

The Alabama Baptist

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"The Truth in Love."

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they could, restrict the communion of the Lord's Supper to the membership of the local church.

This theory has produced some unpleasantness in some of the churches of the Alabama Baptist Association. In one church, at one time, it was practiced.

The Association had in its employ a missionary. At a feeble church he held a protracted meeting. Another minister assisted. During the meeting our missionary baptized several converts. Before the meeting was adjourned, there was a communion service. The missionary presided. There was a deacon present, but the missionary did not invite the deacon, or the preacher who had assisted him, neither did he commune himself. This course had been previously agreed upon between the two preachers and the deacon. It is right to say that both these preachers were young ministers. But they no doubt had been taught by older men.

Not long after this occurrence our missionary called upon the writer. I asked him if what I had heard was true. He replied that it was. I then told him what had been the practice of Drs. Furman, Mercer, Manly, Dagg and Alex. Travis, and all our Baptist fathers; that they had prayerfully investigated the terms of communion; that they invariably invited members of sister churches of the same faith and order, who were in good standing, to the communion table wherever they presided. He replied, "In the future I will do as our fathers before us have done."

I do not know who first advocated this novel practice. I have been told that it was Eld. Worrell, of Mississippi. I have never read any argument on the question *pro et contra*, and consequently cannot reply to any. But this much I wish to say:

1. Paul certainly understood the design of the ordinance in all its bearings. To the Corinthians he says, "For I have received of the Lord that which I delivered unto you." That the Lord Jesus, the same night in which he was betrayed, took bread: "And when he had given thanks he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me." After the same manner also he took the cup, &c. 1 Cor. 11:23, 24. Whether instructed by direct revelation, or through some who were apostles before him is not material. Paul received the instruction from the Lord Jesus Christ, and no doubt practiced consistently.

2. Now what example has he set us? In one of his travels Paul was accompanied by "Sopater of Berea; and of the Thessalonians Aristarcus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus."

Paul and his companions came from Philippi "to Troas in five days where we abode seven days."

"And upon the first day of the week, when the disciples came together to break bread," &c. Acts 20.

Troas was not the home of any of the disciples whose names are given. One was of Berea; two of Thessalonica; two of Asia; two of Derbe. Paul's membership was probably at Antioch where he was ordained. These seven disciples, whose names are given, were Paul's traveling companions at that time, and perhaps all of them evangelists, laboring with the Apostles. They had labored seven days at Troas. Paul was going to depart. It was fitting, therefore, that the disciples come together to commemorate the dying love of Jesus before they separated, some of them, perhaps, never to meet again in this life.

We do not know how many more visiting disciples were present. Neither do we know the number of members of the church in Troas; but this much we do know: "There were many lights in the upper chamber where they were gathered together." Hence we infer that the number of the disciples was large, perhaps many young converts among them. Paul hardly labored in vain seven days at Troas.

3. It seems to me both scriptural and reasonable for any Baptist church to invite any visiting brother to the communion, whom she would receive in full fellowship, upon a letter of commendation, but none others. To invite any, to whom she would not give the hand of fellowship, to the communion table, would be a gross inconsistency.

The old metaphor of the Indian's tree, which was so straight that it leaned over, will illustrate the novel practice spoken of above.

I do not say that a visiting member has the right to take a seat without an invitation; but I do say, that the church has the right to invite him, and then of right he may, and ought to accept. If he should not, his refusal will make the impression that there is something wrong.

Jottings in New England.

NUMBER I.

Editors *Ala. Baptist*: Boston, you know, claim to be the "Athens" of the New World, just as Marion claims to be the city of the violet crown for Alabama. Now Cambridge claims, we understand, that all these are claims merely—Cambridge claims to be the "Athens" of Boston, and I may deem myself fortunate, for the observation of manners, in being here, gaining as I do a sight of Yankeeism and Puritanism in their purest state. Southerners, I believe, extend the term "Yankee" to everybody who fought against them during the late war. But a Western man repudiates the title. To him, as to us, the term conveys an impression of a man in whom parsimony and knavery are combined in equal measure. The true "Yankee" accepts the epithet with good grace, holding it to be of complimentary meaning rather than otherwise. To him the word brings up vision of "Franklin sharing his loaves with the poor woman in Philadelphia, or a vision like that seen by Wendell Phillips—a Connecticut baby looking over the edge of his cradle devising some labor-saving machine, or may be, it is a Summer fighting against the iniquity of slavery, an Emerson striving for the diffusion of "sweetness and light."

This is but to say, that there is a great deal of ugly prejudice in the judgments passed by the people of the South upon those of the North and none the less in their opinions of us Southerners. It is a growing conviction of mine, that there are some radical differences of nature in the people of the two sections of country, and as we grow in intelligence, we shall be brought to see that we have everything to lose by keeping this attitude of contempt for one another, and have everything to gain by a manly endeavor on the part of each to see and assimilate what is good in the other.

To illustrate: Speaking broadly, I should say that the Northern people are more humane, certainly more enlightened than those of the South, on the other hand we surpass them in true manliness and in true womanliness. It would seem that the multitudinous and multifarious character of the impressions made upon a man who leaves himself at all open to the influence of modern thought, comes gradually to dissipate so effectually his mental energies that he loses his balance of nature; in other words, he loses the seriousness, the nobility of self confidence that is essential to true manliness; he becomes heady. Erection of moral carriage is incompatible with such a misty intellectual state as that of the North of to-day. They have their creeds of course. What man has not? But these creeds are held tentatively and loosely. I suspect that the Socratic *Eleuthis*, if applied in an examination of one of these men, would show that he had some idea of what he did not believe, —eternal punishment for instance; but would make him wriggle helplessly in trying to tell what he did believe. No belief is held with enthusiasm, with the heat of devotion, and they know nothing of that passionate ardor of faith that called out of Luther his exclamation: "We tell our Lord God plainly, that if he will have his church, he must look after himself. We cannot sustain it; and if we could we should be the proudest asses under heaven." Martin Luther might have been narrow, as no doubt he was; but it makes one almost wish to be narrow one's self, if it be narrow to gain such powerful springs of action as the great Reformer had. Granting that culture is not diffused at the South in a measure to delight Mr. Matthew Arnold, still that is not to say we are of no worth.

The Puritans during their ascendancy in England, chipped the statues into conformity with their notions of propriety, in fact mutilated them, and yet that great Titan among nations staggers on under "the vast orb of her fate," upborne by the fibres in Puritan limbs. England needed her Praise-God, Barebones, more than she did her Wilkdrakes and Prince Ruperts. She needed them both, just as France needed Nicoles and Diderots, just as we need Sumners and Lees. We need men, not half men and quarter men; women, not half women and quarter women.

I am not writing under the impression that I am still a sophomore at the Howard, however much appearances may be against me; I should be content to be classed as a "small-pot" declaimer, if I could only stir up somebody to preach a crusade against the prevalent sectional narrowness of the day. Let the Southern people be told that "Yankee" and "cheat" are not synonymous, that a

Yankee is as far as a Southerner from being the missing link of Darwin, and that they are not altogether without God in this world. And too, let the Northern people be told that the Southerner is not in every case a desperado, who sticks a Bowie knife over his ear, and carries pistols on his watch chain, and goes drunk, spurred and booted indifferently to church or to a ball; one who, instead of a stylographic pen, dips his dagger into the blood of a murdered negro and writes a challenge to his neighbor because that neighbor's hog rooted up this man's "goober patch."

The South needs to be told, and in time she must learn or suffer for her ignorance, that the North in intelligence and humaneness is surpassing her, and calls for emulation only from her sister. The North needs to be told, and in time she must learn or suffer for her ignorance, that the South is surpassing her in the ability to be one's self, and to be one's self with that kind and degree of abandon that is a prerequisite for all true greatness of character. Goethe has said something to the effect, that a hearty recognition of greatness is the first step towards becoming great one's self. Or, as Mrs. Jameson has said, "What we really aspire to be, that in some sense we are." Or, with Carlyle, "It is the very joy of man's heart to admire, where he can; nothing so lifts him from all his mean imprisonments, were it but for moments, as true admiration."

We are here a slight people in a grand country, and if we are wise we shall seize upon everything that tends to develop completeness and harmony of nature. We need the heart and culture of the North and much more. The North needs the strong personality of the South and much more beside.

Now, your readers may be disposed to reject generalizations the grounds for which are not given. Indeed, I fear one of them might be of like opinion with the Scotchman who on returning a dictionary, was asked what he thought of the writer, and he replied: "The author seems to be a man of some sense, but he is somewhat disconnected and I fail at times to see his drift." This letter is somewhat disconnected I know, but, with the editors' permission, I shall try in another to make good my propositions by going into detailed proof. Not that I wish to make them responsible for all the nonsense. I may set down here. Far from it, I could wish though to present in a less hurried and more coherent manner my reasons for saying there is a good deal of ugly prejudice in the judgments of Northern and Southern people upon each other. I have found the Yankees most kindhearted and likeable people, and a knowledge of them has shown me in clearer relief our own faults and virtues. The result is I have a reason for admiration for the South and have what I never have had before, a genuine pride in being an American.

Cambridge, Mass.

T. H. CLARK.

Christian Religion.

True religion is the perfection of human nature, and the foundation of uniform, exalted pleasure; of public order and private happiness.

Christianity is the most excellent and the most useful institution, having the "promise of the life that now is, and of that which is to come." It is the voice of reason; it is also the language of Scripture: "The ways of wisdom are ways of pleasantness, and all her paths are peace." And our blessed Saviour, assures us that his precepts are easy, and the burden of his religion light.

The Christian religion is a rational service, a worship "in spirit and in truth," a worship worthy of the majesty of the Almighty to receive and of the tenure of man to pay. It comprehends all we ought to believe, and all we ought to practice; its positive rites are few, in plain and easy significance, and manifestly adapted to establish a sense of our obligation to God and Christ.

The Gospel places religion, not in abstruse speculations and outward show, tedious ceremonies, but in the purity of heart and holiness of life. The sum of our duty according to our great Master himself, consists in the love of God and of our neighbor; St. Paul says—in denying ungodliness and worldly lusts, in this present evil world; according to St. James—in visiting the fatherless and widows in affliction, and in keeping ourselves unspotted from the world. This is the constant strain and tenor of the Gospel. It incites most earnestly, and on this it lays the greatest stress.

The Christian system is an act of Grace, a stupendous plan of Providence, designed for the recovery of

mankind from a state of degradation and ruin, to the favor of God, and to the hopes of a happy immortality through a Mediator. Under this dispensation, true religion consists in a "repentance toward God," and "faith in our Lord Jesus Christ," as the person appointed by the Supreme Authority of heaven and earth to reconcile apostate man to his offended Creator, as a sacrifice for sin, our vial head and governing Lord.

This is religion, as we are Christians. What hardships and exactions are there in it? None. The practice of religion is much easier than the servitude of sin.

Our rational powers, all will readily agree, are dreadfully impaired and soul weakened by sin. The animal passions are strong and corrupt, and oppose the dictates of the Spirit of God; objects of sense make powerful impressions on the mind.

We are surrounded with many snares and temptations. In such a disordered state, we cannot please God, till created anew in Christ Jesus unto good works. We must be born again—born of the Spirit.

The God of all grace has platted in the human breast a quick sense of good and evil, a faculty which dictates right and wrong. And though by strength of appetite, men are often hurried into immoral practices, yet in the beginning, it is usually with reluctance and opposition of mind. What inward struggles precede! What bitter pangs attend their sinful course! "Terrors are upon them, and a fire not blown consumeth them." The mouth of conscience may be stopped for a time by false principles, its secret whispers may be drowned by the noise of company, but this principle of conscience is so deeply rooted in human nature, and her voice is so strong and clear, that the sinner's arts will be unable to "lull her into a lulling security." There is no peace to the wicked.

Not so is the case of true religion, for when it forms the temper, and governs the life, conscience applauds, and peace takes her residence in the breast. The soul, conscious of its own integrity, and secure of the divine approbation, enjoys a calmness not to be described. Nor does the Gospel enjoin any duty but what is fit and reasonable. It calls on all its professors to practice reverence, submission, and gratitude to God; justice, truth, and universal benevolence to men; and to maintain the government of our own minds.

In the Son of God is exhibited the fairest and brightest example that earth or heaven ever beheld; an example peculiarly persuasive; calculated to inspire resolution, and to animate us to use our utmost endeavors, to imitate the divine pattern, the example of "the Author and finisher of our faith." Our profession as Christians obliges us to make this example the model of our lives, and constrains us to tread the paths he trod before us. We should also remember, that our burden is easy, because God, who knoweth whereof we are made, who considereth that we are but dust, is ever ready to assist us. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "All manner of sin and blasphemy shall be forgiven unto men." Matt. 12:31. See Acts 12:38-39; Isa. 47.

The Gospel contains nothing grievous to an ingenuous mind, it debates us from nothing, but doing harm to ourselves or to our fellow-creatures, and permits us to range anywhere but in the paths of danger and destruction. It only requires us to act up to its excellent commands, and prefer, to the vanishing pleasures of sin, the smiles of a reconciled God, and "an eternal weight of glory." And is this a rigorous exaction, and a heavy burden not to be endured? How can sinful mortals harbor so unworthy a thought? Surely no man, who is a real friend to the cause of virtue and to the interests of mankind, can ever be an enemy to Christianity, if he truly understands it, and seriously reflects on its wise and useful tendency.

It conducts us to our journey's end, by the plainest and surest path, where the "steps are not straitened, and where he that runneth shall not be weary." Let us, who live under this last and most gracious dispensation of God to mankind, "Count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord," and not suffer ourselves, by the slight cavils of unbelievers, to be "moved away from the hope of the Gospel." Let us demonstrate that we believe the superior excellency of the Christian dispensation by conforming to its precepts. Let us show that we are

Christians in deed and in truth, and not by endless disputes about trifles, and the transports of a blind zeal, but by abounding in those "fruits of righteousness, which are, through Christ, to the praise and glory of God."

A. J. WISE, JR.

Ella Coffee Co., Ala., March 30.

Earthly Sorrows.

When sorrows come like rolling tides threatening to deluge us, when we are bowed down under some crushing weight of woe, how hard it is for us to think that these things are for the best! how hard for even the strongest Christian heart to say under all life's troubles, "He doeth all things well! How often do we wonder why these clouds are sent to darken our sky, and almost become rebellious at the dispensations of Providence! When heart-rending bereavements come, when we see our friends and loved ones cut down by our side, how hard it is to say, "Thy will be done!"

But remember that these sorrows and afflictions are but the purifying fire, trying our faith, testing our worth. They are necessary to make life beautiful. All things require "lights and shadows" to render them lovely. The darkest shadows that fall with such pallid blackness over us, are for some wise purpose.

The weaver at his loom wonders why the dark threads are to be interspersed among the beautiful and bright, but let him finish the fabric and he will see how

In purely Catholic countries, we question whether a majority of the people have ever seen the Bible. All sorts of prayer books have currency, — the Garden of the Soul, the Rosary of the Blessed Virgin, Sacred Hours, Manuals of our Lady of Sorrows, and the like. *Only the Word of God is found!*

3. In Catholic usage the Lord's Day has less honor than the church festival. The authority of the Sabbath command is claimed by Romanism for the festivals of the church, and we are assured by travellers that the feast days are more esteemed and observed than the Sabbath, in those countries where Catholicism is in the ascendancy. In Naples, the shops are closed on the Feast days, and open on Sundays. In Rome, Sunday is

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If we wish our children to revere
holy things—things simple, and pure,
and lovely, and of good report—we
must set them the example,

our opinions upon these subjects what Mr. Erwin would, in a like sense, perhaps call convictions. They rest upon too substantial grounds to be disturbed by the claim to infallibility on the part of an opponent. And we can afford to smile when our friends expect to scatter them into thin air. Assuming the part of an inspired prophet, scaling the heights of some visionary Carmel, and "calling Elishah: 'How long halt ye between two opinions?' " It is not our paper to halt; nor our habit to bow to any human authority in religion; and we have no opinion in reference to the subject of discussion, it is as decided, and we may add as inflexible, as any opinion well can be, and as inflexible as it were baptized with the blood of knowledge, and were decided by all the logic and rhetoric of definitions and distinctions of the law of Bēthany.

We learn from the last week's *Post*, that Dr. Graves will, D. V., deliver his course of five sermons on the Church and Its Ordinances, at Pittsboro, Ala., commencing on Saturday evening before the first Sabbath in May.

in Nashville, Atlanta, Montgomery, Augusta, and everywhere else he been in the interest of the American Baptist Publication Society, he received the greatest kindness on part of pastors and their members, and he is getting money as well

4,000,000,000 of pages that
been published; and twice that
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made to 1,500 ministers and
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The discussions were truly and the preaching was splendid true sense of the grand

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English and Orientals, on the
Laws, Poetry, College Scepti-
Finance and Immortality will
ven more interesting than the

Intellectual feast.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

LESSON FOR APRIL 27, 1879.

THE COMING SAVIOUR. Isa. 49:1-10.

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased. Matt. 3:17.

EXPOSITION.

THE PROPHET.—In this lesson we have a prophecy of Messiah, delivered 700 years before the birth of Jesus. It was delivered by Isaiah, the greatest of the prophets, who filled his office in the reigns of Uzziah, Jotham, Ahaz and Hezekiah, and who is called the Evangelical Prophet. Uzziah died 758 B. C., and Hezekiah became King 726 B. C., and in his 14th year Isaiah still prophesied. (Isa. 36:1; 37:2, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

life, being, power and authority. He will not permit mere idols (graven images) to share and diminish the praise and glory due to him: they shall utterly perish, be abolished and superseded. Ex. 12:12; Isa. 48:11, and the glorious name of the true God shall be loved, honored and adored by all. He then asserts his right to be believed: the things predicted formerly, such as giving Canaan to Israel, Gen. 15:13, 14, have been fulfilled—this was one reason why he should be believed and trusted, as to the fulfillment of the new things he is now foretelling—and which lay as seeds yet to germinate and spring up, in the ground of the dim future—yet they are known to him. Acts 1:3-8. Compare Gen. 2:25; and 2 Peter 1:19. Now, says the prophet, on account of this new and glorious work, sing a "new" song, in praise of Jehovah, all ye inhabitants of the earth—such a song as never before was sung. Compare Isaiah 2:2; 26:1 and Rev. 5:9; 14:3.

Ministers' and Deacons' Meeting.

The ministers and deacons of the 2d District of Cedar Bluff Association held their first meeting with Liberty Co. church, at Hokes' Bluff, Etowah county, March 28, 29, 30. After divine services, conducted by Rev. N. B. Williams, the meeting was organized and delegates enrolled as follows:

Rev. N. B. Williams, moderator; Dr. J. C. Slack, clerk.

Liberty Co.—T. J. Wofford, sr., K. S. Steel, Jos. Barnes, Jos. Griffith, and W. H. Booser.

Gadsden church—Rev. N. B. Williams and J. R. Nowlin.

Mt. Lebanon—Dr. J. C. Slack, M. J. Hall and Jno. McKinnon.

Shady Grove and Yellow Creek not represented.

Committee on preaching—T. J. Wofford, sr., W. H. Booser, Joseph Barnes, M. H. Hall and J. R. Nowlin.

The following queries were presented for discussion, viz:

1st. What is the relation existing between deacons and church members and of church members to deacons? Williams and Steel.

2d. Shall we have strict rules of discipline in our churches, and if so, should they not be carried out? M. Cornelius.

3d. Are we religiously bound as churches to maintain Sabbath schools? Booser and Nowlin.

After these preliminaries, meeting adjourned till 10 o'clock, a. m., tomorrow.

Saturday morning—Meeting called to order by the moderator.

On motion, this question: "What is the relation of prayer meetings in the development of the churches?" was taken up and ably discussed by Rev. N. B. Williams, K. S. Steel, Jos. Barnes, W. H. Booser and others, setting forth and clearly proving that prayer was the great power in the sustenance of the churches, by reference to both the New and Old Testament.

The hour of dinner having arrived, adjourned till 1 o'clock, p. m.

After partaking of a most bountiful repast the meeting re-assembled pursuant to adjournment.

The 2d question was then taken up and discussed at considerable length by T. J. Wofford, sr., J. R. Nowlin, W. H. Booser, Jos. Barnes and Rev. N. B. Williams—arriving at about this conclusion, viz: That the churches should have as few rules as consistent with good order and decorum; falling back on the Bible as their great constitution; exercising strict discipline, but having no power to coerce or inflict punishment on its members.

The 1st question was then taken up. Rev. N. B. Williams made a most edifying speech on this question, showing clearly the relationship existing as well as the qualifications necessary to the deaconship; referring to the Scriptures to prove each of his points.

After selecting Mt. Lebanon as the place for holding the next meeting, adjourned to 9 o'clock to-morrow, when the 3rd question will be discussed.

Sabbath morning—Met pursuant to adjournment. The Sabbath school question being in order, W. H. Booser came forward and delivered a most interesting Sabbath school lecture, after which J. R. Nowlin delivered one of his most happy and edifying addresses; in which all, both old and young, evinced great interest. These were followed by Rev. N. B. Williams and Rev. Robt. Trotter, who interested the large audience by their able and pointed remarks on Sabbath schools.

At 11 o'clock, Bro. Williams preached to a large audience. All the discussions of this body were attended by large and attentive audiences; so it is hoped that much good has been accomplished, in arousing a more general and lively interest in Sabbath schools, and the cause of Christ generally.

These proceedings were ordered to be sent to the ALABAMA BAPTIST for publication.

Adjourned to meet with Mt. Lebanon on the 5th Sabbath in June, next.

N. B. WILLIAMS, Mod.

J. C. SLACK, Clerk.

1. He is a *chosen Messiah*—chosen before the foundation of the world, 1 Pet. 1:20; Rev. 13:8; Rom. 16:25; Eph. 3:9, 11, to make an expiation.

2. He is *anointed with the Holy Spirit*, which was shed down upon him at his baptism, Matt. 3:16; which strengthened him for his work, Heb. 9:14, and which was conferred on him without measure, John 3:34.

3. He is *the Saviour also of the Gentiles*, as he shall diffuse his religion among them. For similar prophecies see Isa. 49:6; Matt. 1:11; and compare with Matt. 28:19; Acts 9:15; 11:18; 26:17; 28:28; Rom. 15:8-16; Eph. 3:8.

4. He is *a meek and lowly Saviour*—his personal ministry was not boisterous, nor full of loud altercation and noise and display, but quiet and unostentatious, meek and modest. Matt. 6:1, 5; 11:26-28.

5. He is *a kind, tender and merciful Saviour*; he will not establish his kingdom by force and violence. The broken and contrite heart he will not crush; the feeblest aspirations of faith and love—the faintest glimmer of faith, he will not extinguish, but cherish in tenderness. Under the figure of a bruised reed, here a wounded spirit, a breaking heart is meant; and under the figure of a smoking wick, a lamp-flame almost extinct in the heart: these Christ will not quench, such a gentle and tender Saviour is he.

6. He is *a teacher of righteousness*; he will inculcate the precepts of his religion and secure their ascendancy among men, and secure its firm triumphant establishment on earth. See Gen. 49:10. Nor will he fail in his purposes or be checked by discouragements, until all of God's purposes of grace are fulfilled.

7. The SAVIOUR'S COMMISSION. 2.—To the office of Saviour, or Messiah, Jesus has been "called," or commissioned by the mighty God—the Almighty Creator and Preserver of all things, Heb. 1:3—which shows his "power and authority." "I have commissioned thee, and I will help, strengthen and preserve thee; and I appoint thee Mediator of a new covenant which I have established with men." Isa. 49:8; Micah 5:5; Eph. 2:4. He shall give true instruction and knowledge to the nations. Luke 2:32; Acts 13:47; healing their spiritual blindness, taking away their sinful ignorance, and releasing them from spiritual bondage to sin and Satan and all evil influences called "darkness," 2 Tim. 2:26; 1 Pet. 2:9. Read Isa. 61:1 and compare with Luke 4:17-21 and Eph. 5:8; Heb. 2:14, 15.

8. He is *ASSURED OF SUCCESS*. 8.—Is God empowered to do this?—He is the right? He here asserts his right for he alone is JEHOVAH, the Most High over all the earth. Ps. 93:2, 96:5; Hosea 12:5, and he claims the power and authority by virtue of his self-existent, eternal and immutable nature (Ex. 6:3, 3) and 4:6, therefore, the source of all

From Northwest Alabama.

Dear Baptist: Please allow one of your devoted friends to have a little chat with your many readers in regard to this portion of Alabama.

Religion in this section seems to be at its lowest ebb. The churches of this, the New River Association, and also of the Yellow Creek Association, are doing little or nothing toward carrying on the great work and wielding a moral and religious influence over the world. Most of them have the name of monthly two days meetings, but generally the name is all. There is rarely a quorum of the membership present either in the business or Sabbath meetings. With but few exceptions there are no prayer-meetings. There are only one or two Sunday-schools in all our bounds. But few invite your weekly visits to them and their families. There is no system for church work; no systematic plan of benevolence; and therefore but little is done. Several of the churches of both associations are without regular preaching or supply. None have pastors, strictly speaking.

TO THE MINISTERS OF ALABAMA.

Dear brethren: If any of you can live without food, if you need nothing wherewithal to be clothed; or if you are especially favored by Providence in giving you food from heaven and in causing that your clothes never grow old, will you be kind enough to come over and preach for these people? Our ministry has been thinned by death and removals to Texas, and none are coming in to take their places. We, the preachers of this country, have been very zealous in warning sinners, but we have been unfaithful in teaching Christians to observe all the commandments of Jesus. Therefore we get little or nothing for our unfaithfulness, and our churches are dying on our hands. Come and teach us our duty and help us to teach our churches theirs.

Some of us are anxious for Bro. Barbour to visit the New River Association again. Can't you induce him to let you publish another list of appointments for him in this part of his field? We will feed him while he is with us, if he happens in at the right time. With an earnest prayer for you and your efforts, we remain,

J. B. HUCKABEE.

Falo, Fayette Co., Ala.

Southern Baptist Convention.

We give below the rates at which delegates to the Convention will be passed over the railroads named:

Alabama Central, one fare.

Alabama Great Southern, 6 cents per mile one way and return free. Certificate of Convention.

Mobile & Montgomery, round trip tickets at 6 cents per mile; this means the same as the preceding.

Western Railroad, of Alabama, round trip tickets at 3 cents per mile each way.

Montgomery & Enfala, round trip tickets at 6 cents per mile.

Memphis & Charleston, full fare coming. Return for one-fifth regular fare on presentation of certificate of Convention to agent at Chattanooga. Equal to 3 cents per mile each way.

Selma, Rome & Dalton, 6 cents per mile one way.

Louisville & Great Southern will sell round trip tickets from Louisville to Atlanta at same rates as to international, if connecting roads agree. Nashville, Chattanooga & St. Louis road agrees. Fare from Louisville to Chattanooga, \$20.20, or 3 cents per mile each way.

Rome Railroad, one fare round trip to Kingston. Return on certificate of Convention.

Atlanta & West Point, 3 cents per mile each way. Will not recognize certificate of Convention.

Brunswick & Albany, one fare. Return on certificate of Convention.

Macon & Brunswick, one fare for round trip. Return on certificate of Convention.

Atlantic & Gulf, one fare. Return on certificate of Convention.

Appointments.

REV. T. M. BARBOUR, District Evangelist, will fill the following appointments in the Harmony, Tuscaloosa and Mulberry Associations:

Mt. Olive, Sat. and Sun., April 26 & 27; Calvary, Sunday, 29 p. m., April 27; Sardis, Saturday, May 3; Liberty, Sunday, May 4; Mt. Zion, Sat. and Sun., May 10 & 11; School house, near Guntadale, Sat., 4:30 p. m., May 11.

Brethren can arrange for services at night.

REV. W. G. CURRY

Will fill the following appointments in the Bethlehem and Zion Associations:

New Hope, Saturday, May 3, 11 a. m.; Garland, Sunday, " 4, 11 a. m.; Georgiana, Sunday, " 5, 7 p. m.; Sandy Creek, Monday, " 6, 11 a. m.; Mt. Olive, Tuesday, " 7, 11 a. m.; Sardis, Wednesday, " 8, 11 a. m.; Rutledge, Thursday, " 9, 11 a. m.; Friendship, (B.) Friday, " 10, 11 a. m.; Leon, Saturday, " 11, 11 a. m.; Bullock, Sunday, " 12, 11 a. m.; Blue Springs, Monday, " 13, 11 a. m.; New Ebenezer, Tuesday, " 14, 11 a. m.; Andalusia, Wednesday, " 15, 11 a. m.; Bethany, Thursday, " 16, 11 a. m.; Fairmount, Friday, " 17, 11 a. m.; Old Town, Saturday, " 18, 7 p. m.; Gravelly, Sunday, " 19, 11 a. m.; Gravelly, Sunday, " 20, 11 a. m.

REV. E. F. BARBER

Will fill the following appointments in the Cahaba Association:

Antioch, Saturday, May 10, 10 a. m.; Sunday, " 11, 10 a. m.; Newhope, Tuesday, " 12, 10 a. m.; Macedonia, Wednesday, " 13, 10 a. m.; Mt. Zion, Saturday, " 14, 10 a. m.; Sunday, " 15, 10 a. m.; Mt. Pleasant, Monday, " 16, 10 a. m.; Pleasant Hill, Tuesday, " 17, 10 a. m.; Bethel, Thursday, " 18, 10 a. m.; Sardis, Saturday, " 19, 10 a. m.; Sunday, " 20, 10 a. m.

Southern Baptist Convention.

Atlanta, Ga., May 8th, 1879.

Delegates who contemplate attending the Convention are requested to let the fact be known by sending their names, at once, to the undersigned. This request is designed to include all delegates, whether or not they have personal friends in the city with whom they expect to remain for the time. Cards of assignment will be furnished delegates on their arrival, by reporting at No. 30 Wall Street, Atlanta, Ga.

J. J. TOON, Committee.

M. C. KISER, Committee.

RELIGIOUS INTELLIGENCE.

A hundred years ago a Moravian missionary baptized the first negro convert in Surinam, Dutch Guinea, and now the Mission numbers 20,130.

Vermont.—The Baptist church in Hydeville, Castleton, Vt., is to receive \$50,000 at the death of the widow of James Williams, of that town.

Rev. J. J. Brainerd of the North church, New York city, baptized several candidates March 30, and among them one seventy-eight years of age.

It is said that the Welsh Baptist church in Utica, N. Y., organized in 1801, is the oldest church in that city. Its membership is small and poor, but it still lives.

A fourth Baptist church is about to be formed in the city of Rome by Rev. N. B. Shaw, who has already gathered a nucleus for that purpose. The Rev. Jas. Wall, the oldest English Baptist missionary, has baptized some 200 Roman converts since the beginning of his labors in "the eternal city."

Portsmouth, N. H., is aroused by a deep religious revival exceeding anything that has occurred there for many years. The churches are united in the work, and services have been held three times a day, alternating in each of three large churches. Hundreds are unable to gain entrance, the houses being packed long before service. Scores are among the inquirers, while many marked conversions have occurred. Prayer meetings have been held daily in some of the saloons of the city.—Secretary.

"The New York Baptist Annual," lately published, gives the following statistics: Baptist churches in the State, 879, an increase of 6 over last year; pastors and supplies 660; baptisms last year, 5,007; the total number of members, 114,367, being an increase since last report of 1,057. The seven largest churches are as follows: Abyssinian, New York, 1,381; Strong Place, Brooklyn, 892; Oswego, 823; Binghamton, 813; Calvary, N. York, 785; Washington Avenue, Brooklyn, 762; First Brooklyn, 759.—Christian Secretary.

The largest congregation in Boston, excepting two, is that of the Episcopal Church of the Advent, which is in charge of four celibate ministers of the Order of St. John the Evangelist. They live in a house conducted on monastic principles, and receive no salaries. A confessional is maintained in the church, and the ritual is of the most advanced kind. Boston's largest congregation is also Episcopalian, being that of the Rev. Phillips Brook's Church, Trinity, which is at the opposite extreme in its plainness of worship.—Religious Intelligence.

Miss Mary S. Betts, who died recently at New Brunswick, N. J., instead of leaving her property in the form of legacies, gave it all away before her death. Among her gifts are the following: To the Remsen Avenue Baptist church in New Brunswick, of which she was a member, \$1,200; to the Baptist church at Cortland, N. Y., \$1,000; to the Baptist church at Asbury Park, N. J., \$800; to the Baptist Missionary Union, \$1,500; to the Baptist Home Mission Society, \$800; to the Young Men's Christian Association, of New Brunswick, for the purpose of building a chapel, \$2,000.—Ex.

ALABAMA NEWS.

There are 43 widows in Athens.

There are 28 practicing physicians in Pike county.

New buildings are constantly going up in Northport.

A box car was broken into and robbed in Talladega.

Large quantities of corn are being carried to Opelika.

The Medical convention convened in Selma on the 8th.

B. F. Ashley's house, near Ashville, was destroyed by fire.

Jno. W. Shelton is under arrest in Tuskegee for bigamy.

Cullman recently shipped a car load of sheep to Ohio.

Wm. Swamy shot and killed T. S. Goodloe, in Sumter Co.

There are 18 prisoners in the Hayneville jail—all negroes.

A public reading room will soon be established in Northport.

Several destructive fires have recently occurred in Henry Co.

Twenty-two couples were married in Jackson county last month.

A negro boy was killed by the saw at McColl's, in Pike county.

The new dwelling house of Alec Wilson

THE FAMILY CIRCLE.

SPRING.

JOHN M. WHITE.

I know of a garden fair, from out of the
frozen winter's womb,
Where the chilling and killing air, has
kept her hidden in gloom!
It was last Autumn that covered her fair,
flowing tresses of bloom,
And hid her for a time in heaven, and hov-
ered around her tomb!

THE SAFE GUARD.

ELIZABETH W. DENSON.

A baby crept to his father's knee,
And was lifted up and laid to rest,
Till the blue eyes closed, and he was dead,
And his little hand fell peacefully
At ease on the ready shoulder there,
While the baby hand, so soft and fair,
Lay like a shield on his father's breast.

Of old I was sad that when men drew near
To tempt temptation or deadly strife,
And led their way in a maze of fear,
Or perished their souls for worldly gear,
By a way unknown an angel hand
Would lead them from out of the dangerous
land.

Into the light of a nobler life,
The story is true for the world to-day;
We see no white-robed angels mild;
But out of the dark and perilous way
Where men and women come to pass,
Into the light of a purer land,
They are led by a gentle, shielding hand,
The hand of a little helpless child.

STORY OF SIMON.

[Fill the blank in each verse with a
word which beheaded will fill the next,
beheaded again will fill the third.]

His word for the first stout Simon
And when his labor at night he
Lies down to rest

Returning across the meadow
Home before him and forest in
The frost comes nipping, nipping his

But on he goes and the frost he
Till coming to home's own pleasant
How good is the supper stout Simon

He has only his little world to
His farm is his own, it is not on
What wonder Simon is quiet at his

His children are sweet and his wife
He laughs at winter, with his wife
And so does his horse, in the blanket

'Tis no "fish story," though big as a
The secret of Simon, "forfeited" as
Is, that he drinks neither whisky nor

The Religious Newspaper.

The influence of a good religious
newspaper is a constant visitor in
the family, we think is greatly un-
derated. It is regular food for the mind,
and is a constant invigorator of the
family thinking.

In a well conducted religious news-
paper there are many points dis-
cussed in brief articles, and much in-
formation communicated from sources to
which few of the readers themselves
have access. It may require only ten
minutes to read and possess what it
may have cost the writer half a day
to produce. What an amount of la-
bor is thus represented in a single
sheet! Can such a collection of val-
uable matter be read, week after
week, without exerting a very decided
influence on the reader?

Making all allowance for any in-
different matter which even a reli-
gious paper may contain, there is
enough of a truly valuable character
furnished during the year to render
it cheaper, in a pecuniary point of
view, than any similar amount of mat-
ter contained in books. While the
paper should not be read as the use
of books, its value ought not to be over-
looked, as it ministers to our ever-
recurring wants, and refreshes the
mind in those hours that lie between
business or more systematic study.

It is not a fanciful idea that a dif-
ference is discernible between a fam-
ily in which a religious newspaper is
well and regularly read, and one into
which such an educational messenger
never enters. It may not always be
easy to describe the difference, but it
is felt in many ways to exist. In re-
gard to the operations of the church
especially, you feel a wisdom and
freshness in such a family which you
find not where the paper is absent.

How can it be otherwise? The very
selfishness which excludes a religious
paper from the family is already a
sad contradiction. The absence of the
information which such a paper alone
can give, makes the narrowness which
you feel to exist still more oppressive.
All pastors know what this contradic-
tion is though it may be difficult to
describe it.

If any have been tempted by the
severity of the times to dismiss their
newspaper, we beg them to consider
the matter. However much you may
feel the necessity of economy, you
cannot afford to suspend your church
paper. What you save by it in money
you will certainly lose in that which
is much more valuable and precious.
—Stedman.

Charlie Johnson, the Coward.

But you'd never think he was a
coward to see him. He was tall, fine-
looking, went about with an air as
much as to say, "I'm a man. To be
sure I'm only seventeen years old,
but know as much as many young
men at twenty-five." He once said:
"Although I've been at the store but
two years I know as much now about
the business as the partners." The
fact is, Charlie was one of the biggest
feeling boys you ever knew—but, he
did not know half as much as he
thought he did or assumed, and no-
body has as high an opinion of him as
he had of himself.

Then he thought he was very brave,
very courageous; that he would not
be led into temptation, nor if he were,
that he would never yield, or, no,
not he. But did you ever notice, boys,
that those among you who are the
most pompous, who brag the most
generally those who do the least
(your fathers and mothers have, if
you have not), and that those who
talk so wonderfully brave are often
the greatest cowards, while many of
the quietest, most unassuming boys have
the best characters and real moral cour-
age?

One evening when Charlie was
whistling about the house, his hands

in his pockets and talking in this con-
sequential way, his uncle said to him,
"Do you know, Charlie, I think you
are very much like the Duke of Alva."

He took it as a great compliment,
for he knew the Duke was considered
one of the greatest generals in the
world, and was quite taken down
when his uncle told him that he had
learned things about him recently
which forced him to the conclusion.

He said: "His uncle relates that one
time when the Duke of Alva was in
Italy, a gentleman at the court of the
Emperor Charles, in Spain, address-
ed a letter to the Duke with the title
of 'General of His Majesty's Armies
in the Duchy of Milan in the time of
peace, and Major Domo of the House-
hold in Time of War.' 'Now,' said
the Duke, 'that is where you are like
me. He was a great brag, but he was
a coward after all. And since I have
heard that you had not moral cour-
age enough to say no when as-
sailed by temptation, that you would
learn to smoke because you were too
lucky to refuse it, when you con-
sidered it a duty that you ought to
do; that you would accept a treat even
after you had signed the temperance
pledge, that in fact in many of the
battles which must be fought by every
young man if he has any courage or
character, you have signally failed,
have lost the battle, and are being
led by the hand, when safe from an
assault, but a coward when attacked
by enemies, at the very time when
your principles and your courage
should have shone out resplendent;
you have made me think of the Duke
of Alva. I'm an old man now, Charlie,
and I can look back over the career
of scores of boys who are now in
middle life, and I find that none of
the boys who go to work modestly
at sixteen and twenty are those who
rise to positions of trust and hon-
or, and who are now noble, upright,
and respected; while those who at that
age show a lack of all moral courage,
and yet assume so much, and are such
brags, inevitably go down. They give
way to temptation, they make blunders
in business because they are not
wise, they are considered inexperienced,
and they lose over and over again good
positions on these accounts. Instead
of being modest heroes, they are con-
fessed cowards."

A Little Outcast.

Poor Bob! it seemed to him that
morning as though he was in every-
body's way. His mother had sent
him out of the woodhouse because
he annoyed her by hammering the
toy cart he was making. Going into
one corner of the yard he stretched
himself under a tree, and kicking the
turk with his heel, pondered over his
many troubles.

Mother said there was no peace
for anybody if he was within hearing;
but certainly there was no peace for
him anywhere about home. He had
slipped into the parlor after dinner,
and was having a good chat with Mrs.
Somers, who was telling him of three
wonderful black-and-white spotted
puppies at her house, when sister Jen-
nie came in and asked him what he
was imposing on Mrs. Somers for.

He wasn't imposing, Mrs. Somers
said so. But Jennie made him leave
the room without learning how the
littlest and prettiest spotted puppy
got out of the cistern when it fell in.
Maybe it didn't get out. Bob kicked
harder and wished he were home.

After his ejection from the parlor,
Bob started to the garret to play a
while; but his elder sisters were re-
hearing tableaux, and wouldn't let
him in.

He sought his father's study to
look at an illustrated edition of nat-
ural history. But papa objected; "he
couldn't have Bob in there making a
disturbance."

Most broken-hearted he turned to
his mother's room. "Go right away,
you will wake the baby," met him at
the threshold.

He looked into the kitchen and
begged to help make pies, but Brid-
get told him to "clear out. He next
went to the woodhouse and thought
to assault his sorrow by working on
his wagon, and now he was forbidden
that. Nobody wanted him at home
—that was clear; yet he had a right
there.

The problem was beyond his six-
year-old philosophy. He gave it up
presently, and went into the street to
find amusement. He found it in the
shape of Jackie Harkins. True, mother
said Jack was a bad boy, but Bob
must not play with him; but if he were
bad, he was always kind and pleasant.
And so poor Bob took his first lesson
in deception, and entered the broad
path of vice for companionship, be-
cause while in the way of virtue no
one wanted his society.

How about the future of a boy like
that, mother said? "Well, I don't know,
but among your little flock if you like
little play to the rights of boys, and
ungrudgingly give them a place at
home from which no outside circum-
stance shall shut him.—Messenger.

A Spider Cradle.

A certain spider—found in the
southern part of Europe—makes a
curious cradle to preserve her babies
through the cold winter, so that the
spider family shall not be extermin-
ated. She makes a silk case somewhat
the shape of a balloon upside down,
not quite half an inch long and fit-
ted with a door or cover, which may
be opened, though she leaves it care-
fully closed. In this are placed the
eggs, from which little spiders will
come in the spring. To protect them
from enemies and from cold, the an-
xious mamma makes an outer case of
exactly the same shape; only about an
inch long and of course larger all
around, also fitted with a closed door.
Between the two cases the space is
stuffed with a golden-brown colored
silk, which the spider herself and which
makes it warm and comfortable in-
side. The whole thing is hung to a
bush, and left through the winter.
The mamma's book name is *Epeira
Fasciata*.

The lips of the righteous feed
many; but fools die for want of
wisdom.

FARM AND HOUSEHOLD.

The Alabama Pine Woods.

We have seen, within the last six
months, considerable of a country
which has attractions unknown to us
until then. We refer to the pine
woods district of southeastern Mis-
sissippi and southwestern Alabama, a
country very thickly settled, along the
line of the Mobile & Ohio railroad.
It is in the great turpentine orchard
region of that road, and almost un-
touched by the plow in many portions
of it. Almost all the land, save in the
immediate proximity of the rail-
road, near the little villages, is owned
by the United States Government,
and the above mentioned railroad, it
teems with game, deer, wild turkey,
quail, etc., and is unoccupied, save by
an inhabitant here and there, who
may have his little "patch" and own
more or less sheep.

This country varies considerably in
its topography, some of it being rather
broken and hilly, but much of it
one of the most beautifully undulating
countries it is possible to conceive of,
with gentle slopes rising away for
nearly a mile, sometimes, before the
crest is reached and the summit
not more than 20 or 30 feet higher
than the foot of the hill. The
growth of timber is almost wholly of
old yellow or long-leaved pine, and
the endless colonnades they make
with their long trunks and dome-
shaped heads, together with the pen-
sive note of their almost changeless
refrain, as the wind moves them, are
very suggestive of a vast cathedral.
No park we have ever seen equals the
beauty of one of these vast stretches
of unbroken pine forests, clear of un-
derbrush, the ground carpeted with
the resinous, golden-colored "shats,"
or leaves, and where the eye can pen-
etrate to a distance only limited by
the thickness of the timber, while the
deep green domes of the tops are
sharply outlined upon the cloudless
blue of the sky beyond.

All through these pine forests are
found sparkling brooks and clear wa-
ters, which flow throughout the
year, fed by the springs of pure, soft
water, so abundant everywhere. These
streams teem with trout, perch,
bream and other fish, and afford rare
sport for the fishermen, as well as a
delicious provision for the table. As
to game it is so abundant as to be
worth almost nothing for sale. Tur-
keys (wild) are found from 25 to 50
cents. Deer are worth from \$1 to \$2-
25, the latter stated rather high.
Many sheep are raised in the bound-
less range afforded by the govern-
ment and railroad land. They are
never looked after, except to shear,
which is done twice a year. Their
wool being free from burrs, brings a
fine price, and its quality can be made
just as good as any wool desired in
the South can raise the very fine-
est wools. The sheep have no care,
are very healthy, and wonderfully fer-
cund. The great variety of herbs
and grasses in the pine woods affords
them food and medicine the year
round. Sheep do as well in winter as
in summer, and suffer from disease
less than almost anywhere. On the
wild herbage of these pine woods even
horses have been raised without their
ever having been a penny spent upon
them—one, man at Citronelle, Ala.,
having raised 75 head that way.—*Cor.
New England Farmer.*

Wherein Consists the Success of Farming.

Successful farming demands the
breeding and rearing of farm animals
of some kind, not only for daily pro-
ducts, meat, wool and increase, but
for manure. Farm yard manure must
always remain the standard fertilizer,
while experience in this country has
shown that, under skillful hands, it
may be supplemented by commercial
fertilizers. It is claimed, however,
by good English farmers, that much
of the artificial fertilizers are chiefly
of stimulant, and after a time the
land refuses to answer the spur. This
is most apparent on the poor and
lighter soils, but even strong land
loses heart unless a fair proportion of
farm yard manure is applied. The
loudest agricultural complaints in
Great Britain are from districts where
scientific farming has been carried to
its highest pitch, such as the Scotch
Lothians and in Norfolk. It is high-
ly important that, in the purchase of
artificial fertilizers, farmers should
deal only with those houses of estab-
lished reputation.—*Chautauque Far-
mer.*

Cure for Wounds.

As soon as the wound is inflicted,
get a little stick—a knife or file han-
dle will do—and commence to tap
gently on the wound. Do not stop
for the hurt, but continue until it
bleeds freely and becomes perfectly
numb. When this point is reached
you are safe—all that is necessary is
to protect it from the air. Do not
stop short of the bleeding and the
numbness, and do not on any account
close the opening with plaster. Noth-
ing more than a little simple cerate
on a clean cloth is necessary. We
have used and seen this used on all
kinds of simple punctures for thirty
years, and never knew a wound to
infect or a wound becoming inflamed
or sore after treatment as above.
Amongst other cases—A coalrake
tooth going entirely into the foot, a
bad bite by a pig, several instances of
file-shank through the hands, and
numberless cases of rusty nails, awls,
&c., but we never knew a failure of
this treatment.—*Scientific American.*

A farmer of experience says that
the feet of a horse require more care
than the body. They need ten times
as much, for in one respect they are
almost the entire horse. All the
grooming that can be done won't
avail anything if the horse is forced
to stand where his feet will become
dirty, and then the legs will get
bad out of his, and with bad feet
and bad legs there is not much else of
the horse fit for anything.

Brrs or Soap.—Instead of throw-
ing away the pieces of soap which be-
come too small for convenient hand-
ling, make a square flannel bag of
suitable size; leave one end partly
open and put in the pieces as they
collect; when it is full bustle up the
opening, and it makes a nice bath
arrangement. Another way is to add
a little water, set them in a tin on the
stove, and let them simmer slowly.
When cold you have tolerably good
soft soap, just the thing for putting in
your wash boiler or washing tub with.
Or by evaporating part of the water,
you may get the soap hard enough to
be molded into small cakes, which
can be dried for use.

Every farmer should be also a gar-
dener. He cannot make his home
altogether pleasant, attractive, luxu-
rious, delightful, by restricting his ef-
forts exclusively to the growing of
field crops. He cannot realize the
almost infinite variety of the soil's
products without growing fruits, vege-
tables, and flowers. He can never
know how pleasant a rural home can
be made until he has his fruit bearing
trees, his fruit bearing vines, his fruit
bearing shrubs, his fruit bearing canes,
his fruit bearing plants, his garden
vegetables, his flowering shrubs, and
his flowering plants in great variety
and profusion.

The Los Angeles Herald says:
"How we give a recipe furnished by
Mrs. Fuller, for preserving fruits with
sugar. We are well satisfied that in a
short time it will take the place of
sugar in canning and preserving fruit,
as it will be both better and cheaper.
We hope that if other lady readers
have tried experiments of this kind
they will report success that others
may have the benefit of their experi-
ence." I have seen everything
with putting up fruit with extracted
honey instead of sugar. I think it
superior to sugar in every way. Fruit
that is preserved in honey is not so
apt to sour and require a second boil-
ing. I pick my fruit, wash it, and
drain off as much of the water as
possible. Then I place it in some
large kettle or pan, and add one-third
as much honey, in measure, as there
is fruit. I then boil it until the taste
of the honey has evaporated."

HUMOR.

Ornithologists say that the owl is a
wise bird. He certainly is a very
solum 'un, adds *American Punch*.

When a man comes to like to hear
himself talk in the presence of other
people, he speedily becomes a talking
nuisance.

The people who never make any
mistakes nor blunders have all the
necessaries of life, but miss the luxu-
ries.—*Josh Billings*.

A little Philadelphia boy startled a
friend of the family the other day,
by remarking that he was "four years old
with his clothes on!"

There are some persons whom we
enjoy more while we are getting ac-
quainted with them than we do af-
terwards.—*The Index*.

"It is a settled principle, your hon-
or," said an eminent lawyer, "that
causes always produce effects." "That
always do for lawyers," responded the
judge, "but I've sometimes known a
cause to deprive a client of all his ef-
fects."

When a Hartford woman patted
her friend's seven-year-old youngster
on the head and said, "I should like
to have such a little boy as you are,"
he looked up into her face, and re-
plied: "Well, I guess you can. I
don't believe God's lost the pattern of
me."

A member of the rhetorical class in
a certain college had just finished his
declamation when the Professor said,
"Mr. do you suppose a general would
address his soldiers in the man-
ner in which you spoke that piece?"
"Yes, sir, I do," was the reply, "if he
was half scared to death."

A woman cured her husband of
staying out late at night by going to
the door when he came home and
whispering through the key hole, "Is
that you Willie?" Her husband's name
is John, and he stays at home every
night now, and sleeps with one eye
open and a revolver under his pillow.

Mamma (who has been screaming
at the top of her voice for over ten
minutes to Johnny, who has just
crawled down from the hayloft):
"You naughty, naughty, naughty boy!
Why didn't you answer me before?"
Johnny innocently: "I didn't
hear you till you called five or four
times."

This naval joke is going the rounds.
A midship who had recently joined
his ship was interviewed by the cap-
tain, who made the trite remark:
"Well, I suppose, as of old, they have
sent us the biggest fool of the family."
"No, sir," replied the modern Per-
cival Keen, "the fashion has changed
since your day."

Gideon Cook, a Calvinist Baptist
preacher well known a quarter of a
century ago, was a man very erect
in speech, even to his last earthly
moments. A few hours previous to
his death, his brother came to his bed-
side, and inquired, "Do you think
you are dying, Gideon?" And the re-
ply, sharp and quick, came, "Don't
know—can't tell—never died yet!"

"Would you mind reading this for
me, sir?" I can't read myself." It was
a snow shoveller on Walnut street
that spoke, as he handed over an en-
velope, enclosing a telegram, which
read: "Nashville, January 9, 1879. I
will arrive at Louisville by the three
o'clock train this evening. Jerry A.
Taft." "Will you tell it again, sir?"
asked the snow-shoveller. It was
read again. "You say it's signed Jerry
A. Taft." "That was the name." "Please
read it once more." His re-
quest was complied with. "It goes
right straight along—just them ere
words, without any hitchin' or stum-
bling." "Just that way." "It can't be
Jerry, then. It can't be Jerry," he
mused. "Jerry couldn't say that many
words without stutterin' all to
pieces to say his life. Some fellow's
tryin' to fool me; but I'm too smart
for him, I am."

45 Years Before the Public.

THE ENGINE.

DR. C. MCLANE'S

LIVER PILLS.

FOR THE CURE OF

Hepatitis, or Liver Complaint,

and all its complications.

Symptoms of a Diseased Liver.

PAIN in the right side, under the
edge of the ribs, increases on pres-
sure; sometimes the pain is in the left
side; the patient is rarely able to lie
on the left side; sometimes the pain is
felt under the shoulder blade, and it
frequently extends to the top of the
shoulder, and is sometimes mistaken
for rheumatism in the arm. The
stomach is affected with loss of appetite
and sickness; the bowels in gen-
eral are constive, sometimes alternate
with first the bowels are troubled with
pain, accompanied with a dull, heavy
sensation in the back part. There is
generally a considerable loss of mem-
ory, accompanied with a painful sen-
sation of having left undone some-
thing which ought to have been done.
A slight, dry cough is sometimes an
attendant. The patient is constantly
weariness and debility; he is easily
startled, his feet are cold or burning,
and he complains of a prickly sensa-
tion of the skin; his spirits are low;
and although he is satisfied that exer-
cise would be beneficial to him, yet
he can scarcely summon up courage
to do so. In fact, he distrusts every
remedy. Several of the above
symptoms attend the disease, but cases
have occurred where few of them ex-
isted, yet examination of the body,
after death, has shown the LIVER to
have been extensively diseased.

AGUE AND FEVER.

DR. C. MCLANE'S LIVER PILLS, IN
CASES OF AGUE AND FEVER, when
taken with Quinine, are productive of
the most happy results. No better
cathartic can be used, preparatory to,
or after taking Quinine. We would
advise all who are afflicted with this
disease to give them a FAIR TRIAL.
For all bilious derangements, and as
a simple purgative, they are unequalled.

BEWARE OF IMITATIONS.

The genuine is never sugar coated.
Every box has a red wax seal on the lid,
with the signature, DR. C. MCLANE'S
PILLS.

The genuine MCLANE'S LIVER PILLS bear
the signature, DR. C. MCLANE and FLEMING
BROS., on the wrapper.
Insist upon having the genuine DR. C.
MCLANE'S LIVER PILLS, prepared by Flem-
ing Bros., of Philadelphia, Pa. Beware of
all imitations of the name MCLANE,
spelled differently but same pronunciation.

Ayer's Cathartic Pills.
For all the purposes of a Family Physic,
and for curing Constiveness, Jaundice,
Biliousness, Headache, Neuralgia, Rheu-
matism, Dropsy, Tumors, Worms,
Neuritis, as a Diaper Pill,
For Purifying the Blood.

Are the most ef-
fective and con-
genial purgative
ever discovered.
Are mild, but ef-
fectual in their
operation, moving
the bowels such
and without pain.
Although gentle in
their operation, they
are still the most
thorough and sear-
ching cathar-
tic medicine that can be employed: cleans-
ing the stomach and bowels, and even the
blood. In small doses of one pill it day,
they stimulate the digestive organs and
promote vigorous health.

AYER'S PILLS have been known for
more than a quarter of a century, and have
obtained a high reputation for their
virtues. They correct diseased action in
the several assimilative organs of the
body, and are so composed that obstruc-
tions within their range can rarely with-
out be removed. They are the most ef-
fective and congenial purgative, and never
being purely vegetable, they are non-inflam-
matory. They reach the vital fountain of life,
and strengthen the system by freeing it
from the elements of weakness.

Adapted to all ages and conditions in
the climate, containing neither calomel nor
any deleterious drugs, these PILLS may
be taken with safety by anybody. Their
sugar-coating preserves them ever fresh,
and makes them pleasant to take; while
being purely vegetable, no harmful action
can arise from their use in any quantity.

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.,
Practical and Analytical Chemists,
SOLD BY ALL DRUGGISTS EVERYWHERE.

CRAWFORD & COLEMAN, AGENTS.
SELMMA, ALA.

**WARD'S PATENT PERMA-
NENT RAIL FENCE.**

"It is Straight—no post holes, no mortising
or boring. No rail necessarily touches
the ground. Each panel is self-supporting
and will stand alone. The rails do not cross
more than half do not touch each other;
consequently rapid decay is avoided. The
panels are easily made. A decayed rail can
be removed and a new one inserted without
lifting or deranging the fence. Scraps of
timber and poles may be used in its con-
struction. Part sets and horses only three
or four rails are used every nine feet. The
fence may be converted into this Im-
proved Fence at a saving of one half its
comparative cost, or, by counting its advan-
tages more than One Hundred Dollars may
be saved to the owner. It is the best fence
for water on creeks and rivers—the storms,
and turned the most unweary stock. The
most stupid laborer can be taught to build
it. Testimonials from some of the most
intelligent farmers in Mississippi, Ala-
bama, and other States, who have used the
Fence and understand it, can be furnished
those who desire them. New directions for
building, with any other information, in re-
gard to County, Township, or Farm Rights,
will be forwarded to any one sending a three
cent postage stamp to either of the un-
derigned.

JNO. A. WILEY, Marion, Ala.,
REV. JNO. B. MYNATT, East Boggs, Ala.,
July 14

CHEAP SEWING MACHINE.

A FIRST CLASS SEWING MA-
chine for sale at a bargain. Apply at
this OFFICE.

STEAM ENGINE
GOVERNORS
HOUDLEY
MAKES
COLEMAN'S
SIMMONS' POWER PRESS
SIMPLE SCREW
PRESS
COLLECT
COTTON GINS
FEEDERS & CONDENSERS
COTTON SEED
CARRIERS
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MILL IRONS, BOLTING CLOTH
DUG ELEVATOR CUPS
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NEAR ST. CHARLES.
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MESSRS.
Jos. Hardie & Co.,
SELMMA, ALA.,
Are Agents for the sale of COLE-
MAN'S CORN MILLS, and keep
samples on hand.
May 16, 17.

CHANGE OF SCHEDULE.
S. R. & D. RAILROAD.
Taking effect Sunday, Nov. 17, 1878
MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.
5:00 a.m. Lv. Selma. Arr. 9:50 p.m.
7:00 a.m. Lv. Selma. Arr. 11:50 p.m.
8:15 a.m. Lv. Selma. Arr. 12:15 p.m.
9:00 a.m. Lv. Selma. Arr. 1:00 p.m.
10:00 a.m. Lv. Selma. Arr. 2:00 p.m.
11:00 a.m. Lv. Selma. Arr. 3:00 p.m.
12:00 p.m. Lv. Selma. Arr. 4:00 p.m.
1:00 p.m. Lv. Selma. Arr. 5:00 p.m.
2:00 p.m. Lv. Selma. Arr. 6:00 p.m.
3:00 p.m. Lv. Selma. Arr. 7:00 p.m.
4:00 p.m. Lv. Selma. Arr. 8:00 p.m.
5:00 p.m. Lv. Selma. Arr. 9:00 p.m.

ACCOMMODATION TRAINS.
(Daily—Sunday's excepted.)
No. 3, North. Stations. No. 4, South.
4:00 p.m. Lv. Selma. Arr. 4:50 p.m.
5:00 p.m. Lv. Selma. Arr. 5:50 p.m.
6:00 p.m. Lv. Selma. Arr. 6:50 p.m.
7:00 p.m. Lv. Selma. Arr. 7:50 p.m.
8:00 p.m. Lv. Selma. Arr. 8:50 p.m.
9:00 p.m. Lv. Selma. Arr. 9:50 p.m.
10:00 p.m. Lv. Selma. Arr. 10:50 p.m.
11:00 p.m. Lv. Selma. Arr. 11:50 p.m.
12:00 p.m. Lv. Selma. Arr. 12:50 p.m.
1:00 p.m. Lv. Selma. Arr. 1:50 p.m.
2:00 p.m. Lv