

Alabama Baptist. J. T. WHEELER, EDITOR. J. D. KEMFROE, ASSOCIATE. J. SHACKLEFORD, ASSOCIATE. D. O. LYON, Assistant. D. W. GWIN, Sunday-School Editor.

MARION, ALA.: Thursday, July 6th, 1876. The State Convention.

The Savannah & Memphis R. R. cannot make special rates. Mobile & Grand R. R., three cents per mile each way. Tickets must be bought at the station from which the delegates start, and will only be sold on presentation of certificates of appointment from churches appointing delegates.

W. P. VAN DYKE, Chairman. I have communicated with all the lines of travel, to procure accommodations for the delegates to the approaching Convention. The following responses have been received, and the others will be added as I receive them.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. Two M. BRIDGES, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

ALL AGED-OLD ROUND TRIP TICKETS FOR ONE YEAR. To delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, 1876. J. H. KEMFROE, Supt. May 26, 1876.

son and then pouring forth waters of bitterness that no salutary branch could heal. It is the pains of worldly triumph and frowning wells of its delights that made the soul forgetful of the promised land. It is the golden idol that was substituted for Jehovah. It is the marmors of rebellion and multiplied iniquities of the whole pilgrimage that haunt the dying hour.

As eternity comes on in convulsive throes as when the earthquake announced to Elijah the advancing God, he who is about to pass into the future state does not mourn because his life has been filled with sorrows, but because it has been filled with sin.

As these pictures rise from their graves, "O, my God," he exclaims, "I have lived in vain. My life was death, and now I die anew to perish forever."

But surely that which makes death so fearful cannot make life happy. A reasonable man cannot lie down and sleep sweetly on the brink of a volcano. We may be as wayward as we please, but we cannot prevent our criminal uncertainty of conduct from producing a frightful uncertainty in the soul.

A nature unstable in religion is unprepared to enter into the presence of its Maker, and if unprepared it must be unhappy—it must forebode what is to come, its paths must be checked with the glooms of the dying chamber and the tremendous pomps of the judgment bar.

On the contrary, an unchanging Christian conduct and temper are the secrets of a perpetual peace. Such is the reason of heaven's joys. Those bright legions that gather around the throne are happy, because they change not. Those sanctified and redeemed ones, our fathers and mothers it may be, who have passed from the agitations of earth to the calm abodes of light are happy, because they are the children of the Most High, and like their Father, are without variableness or shadow of turning.

See them in the brightness of the beatific vision, and if envy rises in your breasts, let us tell you how to enjoy the fruits of their eternal pleasures. Like them be immovable in the knowledge and love of God. Let not your religious emotions be like the prophet's gourd that grew up in a night and perished in a night.

Let not your courage be that of the fickle warrior that conquers one field of battle only to fly covered with shame from the next, but be steadfast, immovable, always abounding in the work of the Lord. Be loyal, be true, and you shall have the joys of angels even on the earth. O taste and see what heavenly peace the unchanging God gives to his unchanging people! Say with the sweet singer, "My heart is fixed O God, my heart is fixed."

Below we give some gleanings from exchanges: MERIDIAN BAPTIST FEMALE COLLEGE.—"Prof. Gordon has won for himself a reputation as a teacher, that cannot be gained. Notwithstanding the examination was close and rigid, the young ladies of the different classes acquitted themselves with great honor."

Mrs. Ida W. Ball's Concert was a complete success. Mrs. Ball was, before her marriage, Miss Walker, a graduate of the Judicial School. SOUTH ALA. HIGH SCHOOL, Greenville, Ala.—"We pay our tribute to Miss Mamie Pinkston, for the care she has bestowed upon her class. It is a difficult one to assume the role of a teacher of art, but we think this exhibition will bear us out in the assertion that she has grandly triumphed. In common with the many friends they have, we wish both her and her pupils every success in their high and beautiful calling."

Having been an art pupil at the Judson, Miss Pinkston could not help being a good teacher. MOSSY CREEK FEMALE COLLEGE, Tennessee.—"The essay prize was given in consideration of originality, thought and diction. The committee decided, without consultation, unanimously in favor of Miss Kate Cooper, who appeared on the stage, and the applause of the audience, and received the prize, 'Half-Hours Among the Poets,' with a few appropriate remarks by Prof. McClister."

ALA. CENTRAL FEMALE COLLEGE, Tuscaloosa.—"The examinations were conducted at the Baptist College, last week. The instruction in that Institution is accurate and thorough to a remarkable degree. The commencement sermon, by Rev. J. O. B. Lowry, was able, instructive and appropriate. The Concert, last night, at the A. C. F. College, was enjoyed by a large and appreciative audience. Several of the vocal and instrumental pieces rendered, displayed remarkable artistic skill on the part of the pupils, and thorough ability to teach the graceful and attractive art of music, on the part of the instructors."

speaking, but the chief speaker was Rev. J. A. Chambliss, D. D., of your city. His subject was a prepossession—'Failure in Life'—suggested perhaps by the hard times. It was well handled, and made a fine impression. It was ministerial, yet literary. It showed that if he lived on Mount Zion he had traveled to Paradise and walked and reclined in the Vale of Tempe.

Last night Prof. Charles M. Furman, of Bethel College, Kentucky, and son of Rev. Dr. Furman, president of the Furman University, delivered a splendid address and delighted his overflowing audience."—Cor. News and Courier, June 23.

Prayers and Alms. The two should go together unless the prayers are to be lip-service, and the alms a show of self-righteousness. The generous act is the Amen which concludes the accepted prayer, or if we trace charity to its source, we may describe the kind heart as an altar whence the smoke of sacred incense rolls and rises heavenward.

Upon this subject Spurgeon tells a good story. He says, "A poor man who had a large family gave them a very comfortable supper while he was in health. He broke his leg and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Dea. Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door with an ox-goad in his hand, and asked to see Dea. Brown. 'Father, could not attend this meeting,' he said, 'but he sent his prayers, and they are out in the cart.' They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction. Nor did the poor fellow suffer during his whole confinement. The substantial prayers of the donors became means of grace."

Now, Christian reader, would you take this story home. You are praying for your church, for your minister, for your Sunday-school, for missions in our own and other lands. Dear friend, what are you giving? Nay, let us ask, what are you sacrificing? The best gift we render O God's cause or to the needs and woes of men is the gift we feel—the gift that costs. When prayers and alms arise as a memorial before God, Heaven opens and lets down peculiar blessings, angel ministries and gifts of the Spirit upon the homes and hearts of men.

Literary Notices. Wide Awake for July. We are glad to welcome this charming child's magazine to our editorial table. The little people will revel in its pictures, stories, and poetry. The present number begins a new volume. We respectfully ask the publishers to keep on sending it, until we tell them to stop. The irregular visits of the previous numbers have sorely distressed our nursery. They feared that their pretty favorite had been shipped by the frosts of adversity, and had perished like its delicate kindred, the flowers and the butterflies of the spring. \$2 a year.

New York Milliner and Dressmaker for July. A well illustrated and cheap fashion magazine—essays and pleasant reading and hints on dressing and pictures constitute an agreeable miscellany well adapted to the purpose of the publication. \$1 a year. Ecceology. A fresh inquiry as to the fundamental idea and constitution of the New Testament church, with a supplement on ordination. By Rev. E. J. Fish, D. D., New York.—The Author's Publication Co., 1876.

We notice the reception of this remarkable volume. It will claim our special attention at an early period. Renewals. Our friends could not please us better just now than by renewing their subscriptions. We are in the midst of the dull season when the income from our new subscribers is very small. But our expenses are as heavy in the summer as they are in the winter. Hence the greater necessity that those who are owing the office should pay at once.

"I might have renewed sooner, but just neglected it." Many can adopt this language. But suppose an editor should say, several months after you had subscribed, "I might have sent your paper sooner, but just neglected it?" Is not the one as fair as the other? At the Convention, one week from to-day, will be a favorable time to renew. If you are not going yourself, send up your money by some friend.

"Rev. L. R. Gwaltney, President of the Baptist Female College, has been elected President of the Judson Female Institute, at Marion, Ala. It is believed, however, that Bro. Gwaltney will retain his present position, through which he has exercised such beneficial and wide influence."—Tuscaloosa.

No doubt Bro. Gwaltney would have retained his late position had he not been so faithful that he was not invited to occupy a seat of wider influence.

The history of the Baptist Church in America cannot be given until it is positively decided what church is entitled to bear the name. As to the early churches above mentioned, Benedict and Backus are the best authorities.

Report on Kind Words. We present, below, in full, Dr. Gwin's Report, as Chairman of the Kind Words, at the late Southern Baptist Convention. The report was adopted unanimously. We call the attention of our exchanges to the fact that the circulation of Kind Words has increased 3,000 since just prior to the Convention. If all our patrons and ministers will work for the paper, it will become a mighty power in the land.

The committee on Kind Words report as follows: "The paper has a bona fide circulation of about 112,000 copies per month. The number of subscribers to the weekly issue is 15,000, to the semi-monthly about 24,000, to the monthly about 4,000. Its combined circulation is, therefore, about 43,000 or 44,000, besides the 10,000 lesson papers issued every week. As an instructor in our Sabbath schools, by its weekly lessons; as a guide for the young in the principles and polity of our denomination, and as an agent in arousing a missionary spirit, and in giving information concerning the missionary operations of the Convention, it is exerting a great and widely extended influence for good."

Your committee heartily approve of the arrangement entered into by the Home Board with the firm of J. W. Burke & Co., of Macon, Ga., whereby that firm agrees to publish the paper in a satisfactory manner for the next five years, bearing all expenses and paying, besides, a royalty of \$800 per annum, in consideration of receiving the receipts for subscriptions. As this \$800 is a royalty to be applied in extinguishing the debt of the Home Board to the firm, amounting to \$4,774, the paper thus assumes its own indebtedness, gradually reduces it, and relieves the Board of the Convention to that extent. The columns of the paper, however, are to be strictly within the control of the editor lately re-elected by the Board, Rev. S. Boykin, and not at all under the control of the publishers. The excellent spirit and eminent capacity of Bro. Boykin are well known, and commend the paper to our patronage.

During the last two years, the paper incurred no expense to the Convention on account of the arrangement effected with the publishers; neither did it make any profit. It may not be amiss to say that the paper has been, and may still be, the means of securing liberal donations to the two Boards of the Convention for missionary purposes, and thus make itself the agent for usefulness.

Hopelessly submitted, D. W. GWIN, Chairman. NOTE.—Since the session of our late Convention, the firm that prints Kind Words for the Board, and which agreed to pay \$800 royalty per annum, has consented to increase that royalty to \$10 per annum, after the circulation reaches 64,000. As the circulation is now 46,000, we see no reason why it should not soon reach 64,000. Nor do we see any insuperable reason why it should not rise to 100,000, bona fide weekly and semi-monthly subscribers, if our brethren strive to increase its circulation as they should.

Queries Concerning Baptist History. Can you send me some answers to the following: 1. When were our people first called Baptists? By whom? 2. Who founded the first Baptist Church in the United States? Not R. Williams? Were there any Baptists here when he came? 3. Can you give a brief history of the first church in the United States? 4. What is the best and most condensed Baptist history? Answer soon, please, if not too much trouble.

J. H. WEATHERLY. REPLY.—We have neither leisure nor space to give a detailed reply to the several historic inquiries propounded by Bro. Weatherly. The following brief statements must suffice: 1. The first record we have of the name Baptist, shows that it was an abbreviation for Baptized. The latter title was claimed by our people as a protest against the misnomer Anabaptists (Rebaptizers). They called them Baptized People, and then Baptists. The name first occurred in the Broadmead Records, (Bunyan Library, Vol 14, p. 18) under the date of 1640. It is applied to Rev. Mr. Cane, who is first indicated as "a Baptized man, by them called an Anabaptist," and afterwards is referred to as "a Baptist." This is the earliest historic mention of the word; the thing is as old as Christianity.

2. The Baptists began to emigrate to this country about the year 1600. They were driven from Great Britain by the persecutions of Elizabeth and the Stuarts, and from the continent; by the calamities attendant upon the Thirty Year's war. The dates of their churches are unknown; except in the case of the most prominent, as Providence 1639, Newport 1640, Swansea 1653, Charleston 1682, etc. The Roger Williams church, it is understood, soon declined, and is not entitled to be regarded as the mother of any of the now existing churches.

3. The history of the Baptist Church in America cannot be given until it is positively decided what church is entitled to bear the name. As to the early churches above mentioned, Benedict and Backus are the best authorities.

4. We have no general Baptist history that corresponds with the claims and public services of the denomination. Cramp's is probably the best; but this author is merely a diligent and conscientious compiler. Dr. Cramp is the ex-president of Areadia College; has a taste for history, and is much respected in Nova Scotia for his literary taste and general accomplishments. Dr. Bittling's little book in the Centennial Series will be found quite suggestive and inspiring.

Our Paper. "Some object to the price from the size of the sheet." The price of our paper is \$2.50; that of the Baptist, Memphis, \$2.70; that of the Index, \$3.00. We invite any one who has the three papers to compare them together, and to see if he does not get more reading matter, in proportion to the price, in our paper than in either of the others. But if our paper cost \$5 a year, it would be worth more than any other paper, at any price, to the Baptists of this State.—Please remember these things.

The Railroads. It will be noticed that some of the railroads require delegates to the Convention, July 13th, to present certificates from the churches or associations. We suppose that a certificate from the moderator or clerk (both might be better) of the church or association, is all that is wanted. One week from to-day the Convention meets. Let the attendance be full.

Church in America cannot be given until it is positively decided what church is entitled to bear the name. As to the early churches above mentioned, Benedict and Backus are the best authorities.

4. We have no general Baptist history that corresponds with the claims and public services of the denomination. Cramp's is probably the best; but this author is merely a diligent and conscientious compiler. Dr. Cramp is the ex-president of Areadia College; has a taste for history, and is much respected in Nova Scotia for his literary taste and general accomplishments. Dr. Bittling's little book in the Centennial Series will be found quite suggestive and inspiring.

Our Paper. "Some object to the price from the size of the sheet." The price of our paper is \$2.50; that of the Baptist, Memphis, \$2.70; that of the Index, \$3.00. We invite any one who has the three papers to compare them together, and to see if he does not get more reading matter, in proportion to the price, in our paper than in either of the others. But if our paper cost \$5 a year, it would be worth more than any other paper, at any price, to the Baptists of this State.—Please remember these things.

The Railroads. It will be noticed that some of the railroads require delegates to the Convention, July 13th, to present certificates from the churches or associations. We suppose that a certificate from the moderator or clerk (both might be better) of the church or association, is all that is wanted. One week from to-day the Convention meets. Let the attendance be full.

Field Notes. "Six years ago there were no Baptists here; all Methodists. There were grown people who had never heard a Baptist sermon. I went to work with all my might, and succeeded at last in having a little church constituted. We have built a house of worship, and the gospel is now preached to us by Bro. Ramsey."—C. S. LUKER, Pickensville. The Talladega church is fortunate in securing the services of Dr. S. Henderson for one Sunday a month. Two converts were baptized Sunday night, June 25th.

A subscriber at Bibbville, requests to re-publish the article on Foot-washing, by Rev. C. F. Sturgis. We are sorry that the crowded condition of our columns prevents. O, the power of words! By leaving out the word Philadelphia, The Baptist states that "The First Baptist church originated in a joke!" J. H. Howell, of Jefferson, Texas, subscribes to the Texas Baptist because another man dropped it on account of its strong Baptist platform. Who will send us some new subscribers because "A Reader" thinks our paper too fond of water?—This country pays its preachers \$6,000,000 a year, and the American pocket book belongs more to the dog than it does to the preacher.

Of Yale's 124 graduates this year, 15 will study theology. The average annual expense is put down at \$1,075.—To dedicate a church edifice on which rests a heavy debt, is bad policy, if not something worse. Recently, the house belonging to the Fifty-third street Baptist church, N. Y., was sold for \$50,000, which was the amount of the mortgage, and it was bought by the Metropolitan savings bank. If no such calamity befalls the church, there is a worse one, spiritual death.—The revivalist, Rev. E. P. Hammond, now in New Jersey, is thus described: "A large muscular man in middle life, eccentric, social, pleasant, humorous, zealous, and at all times dramatic and overflowing with stories and anecdotes. He always interests, but does not always instruct or please his hearers."—Every Sunday school should subscribe to Kind Words.

Dr. W. H. McIntosh once baptized upwards of 60 persons in 28 minutes.—Rev. J. M. McCord, who has been studying at Wctmanks, is now at his home, Sykes Mills, Elmwood Co.—We have learned that Rev. J. L. Thompson will probably spend the summer as a missionary in the Central association. A better appointment could not be made. Every body was pleased with Bro. T. at the Harvard. Though quite young, his ministry has already been greatly honored.—Rev. B. F. Riley, for several years a Crozer student, is now at Bellville, Conecuh Co., Ala. He purposes entering the pastorate this fall. We hope that some Alabama church will engage his services.—The Baptists at Dadeville are trying to raise money to complete their church.—An exchange thinks Rev. Dr. Hawthorne, of New York, will be called to the First Baptist church at Montgomery.—Dr. J. D. Renslow addressed the people of the Blue Eye Baptist church on the 4th.—The edifice once owned by the Plymouth Baptist church, N. Y., now belongs to the Catholics. It was sold for \$24,000.—The Alabama Baptist State Convention meets in Montgomery, on next Thursday, 13th.

Speaking of Rev. L. R. Gwaltney, the Rome Courier says, "We understand that flattering offers have been made him to accept positions elsewhere.—While we cannot blame him for considering the interest of himself and family, we would regret exceedingly to lose him from among us. We would regard his loss as a public calamity to our community."—Mercer University commencement began on last Friday, and closed on yesterday.—The postoffice address of Rev. W. H. DeWitt is changed from Lower Peach Tree to Nettledore.

Wayside Notes. Leaving Carrollton. On leaving Carrollton Monday after the 2nd Sabbath, I felt sincere regret that I had not met the Rev. Wm. Ashcraft, the able pastor, who was absent on a visit to Kentucky. Bro. Robertson, the gifted superintendent of the Carrollton Sabbath-school, accompanied me with good horse and buggy. My appointments for the week lay in the north and west parts of the Union Association. Nearly all of them at night. Remark—for the purpose directly in view in my agency, I would rather have the 25 mature men and women who will attend at 11 o'clock a. m., than the 50 girls and boys who attend at night. However, in this list of appointments, I had a pretty good representation of both.

Mineral Spring Church. Monday evening we spent two or three hours at the pleasant home of the Rev. G. M. Lyles, the pastor, and were favorably impressed with all that we saw of this brother. He is a strong preacher, a clear and correct thinker, and a good country pastor; has been pastor of Mineral Spring from its beginning, 20 years ago. Sister Lyles, a relative of the Appletons of Wills Valley, is a great-granddaughter of old John Waller of revolutionary times, and a cultivated Christian lady. I was really sick at their house, have seldom suffered more for two or three hours, and began to preach that night in great discomfort, but an hour and a half's dis-

course seemed to wear it away; and some treatment from Bro. Dr. Quinn, with whom we spent the night, gave present relief. The success was very good at this place. South Carolina Church. Tuesday morning in company with an excellent young brother whose name has passed from my mind, a drive of six miles brought us to the home of his brother-in-law, Dr. J. T. Hancock, at Yorkville, where I spent a most agreeable day and night. Dr. H. is at the head of an interesting family. South Carolina church is located here. It takes its name from the fact that its first members were all from the Palmetto State. Rev. W. C. Smith, of Miss., is their pastor. The congregation was small, and the future efforts of Dr. Hancock and Elder Smith must develop the degree of success.

—The Shelby association minutes for 1875 are received; and we thank the sender.—"I congratulate the Judson trustees on their new president. Those Howard boys, Dill and Fonville, are a grand success. Bro. J. O. B. Lowry gave us two fine sermons on the 25th. Dr. Basil Manly will be here the last of this week. I baptized four persons on the first Sunday after my return."—W. H. Williams, Tuscaloosa, June 28th.—We are sorry to know that the health of our venerable brother, L. L. Fox, is very feeble. He fears that he cannot attend the Convention.—Bethel College, Ky., publishes, as honor men, the names and standing of those students whose standing for the term is above 90.—The next session of the Union Meeting of the 4th District, of the Tuskegee Association, has been changed from the 5th Sabbath in July, to Friday before the 4th Sabbath in August.—The First Baptist Church of Atlanta, in a card, says that W. C. Graves, (or Gray) a blind man, and claiming to be a Baptist preacher, is an impostor.—Dr. Basil Manly preached the University commencement sermon, at Tuscaloosa, on last Sunday.—The Baptist church at Newbern, N. C., has doubled its members in three months.—The editor of the Central Baptist has a neat picture frame, made from a piece of the wood of one of the ground sills of the first house of worship built west of the Mississippi river. This house is engraved on the Missouri centennial certificates.

The Southern Baptist Theological Seminary has had sixty-seven students during the past year. The faculty consists of five professors.—Mr. Oliver Hoyt, of Stauffer, has given a present of \$25,000 to fund the centennial endowment of Wesleyan University, Middletown, Connecticut; the endowment is to be \$500,000.—The English O. T. Revision Company has reached the 40th chapter of Isaiah; the N. T. Revision Company is in the 1st chapter of Ephesians.—A lecturer on Roman Catholicism, printed a pamphlet recently in Boston, containing the instructions given to Romish confessors by Bishop Kendrick, in his Theology. He was taken up and put in jail for publishing obscene literature. Nobody denied that the extracts were authentic.—A vigorous writer in the International, complains of the inferiority of American to foreign education. But he proposes to correct the evil by abolishing marks of scholarship, by introducing lectures instead of recitations, and by separating "sectarian influence from higher education. This would be a royal road to education; have sceptics for professors, and mere listeners for students, and the thing is done."—The First African church, Richmond, has 3,800 members.—Georgia Baptists have lost a valuable brother by the death, June 22d, of Hon. T. J. Burney. He was the treasurer of Mercer University for 30 years, and treasurer of the Baptist State Convention for the same length of time, he being the latter office when he died.—Speaking of Rev. L. R. Gwaltney, the Rome Courier says, "We understand that flattering offers have been made him to accept positions elsewhere.—While we cannot blame him for considering the interest of himself and family, we would regret exceedingly to lose him from among us. We would regard his loss as a public calamity to our community."—Mercer University commencement began on last Friday, and closed on yesterday.—The postoffice address of Rev. W. H. DeWitt is changed from Lower Peach Tree to Nettledore.

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro. W. The congregation was good, though another threatening evening, and the response was satisfactory. And here I met an old friend, Prof. Dill, who once taught successfully in Talladega county. He has a fine school in Pickensville. Bro. West, of Merion, was to preach his commencement sermon on the Sabbath after my visit to the place, and the people were in high expectation.

Big Creek Church. Saturday morning, still in buggy with Elder Curry, we went six miles to Big Creek church. This appointment was at 11 o'clock. Here we had a fine congregation. Here for the first time I met the venerable Rev. Dabney Duncan. I was not at all well, but made out to speak nearly two hours. I gave them my "Ebenzer discourse," as I sometimes style it. The response was liberal. Then on horseback, through the sun, five miles to Bro. Chappelle's. Bro. Chappelle has an interesting family. An hour's rest and dinner and then, exhausted though I was, yet there is still a ten miles horseback ride before me for the evening. Bro. Chappelle, in his kindness, takes horses and goes with me. We spend the night at Bro. Hanson's in Olney. Having been here two weeks before, how much at home I felt. Sabbath morning a six miles drive with Bro. H. brings me to

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro. W. The congregation was good, though another threatening evening, and the response was satisfactory. And here I met an old friend, Prof. Dill, who once taught successfully in Talladega county. He has a fine school in Pickensville. Bro. West, of Merion, was to preach his commencement sermon on the Sabbath after my visit to the place, and the people were in high expectation.

Big Creek Church. Saturday morning, still in buggy with Elder Curry, we went six miles to Big Creek church. This appointment was at 11 o'clock. Here we had a fine congregation. Here for the first time I met the venerable Rev. Dabney Duncan. I was not at all well, but made out to speak nearly two hours. I gave them my "Ebenzer discourse," as I sometimes style it. The response was liberal. Then on horseback, through the sun, five miles to Bro. Chappelle's. Bro. Chappelle has an interesting family. An hour's rest and dinner and then, exhausted though I was, yet there is still a ten miles horseback ride before me for the evening. Bro. Chappelle, in his kindness, takes horses and goes with me. We spend the night at Bro. Hanson's in Olney. Having been here two weeks before, how much at home I felt. Sabbath morning a six miles drive with Bro. H. brings me to

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro. W. The congregation was good, though another threatening evening, and the response was satisfactory. And here I met an old friend, Prof. Dill, who once taught successfully in Talladega county. He has a fine school in Pickensville. Bro. West, of Merion, was to preach his commencement sermon on the Sabbath after my visit to the place, and the people were in high expectation.

Big Creek Church. Saturday morning, still in buggy with Elder Curry, we went six miles to Big Creek church. This appointment was at 11 o'clock. Here we had a fine congregation. Here for the first time I met the venerable Rev. Dabney Duncan. I was not at all well, but made out to speak nearly two hours. I gave them my "Ebenzer discourse," as I sometimes style it. The response was liberal. Then on horseback, through the sun, five miles to Bro. Chappelle's. Bro. Chappelle has an interesting family. An hour's rest and dinner and then, exhausted though I was, yet there is still a ten miles horseback ride before me for the evening. Bro. Chappelle, in his kindness, takes horses and goes with me. We spend the night at Bro. Hanson's in Olney. Having been here two weeks before, how much at home I felt. Sabbath morning a six miles drive with Bro. H. brings me to

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro. W. The congregation was good, though another threatening evening, and the response was satisfactory. And here I met an old friend, Prof. Dill, who once taught successfully in Talladega county. He has a fine school in Pickensville. Bro. West, of Merion, was to preach his commencement sermon on the Sabbath after my visit to the place, and the people were in high expectation.

Big Creek Church. Saturday morning, still in buggy with Elder Curry, we went six miles to Big Creek church. This appointment was at 11 o'clock. Here we had a fine congregation. Here for the first time I met the venerable Rev. Dabney Duncan. I was not at all well, but made out to speak nearly two hours. I gave them my "Ebenzer discourse," as I sometimes style it. The response was liberal. Then on horseback, through the sun, five miles to Bro. Chappelle's. Bro. Chappelle has an interesting family. An hour's rest and dinner and then, exhausted though I was, yet there is still a ten miles horseback ride before me for the evening. Bro. Chappelle, in his kindness, takes horses and goes with me. We spend the night at Bro. Hanson's in Olney. Having been here two weeks before, how much at home I felt. Sabbath morning a six miles drive with Bro. H. brings me to

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro. W. The congregation was good, though another threatening evening, and the response was satisfactory. And here I met an old friend, Prof. Dill, who once taught successfully in Talladega county. He has a fine school in Pickensville. Bro. West, of Merion, was to preach his commencement sermon on the Sabbath after my visit to the place, and the people were in high expectation.

Big Creek Church. Saturday morning, still in buggy with Elder Curry, we went six miles to Big Creek church. This appointment was at 11 o'clock. Here we had a fine congregation. Here for the first time I met the venerable Rev. Dabney Duncan. I was not at all well, but made out to speak nearly two hours. I gave them my "Ebenzer discourse," as I sometimes style it. The response was liberal. Then on horseback, through the sun, five miles to Bro. Chappelle's. Bro. Chappelle has an interesting family. An hour's rest and dinner and then, exhausted though I was, yet there is still a ten miles horseback ride before me for the evening. Bro. Chappelle, in his kindness, takes horses and goes with me. We spend the night at Bro. Hanson's in Olney. Having been here two weeks before, how much at home I felt. Sabbath morning a six miles drive with Bro. H. brings me to

University, during the last two years, an amount of work which saves the State several thousand dollars. After four hours' sleep, I hope to be on the train of the A. & C. R. R. en route for home. Tuscaloosa, June 20, 1876. P. S. Having failed to mail the above before reaching Birmingham, and having to stop here several hours, I must be allowed to thank Bro. N. F. Miles for a nice present in the form of a good pair of shoes. Bro. Miles is the only merchant we ever knew to lock up his store until he could attend the Baptist State Convention. This he did when that body met in Tuscaloosa, and will do the same again if necessary rather than fail to attend the approaching convention in Montgomery. The Baptists around the "Iron city" should not forget this. R.

Explanation. I have been told that my language,—"lie low and keep dark," and the seeming threat that "they might attract our fire," and that we "might shell the woods," are matters of special complaint. It must be remembered, however, that it was in response to a most violent attack of a Methodist preacher on one of my centennial sermons, in which he pronounced the sermon or parts of it "false and slanderous," though he did not hear it, and prayed God to "paralyze my tongue." Mr. Boland has endorsed all this by taking the contest on his own hands. Furthermore, think of Mr. Wesley's address to the colonies, think of the preachers who had to fly for their lives to England, think of the concealment of Mr. Asbury, and of the "Tory conferences," and of the efforts to fasten Church and State on this country; and I might have added—think of Mr. Wesley's denouncing John Hancock, the first President of the Colonial Congress, as a "felon!" These are the things which I had in my mind when I admonished the circuit rider, that it was not best at this time, when the country is celebrating its liberties, for the Methodists to force a discussion of their history in connection therewith. They have forced the necessity. R.

Dr. Burrows in Richmond. Last week we stated that, during the Richmond Convention, in May, Dr. J. L. Burrows, pastor of the Broadway Baptist church, Louisville, Ky., commended with the "Disciples." The facts appear to be about these: Many of the churches of Richmond, on the Convention Sunday, gave up their pulpits to Baptist ministers. Dr. Burrows was appointed to preach at Dr. Tyler's church ("Disciple"). After the sermon, as is the weekly custom with churches of this faith, came the communion; and Dr. Burrows partook of the elements. In defence of his action, Dr. B. has sent to the Western Recorder the following: CARD. Dear Brother Cooper: I hear that some of my dear brethren are a little anxious about my orthodoxy. If the sentiments of so humble an individual are of any interest beyond his own narrow circle, you are at liberty to publish this item of my "confession of faith."

I am in theory and in practice what is called a "close communion Baptist." That is, I hold that faith in Christ Jesus and immersion in water are pre-requisites to proper participation in the Lord's supper. With whom I shall participate, believing them to have essentially these pre-requisites, is a question for my own "private judgment." At the same time, I hold that it is sometimes a Christian's duty to forego what he may regard as right for himself, rather than give offense to his brethren. "All things are lawful unto me but all things are not expedient." "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother is offended or made weak." "If I meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Fraternal yours, J. L. BURROWS.

We regard this departure from Baptist usage as most unfortunate.—While every person has a right, as Dr. B. claims, to the exercise of his own "private judgment," yet there are times when, acting as a representative, he must respect the judgment of those whom he represents. When Dr. B. preached by appointment of the Convention, he preached as a representative man, and was so considered. Hence no act of his should have been at variance with what he knew to be Baptist doctrine and practice. Yet he must have known that by that communion he did not represent the sentiments of the Convention. He must have known that he would not have been appointed, had such an act been supposed possible. Dr. Burrows says "that he believed that he was participating with a church in Richmond, which, in all essential views, is in unity with the Baptist churches of the land, and that therefore it was not inconsistent with his strict communion principles to break bread with them."

It is pleasant to know that Dr. Tyler's church approaches so near to the Scriptural standard. But we have to say against it that we would say against a Peco-baptist church, that so long as it teaches doctrines, it remains in connection with other

Friday evening, Bro. Curry carried me in his buggy to Pickensville, and we stopped with Dr. Wilkins and family. Here we had a pleasant time with refined and cultivated people. I have rarely met with a gentleman more to our liking than Bro

churches which teach doctrines so much at variance with Bible truth, so Baptist should, by communicating with it, endorse its error.

Dr. B. complains of the strictures of the Baptist press. But why should they not speak out in a case like this? His set is as proper a subject for criticism as any act of the Convention.

Items of Interest.

On Sabbath before last, Dr. Winkler baptized 31 colored converts. Sixteen more await the ordinance.

We learn that the Methodist conversions numbered upwards of 60, and that most of these accept nothing as baptism but immersion.

We are happy to report the colored Baptists of our town in a thriving condition. They are without a pastor, very few of their own color possessing sufficient culture to accept the pastorate.

Alabama Baptist. S. S. Department. MARION, ALA. Thursday, July 6th, 1876.

Good-bye. Brethren of Alabama:—In the providence of God, I am called from you to continue my life-work in Georgia, and now address you as one of your standard-bearers for the last time.

Let us learn (1) That wealth has its highest use in honoring the Lord. (2) That He prescribes the way in which it is to be employed.

Children's Department. Litter Sister's Lesson. "Now, Freddy, dear, sit down and fold your hands, and fix your mouth, this way, and I'll tell you what your mamma says."

great boy now, Freddy, almost four years old, and yet can't go to Sabbath-school because you talk and make the other ones laugh."

III. The plan of the building is next put before us—"the ground plan of the temple," as the marginal reading shows to be meant by the opening words of v. 2.

IV. The rich ornamentation, "garnishing" (v. 6), or beautifying. Precious stones were placed in the walls (compare 1 Chron. xxix. 2).

Communications. To the Readers of the Alabama Baptist. You have, doubtless, seen the announcement that I am to take charge of the "Judson Institute" next October.

Children's Department. Litter Sister's Lesson. "Now, Freddy, dear, sit down and fold your hands, and fix your mouth, this way, and I'll tell you what your mamma says."

Children's Department. Litter Sister's Lesson. "Now, Freddy, dear, sit down and fold your hands, and fix your mouth, this way, and I'll tell you what your mamma says."

Children's Department. Litter Sister's Lesson. "Now, Freddy, dear, sit down and fold your hands, and fix your mouth, this way, and I'll tell you what your mamma says."

Centennial Meetings. After my return from Jefferson, two appointments await me in the Central Association by urgent request, one at Lebanon, 3rd district meeting, and Sunday in July, ten miles from Wetumpka.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Dear Baptist: With pleasure I again assume the task of a brief communication, to let the brethren know of us through your valued columns.

Religious Intelligence. Some dozen churches in Georgia have lately been robbed of their pulpits.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Alabama News. Citizens of Greene county are successfully cultivating alfalfa.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Light Wanted. How it is that so many of our farming brethren have time to spend every Saturday afternoon in the village, but never have time to attend the Saturday conferences of their church.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

Resolution. The committee on periodicals at the Providence Association, last May, offered the following resolution, which was unanimously adopted.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

General News. There were 8,748,744 barrels of larger manufactured in this country last year.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Richmond Female Institute. The session of 1876-7 will begin September 15th and end June 15th.

Alabama Baptist. MARION, ALA. Thursday July 6th, 1876. Home and Farm.

Rules for Good Farmers.

- 1. Select good land and reject sterile, no matter how cheap. 2. Raise no weeds, but only profitable crops. 3. Underdrain, wherever needed. 4. Adopt a good rotation of crops and adhere to it. 5. Provide sufficient shelter for domestic animals.

Napoleon on Christ.

Napoleon at one period of his life was the most powerful ruler on the globe, and the crowned heads of Europe trembled at his approach. At the time when, to human appearance, he was about to sway the sceptre of universal dominion over the nations of the earth, he was suddenly checked in his pathway; he surrounded himself a prisoner, was banished to a rocky island in mid-ocean, where he could say, in the language of Ossian, "I am alone, and on the hill of storms."

Law and Liberty.

Wise laws and just restraints are to a noble nature not chains, but chain-mail--strength and defence, though something also of an incumbrance. And this necessity of restraint, re- member, is just as honorable to man as the necessity of labor.

Politeness.

One cannot be polite and well-mannered without kind feelings and a good heart. All the rules for etiquette, all the hand-books and "Guides to Society" in the world are worthless, if you have nothing within your soul which teaches you to do unto others as you would have them do unto you.

What Others Think.

Mr. Jno. 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.

IRA W. PORTER & CO., DEALERS IN FOREIGN AND DOMESTIC HARDWARE, CUTLERY, IRON, NAILS, WAGONS, TRUCKS, HORSE, BULL, AND CATTLE, AND ALL KINDS OF FARM IMPLEMENTS.

WATERS' PIANOS. THE WATER CO. Pianos are the best made in the world. They are light, portable, and play well in any position.

RAILROADS. Montgomery and Eufaula. Going East. Mail No. 1. Accona No. 3. Leaving Montgomery 10:00 P.M. Arriving Eufaula 6:00 A.M.

Alabama Denomination Directory. Board of Directors, Marion: M. T. Spivey, President. Board of Education, Montgomery: E. W. Gwin, President.

Great Southern Health and Pleasure Resort. BLOUNT SPRINGS, SARATOGA OF THE SOUTH.

Mobile & Montgomery R. R. MAIL AND EXPRESS TRAINS DAILY. Leave Mobile 12:25 P.M. Arrive Montgomery 7:00 P.M.

Dr. Salter's Specialties. At the Eclectic Dispensary cancers are successfully treated and a cure effected in ninety-nine cases out of a hundred.

Condensed Time Card. GOING SOUTH. Leave Mobile 8:00 P.M. Arrive Selma 10:00 P.M. Arrive Montgomery 11:00 P.M.

Selma & Gulf Railroad. DOWNS TRAIN--On Mondays, Wednesdays, Fridays and Saturdays. Leaves Selma 8:00 P.M. Arrives Gulf 10:00 P.M.

Western Railroad of Alabama. Schedule No. 39, April 16, 1876. Leave Selma 10:00 P.M. Arrive Montgomery 11:00 P.M.

FOR DEPOSIT, ALA. Mr. M. Burt, writes June 26th, 1876: "I must tell you something about my experience and progress with the Ward Fence."

THE YOUNG LADY WHO VOWED SHE'D NEVER MARRY A MAN UNDER FIVE FEET IN STATURE, HAS, AS YET, BEEN LED TO THE ALTAR BY HIM.

ADVERTISING. One Hundred and Fifth Edition. Contains a complete list of all the Publishers, Editors, and Proprietors of the United States.

J. W. BLACKMAN'S COMMERCIAL COLLEGE. No. 131 Carondelet Street. This is the only Commercial College in this city where students from the country can board in the family of the Principal.

H. A. HARALSON, ATTORNEY AT LAW. SELMA, ALABAMA. Office, Commercial Bank Building, 161-163.

R. C. KEEBLE, DRUGGIST AND APOTHECARY. No. 25, WEST MAIN ST., LOUISVILLE, KY. Ap. 19-20m1.

ATLANTA PAPER MILLS. ATLANTA, GEORGIA. Book, News & Wrapping Paper. All Sizes and Weights.

OFFICE AT BIRMINGHAM, ALA. Address JAMES G. HAYMOND, Prop'r. Paper to this issue as a Specimen of the paper.

Soiling Stock.

This is a subject that will engage the special attention of farmers and breeders for some years to come. I do not say that the system will be generally adopted; but I believe that as it becomes better known, it will meet with more favor, and be found to exactly suit the circumstances and wants of a large class of the farmers and breeders of this country.

The preceding ten rules will be of much use if carried out, and we add two more, to cover them all, as follows: 11. By weighing and measuring, and with careful accounts, ascertain just what every crop or every animal costs you, and find out what is the market value of each.

12. Employ those who do your work and give you a good profit and drop all else. You can thus have the satisfaction of knowing that you are carrying out Ricardo's two famous rules for acquiring wealth, namely: 1. Cut short your losses. 2. Let your profits run on.

KINDNESS TO ANIMALS--Kindness to animals in every respect, is highly appreciated, apparently, as among the human family. Therefore, keep the animals in good humor, by keeping in good humor yourself. The man who makes a practice of fondling his stock in the yard or stable, has a more orderly, good natured stock than he who cannot pass them without venting his spleen by a kick or a curse upon some poor, offending brute.

USES OF RAW HIDE.--The skin of an animal, whether cow, calf, colt or horse, that dies on the farm, is worth more at home than at the tanner's. Cut into narrow strips, and shave off the hair with a sharp knife before the kitchen fire, or in your work-shop on stormy days and evenings. You may make them soft by rubbing. A raw hide halter strap an inch wide will hold a horse better and last longer than an inch rope. It is stronger than hoop iron, and more durable, and may be used to hoop dry casks and boxes, and for hinges. Try it on a broken shell, or a good work that has been split. Put it on wet, and nail it fast. This skin makes the best leg skins in the world. A raw-hide rope is a good substitute for a chain.

A WHITEWASH EQUAL TO PAINT.--The following recipe for whitewash, sent out by the treasury department to all the light-house keepers, makes an article that answers on wood, brick, or stone nearly as well as oil paint, and is much cheaper: Slake half a bushel of unslaked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt, dissolve in warm water, three pounds of ground rice put into boiling water and boiled to a thin paste; half a pound of powdered Spanish whiting and a pound of clear Spanish whiting and water; mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and when used put it on hot, with either painters' or whitewash brush.

SOWING OATS FOR FORAGE.--Oats may be sowed late and cut with a mower or scythe and cured and handled as any other grass; we have tried it and made excellent hay. A good crop of forage can be raised after wheat is cut and removed from the land. So can a crop of peavine, which makes a first-rate feed for horses and is good for other stock. Any kind of "roughness" is better than none, and any kind is cheaper than fodder made of corn blades. Fodder is good, but costs more in hard work, injury to the corn and doctor's bills, than it is worth.

Science and Philosophy. "In fact, the sciences and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit. Also he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him the soul was nothing. Matter and time were the masters of the world. At his voice everything returns to order. Science and philosophy become secondary. The soul has reconquered its sovereignty. All the scholastic scaffolding falls as an edifice ruined before one single word--faith."

Fire-side Reading. "Dear Up." Come, oh! lips, that vain repining, Stay, oh! heart, that weary sigh; Clouds will lift their silver lining; Rest, my love, my love, my love--as the stars we fondly sigh, But for night were hidden ever, Rest up, brother! like a man.

Life hath joy as well as trouble; Love is better than they seem; Happiness is not an empty bubble, Though joy might well be brighter, Others mourn a drearier span; Tears will wash the world's lighter, Try and love it like a man.

At a recent meeting of Baptist pastors in Baltimore, the question was discussed whether a Baptist minister could conscientiously receive a salary from a non-Baptist denomination. John A. Padon, pastor of the First Baptist Church in Baltimore, expressed the opinion that he would not do so.

The Trustees of Vanderbilt University have just received another donation of \$50,000 from Cornelius Vanderbilt, making his entire donation to the institution a round million.

Christ not a Man. Napoleon promptly replied: "I know men, and I tell you Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. We can say to the authors of every other religion, 'You are neither gods nor the agents of Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin!' Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism."

I'm Too Busy. A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

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. Rader, J. W. Rutland, J. F. Bolan 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.

IN REMEMBRANCE.--In one of the Rev. Dr. Witt Talnage's sermons he introduces the following anecdote: "I saw an account of a little boy who was to be taken by a city missionary, with some other boys, to the country to find homes. He was well-lad and had a new hat given him; but while the missionary was getting the other children ready to go, this boy had had thrown off and tore the lining out of it. The missionary said, 'What are you doing with that hat? You don't want it. What are you tearing the lining out of it for?' 'Ah!' said the boy, 'that was made out of mother's dress. She loved me very much before she died, and I have nothing to remember her by but the lining.' And so the boy tore it out and put it in his bosom."

SUNDAY SCHOOL PRAYERS.--The Independent makes the following good suggestions in regard to prayer in the Sunday-school: "Prayer at the opening of the school session should be carefully considered in all cases. Its words and its thoughts should be just, such as will surely meet the demands of the occasion. It should be a prayer which the youngest present can understand, and in which they can join, thus making it their own. It should be brief, because too many particulars confuse juvenile minds. It should be to the point. Definite requests should be made, and should be pressed in a true spirit of supplication. It should be in harmony with the lesson of the day. Do not, however, degenerate into a running exposition of the lesson, nor argue its points; but in an opening prayer seek light and help for the work before you, and in a closing prayer pray its lessons home to every heart."

There are some persons whose eyes are so weak that the light seems to be more injurious to them, especially the red rays of the sun; and a glass has been invented, which rejects the rays that are injurious, and allows only those to pass which are softened and modified to the weakness of the eye. It seems as if the Lord Jesus were some such glass as this. The rays that are injurious, and which make Christ Jesus, become a fellow, soft light, so that mortal eyes can bear it.--Spurgeon.

As he who taketh a taste of honey is easily drawn on by its sweetness to eat of it to his great hurt, so pleasure of sin, being once felt and enjoyed, will not afterward be easily rejected and contemned.

THE YOUNG LADY WHO VOWED SHE'D NEVER MARRY A MAN UNDER FIVE FEET IN STATURE, HAS, AS YET, BEEN LED TO THE ALTAR BY HIM.

"You never saw my hands as dirty as that," said a petulant mother to her little girl. "No, but your ma did, I bet," was the reply.

"Sounds just as loud as a new quarter," chuckled Midas, as he drops a five cent nickel into the contribution box.

"Is your house a warm one, land-lord?" asked a gentleman in search of a house. "It ought to be," was the reply; "the painter gave it two coats recently."

A Denver paper says that an Indian chief left his squaw in a saloon the other day, as security for the payment of a whiskey bill. Probably one of the Pawnee tribe.

At a medical examination, a young applicant for a physician's diploma, was asked: "When does mortification come?" "When you propose and are rejected," was the reply.--Boston Journal.

The Cleveland Painter's ecclesiastical officer refuses to go to the musical part of the Centennial because he has a Thomas concert in his back yard every night.

A disciple of Coke in Charleston, S. C., when asked by a "brudder" to explain the Latin terms, "de facto" and "de jure," replied, "Dey means dat you must prove de facts of de case to de satisfaction of de jury."

A Cincinnati man who had purchased an oil painting at a private sale, called in an artist to consult him as to how he should hang it. The artist looked at it long and curiously, and then said: "I wouldn't hang it if I were you." "Wouldn't hang it? Why not?" "Because the sentiment of the age is rather against capital punishment. I would commute its sentence to solitary imprisonment for life."

Two sons of Erin, shoveling sand on a hot day, stopped to rest, and exchanged views on the labor question. "Pat, this mighty hard work we're at," "It is, Jimmy, but what kind of work is it you're at?" "Oh, could get it!" "Well," said the other, "leaving reflectively on his shovel and wiping the perspiration with the back of his hand, 'For a nice, steady, clean business, I think I would like to be a bishop.'"