolmaster. Student—A schoolmaster is a man after the image of his maker, without any wife. He works for 10 dollars a month, and eats here and there, just as he can catch it, round the neighborhood. He is loved by no one, and suspected by everybody. He is a long-lived cuss, and has to move into an adjoining State to die. He is as cross as an old she goose setting on a lot of broken china to all the young scholars, but doesn't sass the old ones. He wears a paper collar a whole week without washing it, and darts his own stockings. He has never seen three hundred dollars in his life in one pile, and never will; and when he dies his assets seldom exceed a 3-bladed Rogers knife and a ball's eye watch.

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 contingent fund. 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 gets chewed. 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.

Student—A deacon is first lieutenant to a meeting-house. He is as full of business as a woman's rights convention, and mourns heavy for the sins of the people. He has more pity than brains, and more fuss than either. I love the average deacon, he loves his flag, he makes a good fight, and if he gets whipped he don't know it. A good deacon in a neighborhood is a substantial blessing, and bad deacons have always been scarce. When I grow up to be a man I would like to be a good deacon, (and ride to church Sundays in a top buggy.

An honest old farmer, on being informed the other day that one of his neighbors owed him a grudge, growled out: No matter, he never pays anything.

RAILROADS.

Montgomery and Eufaula. Leave Selma... 12:00 P.M. Arrive Montgomery... 7:40 P.M. Leave Montgomery... 7:40 P.M. Arrive Selma... 12:00 P.M.

Mobile & Montgomery R. R.

MAIL AND EXPRESS TRAINS DAILY. Leave Mobile... 12:25 P.M. Arrive Montgomery... 7:40 P.M. Leave Montgomery... 7:40 P.M. Arrive Mobile... 12:25 P.M.

SELMA, ROME & DALTON R. R.

CONDENSED TIME CARD. GOING NORTH. Leave Selma... 6:00 P.M. Arrive Rome... 10:00 P.M. Arrive Dalton... 12:00 P.M.

Western Railroad of Alabama.

Schedule No. 39, April 16, 1876. Leave Selma... 6:00 A.M. Arrive Montgomery... 10:00 A.M. Arrive Meridian... 12:00 P.M.

Alabama General Centennial Committee.

TENNESSEE—J. J. Moore, Scottsboro. LIBERTY—O. B. Bessing, Athens. MUSCLE SHOALS—Jos. Shackelford, Tusculum.

THE SUN FOR THE CAR PAIGN.

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SANFORD'S Liver Regulator.

INVIGORATE THE LIVER, and cure Bilious Diseases. INVIGORATE THE LIVER, and cure Sick Head-ache. INVIGORATE THE LIVER, and cure Constipation and Piles.

Southern Hotel.

JOHN M. KEITH, Proprietor. SELMA, ALA. C. H. Marshall, Clerk. Jan 27 '76.

H. A. HARALSON, ATTORNEY AT LAW.

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