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Experimental Desires.

W. WILKES.

Great God, more heavenly light,
To shine along my way;
Great God, my heavy gloom of night
Be turned to living day.
Great all my sins, dear Lord, forgive,
My nature sanctified;
Give me to know of a way to heaven,
Through Jesus crucified.
Great be thy word, like burning fire,
To kindle in my heart;
O may my soul to thee aspire,
Not from thee more depart.
Great be the fullness of thy love;
The seal of covenant grace;
Give me thy spirit from above,
Thyself, my resting place.
Grant me a heart like thine, my Lord,
To weep with those that weep;
To mourn for those who aught thy word,
And in their danger sleep.
Grant me a life of holiness;
A death of perfect peace;
Give me thy Savior's righteousness;
My Savior's conquering grace.
(Adapted to the tune, "Dunlap's Creak.")

The Talladega Whale.

THE SHOUT OF VICTORY—HIS PERSONAL PURPOSES—PERSONAL CHARGES FAKE—CHRISTIAN SPIRIT—PULPIT FRATERIZATION—HIS AGGRESSIONS—THE BAPTISTS GENERALLY—IGNORANT APOLOGY—THE REVOLUTIONARY STRUGGLE—HIS ADMISSION—WESLEY'S ADDRESS—THE REV. ALEXANDER McCAINE—CONCLUSIONS.

In the Nashville Christian Advocate of the 24th of June, Mr. Boland, of Talladega, appears with a second article for my personal edification. This article was handed round on the streets of our town by himself and others, in the form of a circular, several days before it appeared in the Advocate.

He admits and re-affirms, iterates and re-iterates, that he is a whale; and with a gusto reminds me that I am in the predicament of the man who drew an elephant, putting "elephant" in quotation marks, showing that if I do not also consider him an elephant, I ought to do so. "Just as I predicted," after his first article appeared, as I saw him, on the streets, with his practical coat buttoned up in priestly order, a bishop in embryo, I said to a friend, "That man will consider himself complimented if some one will call him a whale, and I believe I will try it; and thus I went 'a fishing.'" The reader knows the result. Now the value of a whale is to be estimated by the amount of Bibles which he possesses. If his articles in "defense" of Methodism are a fair sample, the Talladega whale is a valuable fish. These articles are all blubber. But I confess that I did not intend to catch both a whale and an elephant in one person. If there be anything larger than these he will be that by the time he writes again.

The Shout of Victory.

Mr. Boland comes before us in his second article with the shout of a victor. As I read his article and observed the many items which indicate the pride of victory,

*To laugh would seem to be a want of grace, and to be grave exceeds all power of Isaac.

Absolutely it is pitiable that a man of such pretensions should attempt to make sensible people believe that he has gained anything under such circumstances. Mr. B. will find this the most difficult community to dupe that he ever tried. These people will know what his shout of triumph means, and what everything else in his article means. Let him be assured he has not reached the shouting place yet.

His Personal Purposes.

Mr. Boland admits, with an air of triumph, that his writing in this controversy is personal. He thinks that he has "pierced" me, and that I have been "winded" and "writhed." "Bravo!" I suppose that some of his handbill distributors, at this point, thought they heard the shout of a king in the camp. I am not conscious of having been pierced, but I have been somewhat blubbered. Mr. Boland attempts to justify the personal character of his assault on me by the assumption that he is writing in the defense of Methodism. Let it be admitted for argument sake that I have attacked Methodism; yet how is he to defend it by personal assaults on me? Suppose I am everything in spirit and action which he charges, what has that to do with the relation which the Methodists sustained to the liberties of this country a hundred years ago?

Personal Charges Falsified.

If a man commits a mistake in doctrine or history, others will be charitable; but when he admits that he means to be personal, others have the right to demand that his personal statements shall be consistent with truth. I have read Mr. B.'s last issue, and I have been disappointed, and also surprised, to find that the entire doctrine of the Talladega whale is a fabrication.

ment, yet with the exception of two or three incidental personal allusions, these statements are entirely untrue. Some of them untrue in letter; all of them untrue in spirit. Let us see.

1. He charges that I have attacked Methodism in the pulpit. I suppose he alludes to my work as an agent. I have delivered a great number of discourses in Alabama within the last twelve months which were quite denominational as regards my own people, yet not in one instance have I attacked any denomination. Doubtless I have frequently said things which were not endorsed or admitted by some in my congregations; but I have never in any of my centennial discourses said anything which an intelligent man, being present, would have considered offensive, or controversial. Such a statement among ordinary gentlemen would be satisfactory; but with a man who starts out with personal ends to accomplish, and who is so gifted in writing "much about" nothing except personalities, we may not expect to render satisfaction short of conquering a peace. Such a man has to be met *et armis*.

2. But he further charges that I have attacked Methodism through the press. His own admissions show that this charge is not true in any offensive sense. In two articles I referred to the Methodists in relation to the early liberties of this country, and he admits the truth of all that I charged. (See more about this admission hereafter.) Therefore, his allegations that I have attacked Methodism in the pulpit and in print are incorrect.

3. He says, "I showed in the Agent's own language, the object he had in view—to 'get up a controversy all over Alabama.'" Mr. B. must have known that this is not true. The language which he quotes was language which I quoted from some of my brethren, who thought that my agency would provoke controversy, whereas I assumed that I thought it would not. Yet he repeatedly uses it as my language, and claims that he shows by it that I proposed getting up a controversy all over the State. This case was too plain for mistake. Mr. Boland! Let any man who doubts it get my article from which he quotes and see for himself. Mr. Boland thinks my article was *deus ex machina*.

Christian Spirit.

4. Again, he charges that I have "exhibited an unlovable Christian spirit toward the Methodists the most of his (my) life." In my early ministry I had considerable controversy with the Methodists. But I am willing that the people of Talladega shall sit in judgment on my spirit toward the Methodists. I have been in this community nearly nineteen years, and if I live, it is likely that I shall be here after the bishop shall conclude that Mr. B.'s services will be more useful at some other point. I have had no encounter with a Methodist minister in about twenty years. The pulpits of Talladega during that time have been filled by men who knew how to attend to their own business and let other people's alone. And as regards my relations with the Methodist people during this period, I have supposed it to be kind and affectionate. They have done me many kindnesses. I have tried to reciprocate. They have stood with me by the bedside of my dying, and two of their pastors have stood with me at the graves of my dead—in the absence of Baptist ministers. I have been intimate with several of their pastors. My gratitude and affection for them will never die. And if my kindly relations with the Methodists are broken up, Mr. Boland must be held responsible for it. Every man in our town who has been here ten years knows that the above charge is incorrect. I suggest that Mr. B. is rather a new comer to undertake to teach the people here about my Christian spirit.

Pulpit Fraterization.

And as to the matter of pulpit fraterization about which he complains, I have to say that whatever may be my views of that subject, I do not know that there has been much difference in the "courtesies" which pastors have extended to each other. Moreover, whales are fond of water—"much water." As Mr. B. is anxious to "fraternize" in Baptist pulpits, suppose he try that route. Baptists are not very fond of dry-land whales.

His Aggressiveness.

Mr. B. is cast about with apprehensions that he may be regarded as in the aggressive, so much so that he thinks I am in distress about it. Not at all. Anything connected with the faith, polity, or history of the Methodists or the Baptists is a legitimate subject for pulpit or newspaper discussion, and except to maintain the truth about it, I care but little what the people of this community or of the State shall believe as to who is the aggressor. For the truth's sake

I affirm that Mr. Boland has, with his personalities and allusions, introduced and localized among the people of Talladega a controversy, which, so far as local, belonged to a community one hundred and fifty miles away; and that too, after the parties to the controversy had said what they had to say in relation to it. When the encounter between the circuit rider of Butler county and the Agent was brought to a close, Mr. Boland caught up the dispute and made it his own.

The Baptists Generally.

After all his determination to not be drawn "into the shallow water of aggressiveness," he plunged like a barbed whale into these "shallow waters" in the very next paragraph, and makes an attack on Baptists generally;—on Baptist ministers because they do not *fraternize* to suit him; and on the Baptist people because "so few of them attend other churches;" and all this is the result of the bad "example," bad "teaching," and bad "spirit" which controls them! This is pretty heavy for aggressiveness. And this is one characteristic of the balderdash with which men of his sort attempt "to love the Baptists to death." He styles it "the heavenly element of brotherly love." I would call it by another name if I were to characterize it at all. The heavenly element is a very different article.

Ignored.

Mr. B. seems to be disturbed because the Methodists have been ignored in the discussions on religious liberty. To ignore them gives offense, to tell the truth about them is an unpardonable attack on Methodism. What then shall be done?

Apology.

I owe the readers of the ALABAMA BAPTIST an apology for the highly personal style of the above. Confronted by an adversary who deals alone in personalities, the course which I have thus far pursued has been a necessity.

The Revolutionary Struggle.

Now, as briefly as possible, invite your attention to the relation which the Methodists sustained to the struggle of the Revolutionary fathers for the civil and religious liberties of this country.

His Admissions.

Mr. Boland admits that they were on the side of the State Church—that they were a part of it—that they did what they could to continue it, and he half-way admits that many of them were on the side of the King of England in civil affairs. And this is the head and front of my offending, and he admits the truth of every item of it; but, mark you, he admits these things in such a manner as to attempt to make it appear that no importance attaches to them. Think of it:—on the side of the union of Church and State, and therefore in favor of perpetuating that unholy alliance with its cruelties, with its premiums on one form of religion and its penalties on all others. There is no evidence that Mr. Wesley's societies or sect contributed one iota to the introduction and establishment of religious liberty in this country. There is evidence abundant that Mr. Wesley's powerful influence and the influence of the great majority of his leading ministers were all arrayed in support, not only of the State church, but in favor of King George the third, and against the struggling colonies.

Wesley's Address.

I suppose that it will be pardonable to remind the reader of Mr. Wesley's "Calm Address" to the American Colonies. Listen to him. "But I object to the very foundation of your plea, that every freeman is governed by laws to which he has consented; as confidently as it has been asserted, it is absolutely false."

Again he says:

"If your ancestors were subjects, they had a sovereign; if they had a right to English privileges, they were accountable to English laws; and had voted to the King and Parliament, the power of disposing, without their consent, of both their lives, liberties and properties." "The English Parliament has an undoubted right to tax all the English Colonies." "After all the vehement cry for liberty, what more liberty can you have? What more religious liberty can you desire than that which you enjoy already?" "Would a Republican government give you more liberty, either civil or religious? By no means. No governments under heaven are so despotic as the Republic; no subjects are governed in so arbitrary a manner as those of a commonwealth." (See Methodist Episcopacy, by Hamill and Henderson. Appen. A.) To this it will be replied that Mr. Wesley was a subject of Great Britain, and was loyal to his King. That was all very well, but he was also the father of Methodism, and he intermeddled with the Revolution and threw his power against the Colonies. Nor is this all; to use the language of the

Rev. Alexander McCaïne,

a distinguished Protestant Methodist Author: "Entertaining these opin-

ions, it cannot be supposed that Mr. Wesley would have sent over missionaries who were in favor of the American cause, even if he had any such preachers in his connection. No, never. The men who were sent over by him were, to a man, of Wesley's sentiments. * * * They were all men after his own heart in respect to these things; and knowing his reputation to the American cause, they rejoiced his sentiments wherever they went. * * * As subjects of the King of Great Britain, they insulted the Americans, calling them rebels. * * * They extolled the measures of the British ministry, thereby proving themselves enemies of liberty and advocates of oppression. And what was the result? What every man of common sense might know would be the result—hatred and opposition to them wherever they went; until at last, five out of the six fled for their lives, and the sixth, Mr. Asbury, was obliged to lie concealed in Mr. White's, in the State of Delaware. Mr. Asbury has been claimed to be one of the first bishops of American Methodism, and Mr. McCaïne is doubtful whether he ever took the oath of allegiance to the United States Government.

Mr. McCaïne says further, "Nor was it the English preachers who involved themselves in trouble by their hostility to the cause in which the Colonies were engaged." Then he mentions Freeborn Garrettson, a traveling preacher who refused to take "the oath of fidelity," and was finally imprisoned. In July, 1779, there was a conference held in Delaware where Mr. Asbury was concealed, and Mr. McCaïne calls it a "Tory Conference." (See Defense of the Truth, and Letters on Methodist Episcopacy, pp. 40, 41, 42.) Let the reader observe that the five preachers who fled back to England, fled as the enemies of the American cause; and that Bishop Asbury was concealed from the indignation of an outraged people—the Colonies. And another fact: It would not do for "Brother Asbury and Brother Ruff and some others" to attend conference in Virginia in 1779. Mr. McCaïne says, "Tories did not think it safe to travel in 1779." (p. 43.)

The celebrated Dr. Hawkes, in his "History of the Protestant Episcopal Church in Va.," states that the Methodists aided in the attempt to continue the union of church and state. Also the memorial which the Methodists sent to the Virginia legislature for that purpose, is still extant. But this is all admitted.

Conclusion.

In closing this letter, I will state that if the Methodists are in possession of any reliable history showing wherein their fathers aided in establishing the liberties of this country, I would be glad to see it. I have no doubt that many of them performed the part of noble patriots in the civil struggle, but I have seen no history showing it. And the patriotism, piety, and love of religious liberty of the Methodists now, are equal to that of any other people.

Mr. Boland wants me to prove that there were no American Baptists on the side of the King of England.

It is not my duty nor the duty of any man of sense, to prove a negative. Yet I will make one quotation which will come about as near proving it as ever saw in the case of a negative, and from the very best authority on such a question. George Washington, though an Episcopalian, said to the Baptists, in a letter, "I recollect with satisfaction, that the religious society, of which you are members, have been, throughout America, uniformly and almost unanimously, the firm friends of civil liberty and the persevering advocates of our glorious Revolution." The Baptists are willing to have their record investigated as connected with the struggle for American Liberty.

My further connection with this controversy will depend on whether Mr. Boland shall submit an argument. He certainly has done nothing of the sort yet.

J. D. REXFORD.

Communications.

Temperance—No. III.

APPEAL TO PHILANTHROPISTS.

We have in this country an institution called the I. O. G. T's. Its object is to abolish the evils produced by the use of intoxicating drinks. If we can secure the aid of every philanthropist, the much desired work will doubtless be accomplished. To secure that aid is the object of this appeal. (Allow me to call your attention to some of those evils.)

Statistics.

Dr. Stebbins, in a prize essay, makes the following quotations from the eminent statistician, Dr. Hargrove, of Reading, Pa. "By the census of 1860, we find there were distilled, in the United States, 86,002,707 gallons of spirituous liquors; which, if sold by the retail, at present prices, would bring the sum of \$616,020,579. The same year there were brewed, 5,115,140 barrels of fermented liquors; which, at present retail prices, would bring about \$123,000,000; making a total of \$739,020,579, the net cost of spirituous and fermented liquors that yield duty to the government, to say nothing of the wines manufactured and distilled, and fermented liquors and wines imported.

"To comprehend clearly, the magnitude of the cost of intoxicating drinks, let us go one step further and compare its cost with some of the necessary productions of the country. By the census of 1860, we find the value of the six leading productions of the United States were: Flour and meal, \$224,000,000; cotton goods, \$215,000,000; boots and shoes, \$90,000,000; clothing, \$70,000,000; woolen goods, \$69,000,000; books, newspapers and job printing, \$42,000,000. Total, \$610,000,000.

"The total cost of intoxicating liquors that yield duty and were consumed in the United States, was \$739,000,000; or, in round numbers, one hundred and twenty-nine million dollars more than the value of all the above useful productions.

"We have seen what is the net cost of intoxicating drinks. We will endeavor to arrive at the total proximate cost.

"The actual net cost of liquors, \$739,020,579; time lost by drinking, half as much, \$369,510,289; cost of crime caused by intemperance, \$87,800,000; cost of pauperism, \$27,000,000; cost of legislation, \$241,000,000. Total proximate for United States, \$1,244,830,858.

"The civil and diplomatic expenses for 1862, were \$11,596,186.47, and for 1863, \$11,063,198.14. Thus the people tax themselves \$728,930,000 more for liquor than the cost of the government in ordinary times.

In the consumption of this liquor, 60,000 lives are yearly destroyed; 100,000 men and women are sent to prison; and 200,000 children are bequeathed to poor-houses and charitable institutions. In addition, 300 murders and 400 suicides are committed, and the expense connected with these events is \$200,000. In the State of New York, including the city, one person in fifteen is substantially lame a pauper.

"What have we to show for this vast expenditure? A merriment at the result would fill a volume. We will look, for a moment, at one fact only: 60,000 die annually! A truthful record of the miseries of each, would make 60,000 biographies every year. 60,000 a year is more than 1,008 a week, 144 per day, 6 for every hour, and 1 for every ten minutes! Could we have a bell large enough, and swinging high enough in the heavens to be heard over the entire Union, and could it be tolled every ten minutes for the death of a drunkard, its mournful dirge would ring in our ears day and night the whole year round."

Two Armies.

The whiskey army is powerful and strong. All who make, buy, sell, give or use as a beverage, any intoxicating drinks, are its supporters. The army of I. O. G. T's, is yet small and weak. Give us the aid of every philanthropist, and you may have in the whiskey army every misanthropist—(it is strange that any others should be there). To put the former in the temperance army and the latter in the whiskey army is, we think, a natural and common sense division. We hope there are most of the former, at any rate, we know we can't get the latter. Give us the former, and soon the great whiskey evil will be abolished.

Stop and Think.

Group that 60,000 together and look at them all, as they stagger down to premature graves. Look at that great multitude of weeping wives, starving children and desolated homes. Look at the gray hairs of mothers and fathers going down in sorrow to the grave, while sisters and brothers in deep distress, mourn their fall. Listen to their own sad wails rising from the dark world of woe, and hear them crying out in tones of despair, "Lost! lost! forever lost! Listen to the sepulchral tones of that huge, continually tolling bell. Think of all the other evils connected with whiskey drinking. Ponder this whole subject well, you, church member. We hope you are a Christian; if you are, you cannot drink consistently. We have the strongest claims upon you. We also have strong claims upon the mere philanthropist.

You are now in the whiskey army, fighting against us. Every intoxicating drink you swallow is like firing a gun into our ranks. We beg you to come over and shoot the other way.

Yes, or no.

The great question is, Would you have the whiskey evil abolished?—Every one who remains in the whiskey army, by so doing, answers no. Every one who comes out of it into the temperance army, by that act,

answers yes. We don't care what you say, "actions speak louder than words."

Now, if you are not yet prepared to say yes, we beg you not to say no, but keep the subject under consideration. O! don't glance hastily over this article, and then throw it down carelessly. The subject is of life and death importance, and demands your most serious reflection. If by some insurrectionary movement 60,000 of our citizens were slain, and more than a billion of dollars destroyed, and preparations were being made for a similar movement every year, you would not think of, and treat it with careless indifference. The whiskey evil is far greater, and demands deeper thought, and opposition.

In my next, I will show you what God's will is upon this subject. I know every follower of Jesus wishes to know and do the will of God.

P. ARMSTRONG.

CAMDEN, ALA.

The Plains of North Alabama.

Geography.

The mountains of Alabama belong to the same system as those of North Georgia and East Tennessee, the Tennessee River seeming to force its way through them. These mountains rise abruptly along the south bank of the river, for a long distance across the State, from east to west. They then stretch out southward, for fifteen or twenty miles or more, into a plain or table land. This plain declines somewhat toward the south, and forms an extensive watershed, from which the Warrior river gathers its waters in the west, and the Coosa some of hers, in the east.

Soil.

At the foot of this plain, or making off from its base, on the north side as well as the south, are many very fertile valleys, some of which abound in scenery, both beautiful and grand. On the plains, on the creeks, and in the coves, are some very fine lands. Away from these creeks and coves, the soil is thin, sometimes sterile, and generally used for little else than hunting and grazing.

Population.

There is hardly a really fertile spot on the creeks and in the coves, where man has not fixed a habitation, and multitudes dwell even on these plains and in the hollows and gorges—the mountains are alive.

Not Many Rich.

Poverty is the prevailing condition of these people, though there are many well-to-do men, especially in the rich valleys. A great diversity of circumstances follows a diversity of soil. In general, the people of these regions seem to be living as their fathers; they use the old short plows; the poorer their lands become the more they try to tend; they have not yet learned the value of time and fertilizers, nor the importance of temperance, frugality, economy and systematic industry; they make the crop and spend the interval, much of it, between "laying-by and fodder-gathering" in holiday pursuits. The people generally are poor, and growing more so in debt, and often on short living.

Some Improvement Though.

While poverty seems to be the inevitable destiny of large numbers, and toil, sorrow and want their lot, there is yet life in the land, and light is sprang up. The S. & N. Ala. R. R., a thing which many regard as a nuisance, has opened an avenue for the influx of a new population, and energy and prosperity begin to appear. The new-comers are from Georgia, the Northwest, and from Germany. Generally, where they purchase homes, they build neat frame dwellings and commodious barns and nice strong fences in the place of the log huts and stables, and the old, dilapidated briery fence—they threaten to renovate the country. Lands once abandoned, or which have always been considered worthless, are brought into use, and yield competent livings, and often a surplus. Some of our natives are catching the spirit of improvement and advance, and are lifting up their heads, while many flee from the spreading tide. Immigration and not emigration, or rather both, is one of the chief hopes of our beloved South.

The Baptists Here.

This was once, it is said, a Baptist country. Now there is quite as much diversity in this, as in other respects; there are here Methodists, Campbellites, Missionaries, and Primitives or Hardshells not a few. Our people here are generally called Missionaries, because of the great number of Hardshells. We yet have the ascendancy, though I know not whether we are gaining or losing. In regard to

Ministerial Support, Missions, Education, &c.

there is a great want of interest. The

cause of this is mainly one thing, the pastors do not, generally, and have not, preached and trained their churches and congregations—what they term the doctrines and saving truth (excellent in their place) have been their themes, with few exceptions. The result is, our brethren here are generally very sound in principles and faith, and correct in life—good brethren, but they are not often posted on the leading enterprises of our people; they know little of our State colleges and State paper, and are little in sympathy with our brethren of the South or their great educational movements; in short, they do not seem to belong to us.

We need these Brethren.

We need their contributions to the great enterprises of our denomination, their good will, their co-operation, their influence, and their prayers. We must increase the piety, actively and moral power of our whole people. There should be union, concentration in all things. For my part, I do very much desire and pray for these ends. I was born in Alabama, and feel wedded to my dear native State; I am emphatically for Howard College alone for the State, the ALABAMA BAPTIST as the only banner of our whole people, and for our State work. And this is what I want every Alabama Baptist to feel.

Let us work to this End.

Let visits be made; let kindly brotherly feelings be carefully cultivated; let the great Baptist claims be put before this people, and let the flock they take, the more interest, sympathy and love for our State works.

Persons Asked.

Brethren, I have hesitated to write these things, fearing they would neither interest nor profit you. Now that I have ventured, I have said too much. Hope you will pardon this intrusion, and give your sympathies and aid to this important section of our State.

J. H. WEATHERLY.

Hanceville, Ala., June 24, 1876.

Still they Come.

The accessions to the Baptist church from the ranks of the Pseudo-Baptists are frequent and large in the aggregate. On last Sabbath, at Whistler, Mobile Co., Ala., I baptized a gentleman who came from the Episcopal church, who said he was sprinkled in the Methodist church fifteen years ago. The only

Platform.

upon which Christians of all denominations can consistently unite, is that laid down in the order of the Commission, (Math. 23: 19, 20) and the inspired interpretation of said Commission by the Apostles in their practice as handed down to us in the New Testament. The Baptists occupy the only ground that will be tenable in the final conflict with the errors of Roman Catholicism; for how can those who have themselves departed from the teachings of the Bible, meet the charge which Rome brings against Protestants of inconsistency in that they (the Protestants) profess to take the Bible alone as their guide in matters of religion, but practice sprinkling for baptism, when there is no authority in the Bible for it? The Roman Catholic church claims the right to alter, amend, or substitute, and that she has seen fit to substitute sprinkling for immersion. Therefore, she is consistent in her utterance and practice in regard to baptism, no matter how inconsistent she may be in other things. There is no controversy between the Romanist and the Baptist as to the mode of baptism in the early ages of the church.

A Union.

founded upon concessions and compromises, made to please others, is worthless; but a union upon principles to which all who unite in the compact can heartily subscribe, is one worth laboring for. When two are agreed they can walk together harmoniously.

A. B. COVAC.

Mobile, Ala., June 18, 1876.

Service of Song.

Messrs. Sheldon & Co., of New York, have placed in the hands of the Home Mission Board of the Southern Baptist Convention, for gratuitous distribution among the poor Baptist churches of the South, twenty-five hundred copies of their Hymn Book, the "Service of Song."

That all who desire to share in this magnificent gift may have an equal opportunity, the distribution of these books will be made on the 1st of August. The donors say "These books we desire to have presented to such churches only as are unable to purchase any look." Applicants should state, 1st, that they are of the class designated; 2d, the number of members composing the church. The application must be accompanied by the endorsement of some Baptist minister in the Association of which the church is a member, giving the

name of the Association, and post office address of the minister, except in cases in which the applicant is known to the Board. Address: Wm. H. McShoskey, Cor. Sec. Marion, A. S.

Successful Book-Publishing.

REMINISCENCES AND CONTEMPORARY SKETCHES OF SHELDON & CO.

His education and public spirit as well as his commercial enterprise even then had attracted attention so widely that he was not allowed a long retirement. He was a man whose position sought rather than who sought position. His zeal in public works had made him prominent among the members of the Baptist denomination, of which he was a member. For many years the leaders in that church had desired a more distinctive representation among the book-makers, but no one who combined the enterprise and capital had been found to satisfy them. They sought Mr. Sheldon, and finally prevailed upon him to remove to New York city. The present house was really formed in 1858. At that time Mr. Sheldon, the senior partner, purchased a controlling interest in the firm of Lamport, Blakeman & Law, who were engaged in publishing school books and doing a general jobbing business in the book and stationery line. Their leading books were "Stoddard's Mathematical Series," which even to this day hold a commanding position among our text-books on this subject. The new firm was called Sheldon, Lamport & Co., Mr. Law retiring.

Other Members of the House.

In the Spring of 1854 the firm removed from Park Place, where the business had been conducted for several years, to 115 Nassau street. Soon after this removal they purchased the stock and business of Lewis Colby & Co., who had at that time considerable reputation as publishers of religious books.

At this time Mr. H. Shaffer and Mr. Melancthon M. Hurd & Houghton, also became associated with them, and the style of the firm was Sheldon, Blakeman & Co. In the Spring of 1859, the oldest son of the senior partner, Mr. Isaac E. Sheldon, became a partner. He had served some time with the house as a clerk when it was first established in 1853. He left to pursue his studies, and in 1857 was graduated from Rochester University. He at once returned to the book business, and since then has been constantly occupied in promoting the interest of the house of which he is so conspicuous a member.

On the first of January, 1859, Mr. Blakeman withdrew from the firm, and in company with one of the clerks, Mr. Albert Mason, established the house of Blakeman and Mason. The old firm then changed its name to Sheldon & Company, which it has held ever since. In 1862 they moved to No. 335 Broadway. In 1864 Mr. Hurd withdrew to form a partnership with Mr. Houghton.

Early Work.

No sooner had the house obtained the strong co-operation of Mr. Smith Sheldon, in 1853, than

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 Selma, to delegates attending the Alabama Baptist State Convention, held in Montgomery, Tennessee, July 12th, 13th, 14th, and 15th, will be sold at the rate of one dollar and fifty cents per mile, return July 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 1876. J. M. BRIDGES, Supt. May 28, 1876.

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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 variability 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."

Commencement Dots.

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."

FRANCIS UNIVERSITY, Greenville, S. C.—"Yesterday, Thursday, was the commencement of the Furman University. It was held in the court-house, and was a grand and good affair."

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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 irregularity of the previous numbers have sorely distressed our nursery. They feared that their pretty favorite had been snipped 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.

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.

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 1652, 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 first 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.

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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 us 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. J. D. Renfro 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 discourse 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.

Oak Ridge Church. Wednesday morning a drive of six or eight miles, in company with Deacon Burgin, brought us to his inviting home where I had a day's rest, and very much enjoyed the situation. That night at Oak Ridge church, the congregation was so large as was expected, and the subscription very good. Here I met the Rev. J. P. Lee, the pastor, and with him spent a delightful night at the house of Dr. Williams. I believe that Sister W. has more flowers than I have seen at any other place, and the Dr. has an orchard second to none that I have met in the State. They believe in living.

Spring Hill Church. Thursday morning with Elder Lee, in his buggy, we went six miles to his house at Spring Hill. Bro. Melvin was again with us at this place; and the next day we all spent with Rev. J. H. Curry, at his house; he is the pastor of Spring Hill. Lee and Curry are door neighbors and brethren who love one another. My two days and a night at "the Hill" would have been a real treat in the social line, but again I was too sick to enjoy the delightful surroundings. These brethren have excellent families, and they are elevated and intelligent gentlemen. Our congregation at the Hill was the largest that we had on the entire round, except on Sabbaths—although it was a somewhat ineluctable evening. The success was good.

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 Forest Church.

Having been at this place last fall at the Association, and Bro. Ashcraft, the pastor, having a Centennial meeting appointed with them for July, it was decided I should simply preach. This suited our first-rate. And we did feel that God's Holy Spirit was in that congregation.

Homeward Bound. The Rev. J. C. Foster met me with a horse and buggy to convey me 30 miles to Tuscaloosa. Stopping on the Sipsey river with Bro. Barnett for dinner, then moving again, night overtook us at the home of Elder A. M. Smith, and Monday at noon we reached this city and lodged again with the delightful family of Prof. J. H. Foster. One o'clock at night—I have just returned with Bro. Foster from the observatory of the University, where we have been ever since twilight looking at the stars and other heavenly bodies. These astronomical views were grand. That which was most pleasing was to have my attention first directed to what seemed to the natural eye only a spot of nebulous light, but when the telescope was turned on these, they became cluster of bright stars. In reflecting, over-hauling, rubbing up, making new pieces, and putting off in order, Prof. Foster has done for the

University, during the last two years, an amount of work which saves the State several thousand dollars. After four hour's 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.

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.

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

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.

Oak Ridge Church. Wednesday morning a drive of six or eight miles, in company with Deacon Burgin, brought us to his inviting home where I had a day's rest, and very much enjoyed the situation. That night at Oak Ridge church, the congregation was so large as was expected, and the subscription very good. Here I met the Rev. J. P. Lee, the pastor, and with him spent a delightful night at the house of Dr. Williams. I believe that Sister W. has more flowers than I have seen at any other place, and the Dr. has an orchard second to none that I have met in the State. They believe in living.

Spring Hill Church. Thursday morning with Elder Lee, in his buggy, we went six miles to his house at Spring Hill. Bro. Melvin was again with us at this place; and the next day we all spent with Rev. J. H. Curry, at his house; he is the pastor of Spring Hill. Lee and Curry are door neighbors and brethren who love one another. My two days and a night at "the Hill" would have been a real treat in the social line, but again I was too sick to enjoy the delightful surroundings. These brethren have excellent families, and they are elevated and intelligent gentlemen. Our congregation at the Hill was the largest that we had on the entire round, except on Sabbaths—although it was a somewhat ineluctable evening. The success was good.

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.

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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.

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.

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

The Railroad. Some of our good brethren never having visited this part of the State, may not know we are living in a beautiful little city, "beautiful indeed for situation," and a joy to all who visit us.

Answer to Puzzles, June 22. Pensioners. New Puzzle. Alice said she would write a story, and write it in three. Her sister Lucy was laughing.

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

The Crops. Again does it give me pleasure to say that the farming interest all around us never was in a better or more hopeful condition, and the crops are in a healthy and promising growth.

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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 on 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 scepter 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 IMPLEMENTS.

WATERS' PIANOS. THE WATERBURY CONCERTO PARLOR ORGAN. ARE THE BEST MADE IN THE WORLD.

RAILROADS. Montgomery and Eufaula. Going East. Mail No. 1. Accona No. 3.

Alabama Denomination Directory. Board of Directors, Marion: M. T. Spivey, President.

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

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

Mobile & Montgomery R. R. MAIL AND EXPRESS TRAINS DAILY. Leave Mobile, 12:25 P.M. 11:25 P.M.

Selma & Gulf Railroad. DOWNS TRAIN--On Mondays, Wednesdays, Fridays and Saturdays.

Western Railroad of Alabama. Schedule No. 39, April 16, 1876.

J. W. BLACKMAN'S COMMERCIAL COLLEGE. No. 131 Carondelet Street.

H. A. HARALSON, ATTORNEY AT LAW. SELMA, ALABAMA.

R. C. KEEBLE, DRUGGIST AND APOTHECARY. NO. 25, WEST MAIN ST., LOUISVILLE, KY.

ATLANTA PAPER MILLS. ATLANTA, GEORGIA.

Book, News & Wrapping Paper. ALL SIZES AND WEIGHTS.

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.

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.

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.

A White Wash 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.

Sowing Oats for Forage.--Oats may be sowed late and cut with a mow 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.

Fireside Reading. "Dear Up." Come, oh! lips that vainly repeat, Stay, oh! heart that vainly beats; Clouds will scatter, stars will shine; Brighter days may yet be thine.

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 Baptist statistics of Virginia for the past year show that they have 27 associations, 1,154 churches, 887 ministers, and 178,943 members. The net gain for the year was 1,433.

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 empires and the gods of other religions. That resemblance does not exist. There is between Christ and whatever other religions 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.

Humor. The young lady who vowed she'd never marry a man under five feet ten in stature, has, as yet, been led to the altar of Hy-men.

Silent Men.--Washington never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up, confused and abashed. In framing the Constitution of the United States the labor was almost wholly performed in Committee of the Whole, of which George Washington was the chairman.

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

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, indeed, 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.'"

Atlanta Paper Mills. A complete list of American newspapers, numbered from 1 to 10,000, in which they are published, historical and statistical facts of a general character, are given in the most concise and readable manner. It is a valuable work for every library, and is published by J. W. Blackman, No. 131 Carondelet Street, New Orleans, La.