

## Alabama Baptist.

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PUBLISHER A. A. BAPTIST.

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We are building an addition to our store, and are endeavoring to improve the same, and will be ready for the same for the fall trade. In the meantime we are offering extraordinary bargains in Laces, Ribbons and Gingham. Cheapest Corsets to be found anywhere. Our entire stock of Dress Goods is at actual New York cost. We solicit an early call.

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ESTABLISHED 1844.  
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**"The Penny Ye Meant to Give."**  
There's a funny tale of a stinky man,  
Who was none too good, but might have been worse,  
Who went to his church on Sunday night,  
And carried along his well-filled purse.

When the sexton came with his begging plate,  
The chink was put dim with the candle's light,  
The stinky man fumbled all through his purse,  
And chose a coin by touch and not sight.

It's an odd thing now that guineas should be  
So like unto pennies in shape and size.  
"I'll give a penny," the stinky man said,  
"The poor must not gifts of pennies despise."

The penny fell down with a clatter and  
And back in his seat leaned the stinky man.  
"The world is so full of the poor," he thought,  
"I can't help them all—I give what I can."

Hasn't he heard the sexton smiled, to be sure,  
To see the gold guinea fall into his plate?  
Hasn't he how the stinky man's heart was wrung,  
Perceiving his blunder, but just too late!

"No matter," he said, "in the Lord's eye  
That guinea of gold is set down to me.  
They lend to him who give to the poor;  
It was not so bad an investment, you see."

"Na, na, mon," the chuckling sexton cried out,  
"The Lord is na, cheater—he kens thee well."  
He knew it was only by accident  
That out of thy fingers the guinea fell!

"He keeps an account, na doubt, for the poor,  
But to that account he'll set down to thee  
Na man o' that golden guinea, my mon,  
Than the one bare penny ye meant to give."

## The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.

SELMA, ALABAMA, THURSDAY, JULY 10, 1879.

[No. 13.]

## Alabama Baptist.

RATES OF ADVERTISING.

Space	1 mo.	3 mo.	6 mo.	12 mo.
1 inch	\$2.00	\$4.00	\$7.00	\$13.00
2 "	3.00	6.00	10.50	19.50
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5 "	6.50	13.00	23.00	44.00
6 "	8.00	16.00	28.00	55.00
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9 "	14.00	28.00	50.00	100.00
10 "	16.00	32.00	58.00	115.00

Publisher's Notice 25 per cent. additional.

## PLAN FOR A SERMON.

## Caleb's Integrity.

NUMBERS 14:22. But my servant Caleb, because he had another spirit with him, and had followed me fully, him will I bring into the land whither I went, and his seed shall possess it.

Observation I. That God makes great reckoning of, and gives special testimony unto, such of His servants as follow him fully.

Observation II. That following the Lord fully, proceeds from another spirit than that which actuated unbelieving Israelites.

Observation III. That none who out of a right spirit, follow the Lord fully, shall be losers thereby.

Consider I. What ground-work is requisite in a man to enable him to follow the Lord fully?

1. There must be a principle of saving faith.

2. He must esteem God to be the chief good.

3. He must in all things value God's interest before his own.

4. He must be able to die for God.

II. What it is to follow the Lord fully? It excludes partial obedience, sinister ends, lukewarmness, formality, fickleness, and includes—

1. Obedience to the whole will of God.

2. Freeness of obedience.

3. Satisfaction with measure of success.

4. Disregard of men.

5. Disregard of impediments.

III. How God rewards those who follow Him fully?

1. They shall see and know more of Him.

2. They shall receive more from Him.

RICHARD VINES.

## COMMUNICATIONS.

## REMINISCENCES.

BY DAVID LEE.

NUMBER XXIV.

**Rules of Order, and Order of Debate in Religious Assemblies.**

The business of religious assemblies should always be conducted with dignity and decorum.

Much depends upon the qualifications of the presiding officer; whether he preside in a Conference, an Association or a Convention.

No man should accept the position of presiding officer unless he possesses the capacity to efficiently discharge the duties of the office; because, the dignity of a deliberative body depends more upon the presiding officer than upon anything else.

DR. W. B. JOHNSON AND THE SOUTHERN BAPTIST CONVENTION.

Ex-Gov. Lumpkin was called to the chair and presided until the So. Baptist Convention (1845) was organized. Dr. W. B. Johnson was chosen President. He had presided over the old Triennial Convention and was well versed in parliamentary practice. He presided with dignity, and promptly decided every point of order which was raised; and without trouble kept the delegates to the rules of order in debate.

The Convention adopted only a few rules on the order of business, and still fewer on the rules of order in debate. During his presidency the Convention needed scarcely any written rules to control debate. While he presided very little time was devoted to the discussion of points of order. His familiarity with the manuals in use was acknowledged, and his rulings were acquiesced in by all.

Dr. Johnson was an able minister of the Gospel, but it is not every learned D.D. that can preside efficiently in large religious assemblies. Some Associations or Conventions have chosen laymen, because of their qualifications, in preference to any of their ministers.

WASTE OF TIME.

The writer has seen, on more than one occasion, hours wasted in discussing points of order; and sometimes so much excitement produced that the dignity of the assembly was compromised.

WRITTEN RULES OF ORDER A NECESSITY.

Every permanent deliberative body ought to have written rules for its government; otherwise the members would not know how to conduct themselves; neither would the presiding officer have authority to control the members in debate. The necessity for more explicit rules had been felt for years by members of the So. Baptist Convention.

These rules should be arranged so as to allow freedom in debate, and time to make every act as perfect as possible without unnecessary waste of time.

DR. MELL'S PARLIAMENTARY PRACTICE.

The So. Baptist Convention, at the session of 1867, requested Dr. P. H.

Mell, who was at that time President, to prepare a Manual for the use of that body. The Manual has been, at a later date, adopted by the Alabama Baptist State Convention.

Mell's Parliamentary Practice ought to have a place in every minister's library, and should be read by all who take part in debate in religious assemblies.

AMENDMENTS SUGGESTED.

There are two rules in this Manual which the writer believes susceptible of amendment:

I. On reconsidering a subject. The Manual says, "Should the motion prevail, the merits of the question are again brought up for discussion."

It is suggested, however, that the motion should be reconsidered—*if debatable at all—is liable to a full discussion three times, when it is first proposed; when the motion is made to reconsider; and when the motion has prevailed.* Italics mine.

All rules of deliberative assemblies are arbitrary; and whenever any rule is liable to work evil the body has the right either to amend it, or to change it.

The objection to that part of the rule is, that "a motion to reconsider, brings up for discussion the whole merits of the subject to be reconsidered," whether the assembly is willing or not! Now, there might be a large majority opposed to reconsidering the subject, and when the question is put, "Shall the question be reconsidered," a large majority would say, "No." But under the rule the subject has already been reconsidered! But, if a majority answer "aye," the question must be considered the third time; which would be altogether superfluous, and a waste of time.

A common sense rule is: *allow no debate on the merits of the question until the house agrees to reconsider the subject.* A few prefatory remarks, made by the member, before he makes the motion to reconsider, may be allowed by the chair, but no debate. See Parliamentary Practice, page 57.

2. THE PREVIOUS QUESTION.

Dr. Mell's Manual is based on what he calls American Parliamentary Law, which differs from the Congressional Rule on the "Previous Question" in important particulars.

"The use of the previous question," under American Parliamentary Law is, 1st, to stop debate; and 2nd, to cut off all amendments that may be pending, and bring the body to a vote, and exclusively, to vote on the original proposition, in its then condition, amended or unamended." Page 43, par. 104.

The effects of the previous question, under the Congressional Rule, are, "to put an end to all debate, and bring the house to a direct vote upon amendments reported by committee, if any; upon pending amendments, and then upon the main question." See Jefferson's Manual, page 144, par. 45.

The American Parliamentary Law does not permit an assembly to accept any pending amendment, although it might be the unanimous wish to adopt all pending amendments!

The Congressional Rule gives the privilege of adopting or rejecting any or all pending amendments; and then adopting or rejecting the main question, amended or unamended. Hence its advantage over the American.

To illustrate: A committee makes a report which does not meet the approbation of a majority. Discussion follows. An amendment is moved which makes it more acceptable. An amendment to the amendment is proposed which would make it still better but not perfect. It is then referred to a special committee.

This committee report it back to the house with another amendment. A majority are now satisfied. Much time has been consumed in debate. The previous question is demanded by a majority. Under the operation of the American Parliamentary Law, all pending amendments are cut off, and the report comes up for adoption with all its original imperfections!

Under the Congressional Rule, the house is brought to a direct vote on the amendment reported by the committee; upon pending amendments, and then upon the main question, amended or unamended.

The only use of the previous question in Congress is to suppress debate. And it seems to me to be the only legitimate use to make of it in religious assemblies. Sometimes debate becomes so protracted and so unpleasant that it is expedient to suppress it.

A demand by a majority for the "Previous Question" is the only rule by which debate can be stopped.

## "These Things."

NUMBER II.

Bro. Editors: You must pardon the obtrusion of a layman's articles, so often, upon the columns of your paper. In our isolated condition, deprived of the inestimable privilege of inter-communication with intelligent brethren, and too poor to leave home and seek their society at our annual conventions and associations, we have adopted the only recourse left us, viz: communion through the medium of our paper. We also imagine, that the more we write for it, the warmer grows our affection for it, and for the dear brethren whose letters and communications we so often read;—that our interest is becoming more identified with all those noble enterprises which it is laboring so faithfully to promote through the instrumentalities of mind and money, under the guidance and direction of Christian influences. If then, our articles are not so logical and well written as those of brethren more accustomed to the pen, yet, for the above reasons, you will the more readily indulge our penchant for scribbling.

We promised in our last communication, to illustrate, by an incident which came under our own observation, the formative, moulding power of Christian love and example upon the young.

Not a great many years ago it was our pleasant lot to teach school in a neighboring town some six miles from home. We went and returned every day when not providentially hindered.

One evening there came up a violent storm which compelled us to seek shelter under the hospitable roof of an old friend and patron. There happened to be residing temporarily with the family, a Christian widow, lady and her only son, a youth of perhaps fifteen summers. It was a raw and gusty night—the rain blew violently—the window blinds creaked harsh music on their iron hinges. When the time came for retiring the storm had abated none of its fury. We were conducted to a room in the upper story of the building. Here we found two youths—one, the son of the widow lady and the other a lad about the same age, the only son of his father, who had been reared in affluence during the prosperous days of "aud lang syne," when an abundance of the good things of life crowned the hospitable board of the landed proprietor of the Sunny South.

The boys were just in the act of going to bed. The son of affluence doffed his clothing and bounding into the bed, appeared as "snug as a bug in a rug." The widow's son deliberately removed his coat and pants and hanging them on the back of a chair, approached the bedside and regarded my presence or that of his companion, bowed himself in prayer to the God who had taken care of him through the day; and besought him, no doubt, to guard his mother and friends, from the fearful tempest that was then rending the elements in nature. On beholding this act of devotion by a mere youth, under the surrounding circumstances, a thrill of delight pervaded my bosom. A scene of so much moral beauty, and grandeur we had never witnessed before in the midst of such a storm. We felt that we too, as a beloved teacher, had been remembered in the petition of the pupil. We were forcibly reminded of our own obligations to God, so often neglected by professing Christians. A calm, peaceful composure of mind, dispelled all apprehension on account of the terrible wind which shook the very foundation of the house in which we were lodging. That simple act of devotion on the part of the widow's son, gave a clearer insight into his character and that of his Christian mother, than could have been imparted by the most eloquent tongue. It evinced a moral courage and religious bias not often exemplified by young men of his age under similar circumstances. We lay and pondered for a long time, the genial, happy influence of Christian mothers upon the destinies of their children. We reverted to the days of infancy and could see, with the eye of imagination, his mother's anxious solicitude in giving pious form and symmetry to the character of her only darling son. So it is with all Christian parents. Lovers of Jesus themselves, they study how they may stamp upon the pliable tablets of young and tender hearts, the imprint of a Savior's Love. Christian mother, your efforts will not be in vain. Though for a time your child may be wayward and incorrigible, yet, God will in his own good time answer the prayer offered in faith.

Christian influence shall descend

from the mother to the son—expand and unfold its strength and power through revolving ages, until, in the fullness of meridian splendor, it shall be felt by the glorious inhabitants of the millennial world.

Can it be doubted that such an influence impels to virtuous action in the business concerns of life? Will not ardent love for God, and useful work in His cause, incite to industrious labor in the walks of agriculture and in the halls of learning? The greatest literary works extant, are full of rich, mellow veins of Christianity. The learned Dr. Johnson, the great central luminary of the literary world of his day, with many other stars of less magnitude that revolved around him, a fulfilled by their life and writings, the precepts of Christianity. The Vision of Dante never would have been conceived but for the sentiments founded in religion. The greatest epic of any age, Paradise Lost, would not have been written without the influence of the Bible.

There have lived men of the loftiest genius who have written to very little purpose, on account of the opposite influence—the influence of the Devil. Lord Bacon, though a man of mighty intellect, and the author of great literary productions, is said by Pope to have been the "wisest, greatest, meanest of mankind." Lord Byron, who, Pollok says, "touched the highest point of greatness," died an abandoned wreck of dissipation and folly. Had the lives of these two men, the most gifted intellectually, perhaps, that ever lived, been controlled by a pious walk, they might have ranked as the greatest benefactors of their race. Education is a power, for good only when properly directed and controlled.

To insure usefulness and prosperity in this life, it must have at the helm an educated heart. All the great benevolent enterprises of the age, having for their object the amelioration of the condition of man, have been inaugurated by Christian influences. The trenchant sword of a cultivated mind, under the control of pure Christian love, is the most powerful instrument that can be imagined, for carving out a fortune, and securing lasting temporal prosperity. Ignorance is groveling and destructive. Christian intelligence is lofty and enterprising. What shall we say in conclusion? In the beautiful language of the apostle Paul, we will only add—

"Whatever things are true; whatever things are honest; whatever things are just; whatever things are pure; whatever things are lovely; whatever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"These things," if practiced, will exert a salutary influence upon life and character, and not only insure temporal welfare, but everlasting happiness in Heaven.

Kerkdale, Autauga Co., June 30.

## From DeKalb County.

Dear Baptist: I have but little of general interest to write at this time. The health of our county has not been as good as we would have wished the past spring. Some deaths have occurred among our adult population, and whooping cough has been more prevalent among children than I ever knew it before, and many households have been made sad by the death of some of their little inmates. My own house has not been entirely free from sickness of some kind since last September, though I can yet say we are all here.

Crops in our immediate section are rather below an average, except wheat, which promises a satisfactory yield. The season has been too dry for other crops; a good season has not fallen in some sections since the 17th of May.

The religious outlook is quite encouraging; large, well-ordered and attentive congregations are usually in attendance, and considerable interest is manifested on the part of professors. The last regular meeting of Liberty Hill church, embracing the 3rd Sabbath of this month, was truly refreshing. In the first place the Sunday-school exercises were delightful, both young and old entering into them with a commendable zeal. When the roll was called nearly all responded with a passage of Scripture. Miss Tommie Wood repeated an entire chapter of the Gospel by Matthew, and the singing was charming. After the Sunday-school was dismissed, the time until the hour of preaching was occupied by Bro. Geo. M. Moroney, in giving a few lessons in vocal music, which were listened to with satisfaction by all present. The regular Sabbath services of the church

were then held, at the conclusion of which eight members were received by letters—five males and three females. May the Lord still continue to smile on the church and all its interests. The other churches under my charge are in a healthy condition, with good prospects of a revival.

I would be glad, my dear brother, if it were so that I could meet you in the approaching Convention, but alas! I fear that I shall be denied the pleasure. I regard the next meeting as one of the utmost importance. I think the great interests of State evangelization depend largely on the action of that body. I hope the spirit will lead the Convention into a channel that will ultimately show what every association is doing in this grand work. May the Lord prosper you.

Plan for ascertaining the full amount of evangelical work among and by the Baptists of Alabama:

Resolved, That the clerk of every Association, not in connection with the State Mission Board, be requested to report to that Board the amount of missionary labor performed, money expended, &c., during the past Association year.

J. B. APPLETON.  
Collinsville, Ala., June 26.

**2,222 Baptized in One Day.**

In a Catechism published this year at the Canada Presbyterian office, in this city, the following statement is made:

"We know (Acts 2:41) that 3,000 were baptized in Jerusalem on the day of Pentecost. We ask, where was water to be found to dip such a multitude? There is no river passing the city, and always a scarcity of water. How could the 12 apostles dip 3,000 persons in four or five hours? It now exists, a strong Baptist minister to dip 24 grown persons; but each apostle must have dipped 250 within a portion of a single day!"

There is nothing new in these assertions—nothing but what has been fully met and exposed long ago. The reappearance of this and similar statements only tend to show the straits into which Pedobaptists are driven in order to prop up a theory fast falling down. The Holy Spirit does say, "they that gladly received His word were baptized, i. e., immersed (not sprinkled, not poured) and the same day there were added to them about 3,000 souls, Acts 2:41."

If these statements were correct, they were not baptized, and the argument in the above extract, if correct, would only show that God's word makes a statement which is false!

But who does not know that there was abundance of water in Jerusalem to immerse the entire inhabitants of the whole city; if necessary? Not to mention other places; within one mile of the Temple there were six large public pools to which the people had the freest access, and which were most admirably and conveniently adapted for immersion. There was the pool of Bethesda (John 5:2-4), which covered more than an acre of ground; the pool of Siloam (John 9:1-7) 53 feet long and 18 feet broad; the Old or Upper Pool (2 Kings 18:17) which covered more than an acre and a half; the Lower Pool of Gihon (2 Chron. 32:30) which covered more than three acres, and the Kings Pool (Neh. 2:14). In the smallest of these pools alone there was more water than would be required "to dip such a multitude."

Was there time to immerse them? It will be remembered that 2,222 persons were immersed in one day on the Ongole field during the last summer. The Rev. J. L. Campbell, of Cheltenham, wrote to one of our missionaries enquiring the time taken, &c., but the following extract from a letter of Rev. D. Downie, which has been published elsewhere, has anticipated his enquiries and furnishes the interesting facts. Regarding the baptism of these Telugu converts, he says:

"With reference to your question—'How many men does it take to baptize 2,222 persons in one day?' I should say that depends on several things, but in the present case the number is, 'Six.' But let us be a little more explicit. I will enlarge a little. Bear in mind that the baptistry was admirably situated for expediting work. It was at the ford of a river, with a sort of a basin on either side. No time was lost in coming or going, as the water was sufficiently deep close up to the road. Remember, too, that the examinations and all other preparatory work had been previously attended to. They were arranged in groups according to their villages. Only two preachers were there at one time. When these two were tired two others took their places. These in turn were relieved by the other two, and so on. The baptizing commenced at about 5 a. m., and continued till 10. It was estimated at 2 p. m., and completed at 6. It will thus be seen that the baptism of 2,222 converts occupied two preachers 9 hours, or about 30 seconds for each candidate. If the six preachers had all been employed at the same time, the 2,222 converts would have been baptized in just THREE HOURS!"

If the baptism of 2,222 occupied two preachers 9 hours, or would occupy six preachers, "just 3 hours," then at the same rate twelve apostles could baptize 3,000 on the day of Pentecost in two hours, one minute and a half. If however the 70 were

with the 12, making 82 administrators, Acts 1:15) the whole time which they would require to immerse the 3,000 would be just 17 minutes and 47 seconds. Here is a calculation based on a fact which has actually taken place recently on one of our mission fields in India. "We are much obliged to the Rev. Prof. Crookery, M.A., for the 'four or five hours' he has given us above, but we would respectfully inform him that the twelve apostles do not require more than half that time, while 82 administrators could immerse over 10,000 in one hour."—Canadian Baptist.

## A Strange Case.

Southern Berkshire, one of the finest and most cultivated counties of Massachusetts, has been disturbed by a startling sensation. (A man, an ex-sailor in the Federal Navy, and for four years a resident of the county, turns out to be a cannibal and an idolater. A newspaper correspondent, who has investigated the case, gives the following strange account of the man and his surroundings.

"Traveling three miles east of Otis Center, up a steep winding route, passing in full view of Otis pond, one comes after numerous turns in the highway to the end of the road, the remainder of the 'county road' having been abandoned long since. The rest of the journey is on foot up a high hill from which one can see the finest of Berkshire scenery for 20 miles in all directions, through meadow, pasture and wood, following a mere path in places, and thence down another steep hill. At last one discovers a farm of several acres, and here, in the section which such a man might desire, lives Henry Smith, the confessed cannibal. He is about 50 years of age, with big, bushy whiskers, and a laugh which, although not demagogical, is yet far from being smooth, and one not easily forgotten. The farm is owned by a north Berkshire cattle raiser, and Smith has the rent free for his services as herdman, in which capacity he has served for the past four years. His wife is a French woman, who does most of the manual labor, and can plow, plant, mow, and do, in fact, all kinds of farm work, which her husband spends his time either in fishing in the pond below, walking from four to eight miles to the neighboring villages, or herding his cattle. He has been married eight years, but has no children. A more desolate place than his surroundings could hardly be found in Berkshire county."

"The man-eater says that he was born near Kinnelburg, where he has little recollection of his parents, for early in life he ran away from home, and at probably 15 went to sea. His wanderings have been so nearly all over the world that he knows little of country, kin, or restraint. He was early shipwrecked on one of the South Sea islands, where cannibalism was practiced, and idolatry was the worship of the natives. The presence of tobacco upon him rendered him unfit for the cannibalistic palate, and he was spared. How long he remained there he does not know, but he learned to enter into their sayings with a good deal of zest, and to condescend to have acquired a taste for human flesh, and a raw fish, toad, or even a snake he can relish with a good deal of satisfaction. The report that he had eaten a man in New Jersey he pronounces false, but he has, as he thinks, liberally, been willing to work six months for a Blandford man in exchange for one of the latter's daughters to eat. In regard to his ability to chew crockery, it is said of him that when offered a drink of whiskey from a glass bottle, the other day he easily bit off and chewed up the neck and cork, and drank the contents with evident relish. During the war Smith was in the St. Louis, which was cruising through the Mediterranean sea, in pursuit of the rebel privateer 'Alabama,' and claims to have been in the service for three years. His religion seems to be a mixture of idolatry, Mohammedanism, and such other strange rites as have come to him in his travels. Recently, part way up the mountain side, he has erected an idol, which he calls 'Boudish,' and before it, every Sunday morning at about 10 o'clock, he bows, sings, dances and offers up his prayers, the ceremonies occupying about an hour, and any striking display of nature, he holds in awe, rather than something to be worshipped. Three gods, or 'Boudish,' which he has carved out for himself, have been stolen from him, as he says, by the Christians, and the latest idol is made much larger so that it cannot be easily taken away. His neighbors, a mile or more away, know him to be a strange man; but until recently have known little of his peculiarities, either as to religion or cannibalism."

## Let Them Work.

Bishop Simpson, in one of his Yale lectures, urged that activity be secured in all the church members, and in so doing he said it was also necessary to give to each congregation unity and harmony. An inefficient congregation is usually a troublesome one. Among unemployed people discords and strife are sure

## Alabama Baptist.

SELMA, ALABAMA, JULY 10, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. T. WINKLER AND JOHN L. WEST.

Obituary notices of members of the families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all other notices. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to two words when they are not accompanied with the money.

REV. ALVA WOODS, D.D.

This distinguished educator, who now resides at Providence, R. I., was the first President of the University of Alabama, and is still gratefully remembered by the older graduates of the Institution. We are pleased to learn that at the request of the faculty the venerable Ex-President has made a present of his portrait, to be added to those already in the University library. The picture was executed by an eminent artist of Providence, and is said to be an admirable likeness. The wife of Gen. Gorgas, the present President, was for many years a member of Dr. Woods' family. Not only the faculty of the Institution, but a large circle of friends would be delighted to see the honored original of the picture. We had the pleasure of meeting Dr. Woods at the Semi-Centennial of the Newton Theological Institution, to which he, on that occasion, gave the noble benefaction of \$10,000 to endow a Chair of Eloquence.

## A DEBT OF HONOR.

The National Baptist makes a sensible suggestion to the churches who invite ministers from abroad to preach to them, or perform some other public service. Let the minister know whether you intend to pay his expenses, and then be sure that you do pay them. Our own experience in this particular has been unfortunate. We have had to pay over and over again for services rendered to churches at their urgent solicitation. The hospitality extended when the invited guest reaches his place of destination is usually most generous, but it does not pay the railway fare. And the minister returns home not only a disappointed but a humiliated man. He feels that an honest endeavor to serve his brethren was not appreciated. He came, a stranger among them, and they "took him in." By their affectionate and generous hospitality they induced him to "spend money for that which is not bread and labor for that which satisfieth not," and then they coolly dismissed him to the hospilities of the cab-driver and conductor. If there is any one of the minor evils of life that makes a minister feel cheaper than this does, we would like to know what it is.

## CHINESE LABOR.

Rev. A. S. Worrell, in the *Western Recorder*, gives his impressions in regard to Chinese labor at the South. He says that the prices demanded by the Chinese are higher than those which are paid to any laborers, either black or white, at the South; that the Chinaman would renounce servile labor at the first opportunity and become an employer of labor, and so a rival of the planter; and that no Southern workman can compete with a Chinaman who reduces his annual expenses for food, clothing, house rent, taxes, &c., to less than \$50. Dr. Worrell believes that coolie labor would involve the South in financial, political and moral evils, and that the adoption of this system at the South would be a surrender of our birth-right to the Heathen.

The opinions of so competent an observer as Dr. Worrell are worthy of consideration; yet they would be more satisfactory if they did not display a touch of one-sidedness. The prices, he indicates, \$15 to \$20 per month are for "skilled" labor. The descriptions of the laborers apply only to coolies, whose support would cost less. His apprehensions of financial difficulty arise from the conviction that the "Heathen Chinese" can do more and better work than a Christian. And his warnings are justified only by the supposition that upon an equal field the religion of the Mongol can conquer Christianity. For our part, we have no theory and no hobby on the subject, but confess to entertaining a natural race instinct against the Mongol and to an apprehension as to the result of introducing so novel and uncertain an element into the Southern States. And yet we recognize the need of additional labor at the South, and the Chinaman is a wonderful and a cheap worker, as the construction of the Union Pacific Railroad shows. And we are not afraid of the Gospel as opposed to Confucianism, we mean where it is, and would be glad to have it pointed out. There are places in which the word *spirit* stands connected with the work, but none that necessarily requires us to believe:

## AGENTS.

A sensible brother delivers his opinions on the subject of agents, to the *Biblical Recorder*. He boldly avows his belief that agents are a blessing. And he puts to those who are opposed to agents some hard questions. He asks:

"Where are the Boards that have been sustained long without them? Where are the colleges that have been endowed without them? That long speech I heard in Atlanta on the agency question fell as so much idle talk on my ears. On paper, theories look well, but in this practical age something more is needed. We insist that the churches will not give too much when stirred by the pastors and visited by the agents. What was Paul if not an agent? He wrote to the brethren to have their contributions ready so there would be no gatherings when he came; but he does not say if they had not attended to the matter he would not take up a collection."

To these questions, our contemporary answers promptly that he has never been opposed to agents. And for our part, we are satisfied that the more the matter is considered the more general and deep will be the conviction that all the objects of general benevolence must be represented by those who have made themselves familiar with their claims and successes, before the churches will be persuaded to sustain them. Few ministers can keep themselves well informed concerning these subjects. Certainly but few do. And a good agent is also an active missionary wherever he goes, preaching the Gospel as he travels and abounding in every good word and work.

## "BORN OF WATER AND OF THE SPIRIT."

Under this caption, in an editorial in the ALABAMA BAPTIST of June 12th, the writer denies that the Savior refers to baptism when he says to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Three reasons are given for his opinion that baptism is not referred to.

The first one is, "that the Savior in this connection makes no reference to baptism." This is an assumption of the thing to be proved. (a.) To assert that baptism is referred to is entitled to more credence than the negative, for water, the element used in baptism, is referred to.

Baptism introduces to new relations, and may therefore reasonably be called a birth. If baptism is not referred to, why is water mentioned at all? Does its use throw any additional light around the mystery of a virtuous life? If it gives no additional light, does it not deepen the mystery already sufficiently profound? (b.)

It seems reasonable to suppose that the reference is to baptism, for it is not a repetition of the same thought couched in the first declaration; "except a man be born from above he cannot see the kingdom of God." A different result follows each birth mentioned. Seeing the kingdom is the first, entering into it the second. Here is quite a difference. Moses, from Pisgah, saw the land of Canaan, but did not enter it. (c.)

His second reason is, "that had water referred to baptism, it would have been mentioned after the Spirit's work, for baptism does come after that work." The Scriptures are the only true source of information, and to them I appeal in asserting that the work of the Holy Spirit, the third person in the Trinity, does not precede, but follows baptism.

The Savior says, "Except a man be born from above he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The simple statement then is, that birth or life is necessary to seeing; seeing necessary to create desire; desire necessary to produce the requisite action for entrance. (d.) The Bible teaches that the Father quickens into life through the Son. "As the Father hath life in himself, so has He given to the Son to have life in himself." The Son quickeneth whom he will. "I will raise him up from the dead." "He that hath the Son hath life; he that hath not the Son hath not life." Paul says, "If ye have not the Spirit of Christ ye are none of His." In Ephesians, Paul says, "You have passed and are in us." He does not refer to the Holy Spirit for its antecedent. The new birth gives freedom from sin. Christ says, "If the Son shall make you free, you shall be free indeed." Born not of corruptible seed, but of incorruptible, by the Word of God. Birth here is by seed and the word, both of which terms are restricted to the second Person of the Trinity. (e.)

If there is a place in which the Holy Spirit is named as the agent in our regeneration, I do not know where it is, and would be glad to have it pointed out. There are places in which the word *spirit* stands connected with the work, but none that necessarily requires us to believe:

the first Person is meant. There are many places in which the *Spirit* of God and of Christ are mentioned, where the reference is not to the Holy Spirit.

The work of the Holy Spirit is clearly set forth. He shall reprove (convince) the world of sin, righteousness, and a judgment. He shall seal the believer, sanctify, comfort, intercede for, and guide him into all truth.

Now let us look at facts, and see if the work of the Spirit does not follow instead of precede baptism. When Christ was baptized, the Holy Spirit descended in bodily shape like a dove, and resting upon him, sealed the fact that this was the Son of God. The apostles had believed and been baptized during the life of Christ here, but they were not baptized by the Holy Ghost until after Christ's ascension. At this time they were clothed with new powers. In the record found in the "Acts of the Apostles," the gift of the Holy Ghost invariably followed baptism, except in the case of Cornelius, a Gentile, and this exception was evidently intended to show Peter that Gentiles were entitled to baptism, as in this case they received that first which Peter had never seen precede baptism. (g.)

The third reason will be but briefly noticed. As stated this reason is, "that a birth from water, if it be taken literally, is an absurdity, and a work of magic." I am not able to see the absurdity or the magic. The spectator of a baptismal scene looks upon the surface of a sheet of water, and as he gazes, he sees a form of life come forth from its womb. Is that so unlike a birth as to be absurd? Here stands a visible power to lift it out of its watery hiding place. Does that look like magic? It seems to me it would take the magician's wand to conjure either absurdity or magic out of it. (h.)

As I understand the Bible, the discourse of the Savior to Nicodemus not only states the facts in the case, but the order of the facts as learned by experience and from the Word of God. 1st. Birth from above by which a new life is begotten in the soul; 2nd, baptism or birth from the figurative burial by which new relations are established; 3rd, birth from the Holy Spirit by which new faculties are imparted for a new sphere of labor. (i.)

GEO. E. BREWER.

Opelika, June 17.

## ANSWER.

(a.) Bro. Brewer confounds "the connection" of the text with the text itself. "The connection" is the connection to baptism. We satisfy ourselves with the statement which any reader can confirm by reading the whole passage. We can scarcely be required to undertake the proof of a negative, which, however, we might undertake to do if there were any seeming glimmer of reference to baptism in the whole context. But baptism is not there, nor anything that can be imagined to relate to baptism.

(b.) We find no mystery in the mention of water as a symbol of the Spirit's purifying work. Our passage, "born of water and of the Spirit," repeats John's previous testimony that believers are God's children and that they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:13. Now our Savior tells Nicodemus that his descent from Abraham did not suffice to admit him into God's kingdom, John 3:6, but that he must experience a spiritual change, such as water symbolized, Ez. 36:25; Is. 1:16; Zech. 13:1. A nobler element than blood was required, something that would cleanse the soul as water cleansed the body. We cannot believe the great teacher would have put baptism or any other ordinance, however sacred, in the same rank with the work of God's Spirit, especially when he was dealing with an inquiring Pharisee, who already attached too much importance to external rites.

(c.) This nice distinction is groundless. Our Lord is teaching the Jewish inquirer that he needs to be regenerated in order to be a member of the kingdom of God. And the great truth is emphasized and repeated because Nicodemus could scarce even comprehend what was meant by this second birth. Hence his exclamation of wonder and incredulity, John 3:4. In our Lord's teaching, "to be born again," or from above, John 1:13, "to be born of water and the Spirit," vs. 5, and "to be born of the Spirit," vs. 6, indicate the same internal change. And of this change faith in Christ is the expression and criterion, vs. 9-15. The fact that water is mentioned but once in the successive descriptions of this same birth, shows that the element is introduced in an incidental and explanatory manner as illustrative of the cleansing efficacy of the Spirit's work. In like manner "to see the kingdom of God" and "to enter into the kingdom of God" signify the same thing, to be a partaker of the blessings of that kingdom. A kindred expression occurs a little farther on: "to see life," John 3:36, is to partake of life. So in 1 Pet. 3:10, "to see good days," is to partake of them. The verb has the same

meaning in such passages as to see corruption, Acts 2:27, to see death, Luke 2:26, Heb. 11:15, to see sorrow, Rev. 18:7. Hence it appears that the distinction drawn by Bro. Brewer between seeing and entering the kingdom of God is altogether visionary. (d.) All this as we have seen is without foundation. The births are the same thing and the privileges are the same. When a man is born from above he is already a son of God and a citizen of the kingdom of grace. John 1:13, 14. It is preposterous to suppose that there can be any son of God outside of God's kingdom, or that an inquirer must be born again three several times before he can enter the Kingdom.

(e.) The Gospel represents the persons of the sacred Trinity as each of them engaged in the work of redemption, but the Father and Son exert the enlightening, convicting, sanctifying and consoling energies of Divinity through the Spirit. The Spirit of God is the Holy Ghost, Matt. 12:28-31. The Spirit of Christ is the Holy Ghost, Luke 4:1. The Spirit of Truth is the Holy Ghost, 16:13. The Quickening Spirit is the Holy Ghost, John 6:63, Rom. 8:11. That the Father and the Son give truth, life and liberty no one disputes, but that the Holy Spirit is the Agent, in the application of Redemption, the whole New Testament teaches. The proof-texts are so numerous that it is impossible to quote or even to refer to them, in this connection.

(f.) Bro. Brewer need not go further than the text in John, "Born of the Spirit." Or, he may refer to the "renewing of the Holy Ghost" which God shed on us abundantly through Jesus Christ, Titus 3:6. Or to Paul's declaration, Ro. 8:14, "For as many as are led by the Spirit of God they are the sons of God." The renewing of the Spirit is in us a spiritual transformation, Rom. 12:2. If the Spirit of God and of Christ is not the Holy Spirit, pray who is He?

(g.) The gifts of the Holy Spirit are ordinary and extraordinary, or miraculous. The latter were communicated to many of the early disciples as a means of propagating the new faith, as at Pentecost when they spoke with new tongues. And at his baptism they were shed upon our Lord's humanity to fit him for the official work of Messiah. But the ordinary work of the Spirit does not confine itself to the first age of Christianity. It expresses itself in all ages. And as to the beginning of that work, the question which concerns us here, it precedes baptism. This is shown by the text which Bro. Brewer quotes without seeming to apprehend its meaning. The Spirit reproveth or convicts the world of sin, i. e. of the sin of unbelief; of righteousness, i. e. of the righteousness of Christ; of judgment, i. e. of the condemnation of the world. John 16:8-10. Until the sinner is thus, by the convictions of the Holy Ghost, made penitent for his unbelief, and is also thus persuaded to embrace the righteousness of Christ, and to give up the world, he is not a fit subject for baptism. This work of the Spirit must precede baptism, or else the baptism is a mockery.

(h.) Our brother misses the point we made. We are not concerned about what baptism is "like," but what baptism is. No doubt baptism has its symbolical suggestions; it resembles a birth, a cleansing, a planting of seed, and a burial and resurrection of the body. But our argument does not relate to the figurative suggestions of baptism, but to the fact of baptism. Baptism is not a birth. The baptized believer goes down into the water and comes out of it, but this does not make the water his mother. He enters into new relations by publicly confessing Christ and uniting with his people, but he was a son of God before, and these relations were involved in the very act of faith which released him from the condemnation of the law and made him a child of God. So Paul teaches, "After that faith is come, we are no longer under a school master (the law) for ye are all the children of God by faith in Christ Jesus." And baptism merely asserts and indicates that relationship. Hence the apostle immediately adds, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:21-30. You confessed Christ, as being already regenerated, as children of God entitled to a place in the household of believers. We have no objection to our brother's drawing as many pretty pictures of baptism as he pleases. And we reaffirm our assertion that there is no birth in going under the baptismal water, or coming out of the baptismal water. To imagine that water has any cleansing or regenerating power, or can touch the spiritual nature at any point is to ascribe to it a magical efficacy. The Romanists have a monopoly of this kind of water and they are welcome to it!

(i.) We admire the ingenuity of a brother who can found a brand-new system of theology substantially upon two texts of Scripture. But the same pen has proved foot-washing to be "the ordinance of the incarnation" without the aid of any text at all.

With all his skill he has failed to convince us that men must be born again three several times before they can enter the kingdom of God. Nor in especial has he convinced us that the power of the Holy Ghost is held back in any instance where illuminating, convicting, converting and regenerating grace finds expression. Nay, we cannot understand a Christian theology that denies this central doctrine. We cannot preach a sermon without implying it. We expect nothing from preaching if the Holy Ghost does not attend it. The Holy Ghost has been carrying on the work of Redemption upon earth ever since the blessed Master went to Heaven. Through the Holy Ghost Christ himself is present to his people, John 14:15-21. Every victory of the Gospel demonstrates the grace of the Spirit, and every Christian heart is his temple and his throne. These principles seem to us so essential to the evangelical system that we are reluctant to believe that our brother intended to invalidate them. [E. T. W.]

## FIELD NOTES.

Remember, the Convention meets in Birmingham on the 17th of this month.

The Baptist Record says that the Coliseum church, New Orleans, has called Dr. Peltz, of New York.

Rev. J. S. Mandine, of Galveston, Texas, for many years a well known Baptist minister, died recently.

Columbia University is to be removed from Georgetown to Washington City, as Washington City will not move it.

Rev. W. H. Patterson has resigned his position as President of the Union Female College at Eufrata, Clayton County.

The trustees of Richmond College, have conferred the degree of D. D. upon Rev. T. P. Crawford, of Tungchow, China.

Our Institute passed quite pleasantly, and I trust did good. Any way, I did not forget you and the paper.—J. H. Dickson, Pine Level.

Brethren, you have but a short time in which to work before the Convention. What have you done towards getting up Bro. Bailey's salary?

"Those who desire an experienced teacher will do well to consult with the Editors of the ALABAMA BAPTIST" at the Birmingham Convention.

The Editor of the Methodist thinks that the South is going to be the rich section of the Republic and in enriching itself will help the North.

Rev. Jas. A. Spurgeon, brother of the celebrated preacher and his associate in the pastorate, is to make a two months' visit to this country this summer.

Rev. W. H. Roberts, of Ga., has received a commission from the Home Mission Board, at Marion, to labor among the negroes in connection with Dr. Marston.

Dr. Howard's family will spend the summer at Boerne, Kendall Co. He expects to visit the north-east immediately after the convention at Luling.—Texas Baptist Herald.

Dr. Sumner has been preaching for the colored churches at Louisville, in the interest of the Publication Society. They voted to give \$50 each to make their pastors life directors of the Society.

I shall be disappointed of the anticipated pleasure of meeting you at the Convention. Money matters and pressing appointments in my large field will prevent me from going.—J. S. Varborough, Orion.

Much has been said about the salaries of our Secretary and evangelists. Have the churches acted upon these suggestions? Have they done anything towards helping on the important work of our State Mission Board?

I am pleased with my work in my new fields. Have large and very attentive congregations, at every visit. The temporal and spiritual outlook are both promising, so far as my observation goes.—Geo. E. Brewer, Opelika.

Rev. Wm. I. Knapp, of New York city, has been appointed for one year acting Professor of Modern Languages in Yale College. Prof. K. was once a missionary to Spain, and organized the first Baptist church in Madrid.

Bro. Hugh Barkley, who was licensed in Marion about a year ago, and who has been attending the Theological Seminary at Louisville, filled Dr. Renfro's pulpit in Talladega last Sunday. He gives promise of being an efficient and useful brother.

The Committee of Arrangements of the Birmingham church request us to announce, that they have not been able to make arrangements for the entertainment of ladies during the session of the State Convention, to meet at that place on the 17th inst.

The First District of the Tuscaloosa Baptist Association will meet with Mt. Moriah church, Bibb Co., Ala., on Friday before the 4th Sunday in August, instead of Friday before the 1st Sunday in September.—Jno. G. Lowrey, Clements Sta.

I am still doing all I can to get our people to read the ALABAMA BAPTIST, and I hope for it soon a large circulation. May the Spirit of Christ guide you in its publication, and abundantly bless every effort to promote its interests.—J. G. Lowrey, Clements Station.

I would be glad if our paper was in every family in the State. It would not only be a benefit to the old, but to the young also. If the Lord is willing I shall go to the Convention, and hope to see you and many others there whom I have not had the pleasure of meeting.—A. Daugherty, Tuskey.

We hope to meet a very number of brethren at the Convention in Birmingham, and hope we will not forget us and our paper. Can't each one bring us up on more subscribers? It will help to bridge over the dull Summer months.

Dr. Winkler has been elected President of Wake Forest College, North Carolina.—Bapt. Record. If he accepts, that college will have a president the peer of any educator in the South.—Tus. Bapt. Herald. We place the above in our columns with the knowledge of the senior editor.

Have just returned from Concho; found a brand-new baby boy down there. Mrs. R. has done me the honor of giving him the complete name of B. F. R., jr. I have made a fine beginning here; congregations large and my people are rallying around me.—B. F. Riley, Opelika June 28.

Bro. Curry has just made an extensive tour through our Association. All seemed to be well pleased with him. He is doing a good work, in expounding upon us "the way of God more perfectly," and making us feel that it is our duty to do something for the Master.—P. L. Mosely, Concho River.

The delegates and visitors to the Virginia Baptist General Association, at Charlottesville, are said to have been from 1,000 to 1,500 in number each day. A new Chair of Natural History and Geology, has been founded in the Virginia University by Mr. W. W. Corcoran, of Washington.

The best Baptist book that was ever written is the Bible. Read it and pray over it, and see if it is not the simple fact. Sectarianism would cease, if all God's professed people, laying aside their prepossessions, would allow the Sacred Volume to speak for itself. Let every soul to whom the Oracles of Truth are given, say, "Speak Lord, for thy servant heareth!"

Our people are beginning to sympathize with Bro. Curry, and we are confident that if the State Mission work is continued it will result in great good. May the Lord put it into the hearts of His people to carry on this evangelical work, until the members of every church in Alabama shall be induced to meet every Sunday to worship God, to study His word, and to teach it to others.—P. L. Mosely.

Mr. N. H. Massie has written for the Richmond Herald an Essay on the Flood of Noah. He thinks that there was an ocean formerly in Central Asia; that Siberia was tipped up like the leaf of a table, and that the waters descending upon that portion of the world which was then inhabited produced the flood, aided by the watery vapors which discharged themselves in continuous rains. Mr. Massie's argument is quite ingenious.

Our community, and the very many friends of Rev. Joshua H. Foster, will be glad to learn that Howard College, at its last commencement, conferred the well merited title of D.D., on this gentleman. He has lived in our midst for many years, and no purer, truer, nobler Christian man can be found anywhere. May he live long to wear the title, and to assist in the work of evangelizing the world.—This Alabama Times.

The Archbishop of Canterbury lately delivered a speech on foreign missions at Maidstone, England. He pointed out that there were signs on the horizon, which might be read by the blindest of a coming great change in spiritual matters in Asia and Africa. On the latter continent Mohammedanism was striving for the mastery, but amidst the ebbs and flows of the tide they might discover a steady onward progress in Christianity.

Capt. D. M. Goode, in the *Recorder*, says that he loves to think of his glorious sermons he heard from Dr. J. J. D. Renfro during the war. He says the music of bullets whizzing around his head, with an occasional shell bursting seemed not in the least to interfere with Dr. Renfro's composure in preaching. "At one time," says the Captain, "Dr. Renfro baptized 18 of my company." We should be glad to see Bro. Renfro's reminiscences of the war. If his health will permit, and he can be persuaded to write the book, he will please put us down as a subscriber.

Bro. N. B. Miller reports to the *Western Recorder* an attempted immersion by a Methodist minister which did not succeed. The minister told the assembly that what they were about to witness was an ordinance of God's house; that at least immersion was so regarded by some persons, although he himself did not believe it was; but as some demanded it, he sometimes had to baptize in that way. Whereupon the candidate refused to be immersed by one who did not recognize immersion as Scriptural baptism, and going away, joined a Baptist church.

Mr. Spurgeon's health is again occasioning some anxiety to his friends. Hopes were entertained that his health would be re-established, much of late. But on Sunday, June 8th, after preaching twice, and feeling, if anything, better than usual, in the night he woke up in pain from an attack of his old complaint. Still, though he has hitherto done, he joined the company of colporteurs assembling at tea at the Tabernacle on the following Monday.—Christian Herald.

The mission work of the Rev. Mr. M'All in Paris has been assisted by the active exertions of one of the daughters of Mr. H. M. Schieffelin, of the firm of C. H. M. Schieffelin & Co., wholesale druggists, New York. She stored up her pocket-money, applied to her father, who cheerfully added more, and hired a large room for a chapel, furnished it, paid the rent for two years, and there on the Boul-

vard Voltaire, the Gospel has been preached all the winter. This is a great work to be effected by a girl only fifteen years old. Mr. M'All's mission has been extended to Lyons, and may be carried on all over France, if the means to sustain it were furnished.—Christian Herald.

Crops are good but need rain badly. Things are looking up with us now. We are painting our church and building a steeple, and preparing for a bell, which, when completed I hope may ring up some of our sleepy and sluggish members to a more lively interest in the Master's cause. We are preparing to have ourselves represented in the State Convention. We have appointed delegates, and raised a contribution to assist in keeping up our State Mission work; also for the Rome Chapel work, which will be sent up by our delegates. We have also raised and paid over to Bro. Curry, our district evangelist, what we think is our share of his salary. If that is not enough, we will do more when called upon.—J. R. Hawthorn, Pine Apple.

The Episcopal Council of Virginia, discussed until after midnight, May 24, the committee's report approving the Bishop's condemnation of ornaments and floral decorations in worship, and adopted the report by a large majority. A body of colored people, of southern Virginia, called the Zion Apostolic Union, were assigned one evangelist, and the deputies to the next General Council were charged to submit to that body the question of the expediency of giving to the colored people of Virginia and other Southern States, when desired, a full and complete organization of their own race. Colored ministers hereafter ordained are to have seats in the Council as heretofore, and the question of lay delegates was referred to future consideration. The Council then adjourned sine die.—Ch. Union.

On Sunday night, the memorial sermon upon Rev. W. W. Sanders, late pastor of the Baptist church in this city, was preached by Rev. O. F. Gregory, the present pastor. The church has purchased a neat set of pulpit furniture, with appropriate inscriptions upon the pulpit, commemorative of the worth, while living, and of their grief on account of the loss of their late beloved pastor. And this being the first service in the church after the reception of the furniture, the present pastor thought it proper to preach this sermon. The sermon was a very interesting one, and the ceremonies solemn and impressive. The audience was very large and attentive throughout. At the conclusion of the sermon, the pastor administered the ordinance of baptism to one candidate, in the baptistery, which has just been erected in the church. The whole ceremonies were quite appropriate, and all seemed deeply impressed with them.—Tuscaloosa Times.

## Which is the Best Way?

Which is it? has been a question with me for some time. I refer particularly to the plans laid out for our evangelists. It seems to me that the plan is more inefficient than it might be. But, please do not think me officious! I simply beg leave to suggest, that the preaching all the winter is not best. Paul, in some sense, was an evangelist, and he preached to the Gentiles; but mark it, he had a place to winter. Now it does seem to me, if I double the number of evangelists, were employed during July, August, September and October, the prospect for good would be much greater. Then they could be employed all the time and meet congregations every day. In the months of January, March, April and May, &c., much of the time, it is cold and wet too; and the roads being bad, people will excuse themselves from attending the meetings. Many church houses, and particularly in destitute places, have no stoves. In more favorable months, April, &c., people are busy planting. During these unfavorable months, alluded to, we hear but little of our dear evangelists, (God bless them.)

There is a little Association in our State that has worked on the plan suggested for years; doubled and even trebled their evangelists in those favorable months. The result is but little missionary ground within their bounds. Now, if a little machine, compacted, and well fitted together, works well, why will not a larger machine, upon the same plan, work well? It would take no more means to aid in the support of these evangelists, in the four most favorable months than it does now. It is a more favorable time for gathering means and making impressions in that direction. And best of all, the prospect for good is much better; roads good, waters low, larger congregations. People attend protracted meetings in destitute places, and some get out that rarely ever go to meeting.

Well, there is some difficulty in getting preachers for only four months. Now what warm-hearted missionary church would not excuse their pastor four months, to be an evangelist for that time? And he need not miss more than one or two meetings, for he wishes to be home about once per month or two months; and let him be at home on meeting days. I am hearty in this whole missionary enterprise for summer evangelists. Let us ask and seek for the best and most successful way; and if you won't go with me, I'll go with you. May the Lord direct us!

S. G. JENKINS.

## Pastors as Agents.

At the last session of the Liberty (East Alabama) Association a good deal of discussion occurred on the subject of missions, especially as to the best plan for raising funds to carry on the work. The result of the discussion was the adoption of a resolution requesting each pastor to act as a special agent to collect money for missions, to be reported at the next session of the body.

I mention the above simply to say that good results are expected; indeed, it is almost certain that our Association will give more for missions this year than ever before.

Now, would it not be a good idea for the Baptist pastors of Alabama to take the matter of raising money for missions directly in hand?

Committees, be they ever so judiciously selected, cannot do the work in this line that the pastor can do. There are many reasons, unnecessary to mention, why this is true.

Do our pastors feel the interest they ought to feel in mission work? Is it not a fact that the great need just now is pastors who will thoroughly "work up" missions in their churches?

W. C. BLEISOR.

Eld. F. C. David.

Dear Baptist: Our evangelist, Dr. David, has come and gone. I was with him about ten days while he was "working up" the communities of LaPlace, Cross Keys, and Ebenezer. And from what I have seen of this evangelical work, I am decidedly of the opinion, that it is the work of the Denomination. It is a work, about which we can't say too much, and to which we can't give too much. I do believe that Bro. David is doing a more effective work than any or all the pastors put together in the district. Instead of our having one evangelist in three Associations, we ought to have three in every Association. When Bro. David goes into a community, he goes there to work; he does work, and when he leaves, it is thoroughly "worked up." His "talks to the churches" are just what the churches need. He can conciliate reviving a "valley of dry bones" than any man of my knowledge. When he says to a "Sunday school superintendent, 'God bless you, my brother, go on,' that superintendent feels like going on. He is a great help to the pastor. 'How much do you pay your preacher?' is one of the inevitables with Bro. David. Bro. West, we must not only keep this work up, but it must be increased. J. J. CLOYD.

## LITERARY NOTICES.

THE PREACHER AND HOMILETIC MONTHLY for July, 21 Barclay Street, N. Y.

This magazine of sermons and matters of homiletic interest and instruction surpasses the Homiletic in variety. We notice, in addition to general discourses in full or in outline, services for young men, for funerals, for missionary occasions, Sunday schools and prayer meetings.

THE SOUTHERN PLANTER AND FARMER for July is to hand, with the following table of contents:—Mixed Farming and Rearing of Stock; Fertilizers, Tariffs, &c.; Better Times Ahead; The Public Refractor Required; Pea Fallow and Gas-house Lime; "Tis True, 'Tis Pity, and Pity 'Tis"; Keswick Farmers' Club; About Sumac; "Oak Hill"—Once the Home of the late President Monroe; Poultry Department; Home Department; A Doctor's Story; You don't Worry; A Sensible Mother; Hearing a Sermon by Telephone; Origin of the Spinning Jenny; Hints to the Inexperienced, &c.; Editorial-General; Stock Department, &c.; making 50 pages of reading matter, by some of the best farmers in the South. This journal is published in Richmond, Va., at \$2 a year. We commend it to our farmers.

He who has a pure heart will never cease to pray; and he who will be constant in prayer, shall know what it is to have a pure heart.

Directly, assailing any theological or political position, however untenable it may be, usually confirms the dogged resolution of those who have committed themselves to its defence, shuts their eyes instead of opening them, all because men are more zealous in upholding their own reputation for infallibility and righteousness than in seeking absolute truth and light.—Sunday Afternoon.

## CARLISLE,

## District Meeting.

## LIBERTY ASSOCIATION.

The District Meeting of Liberty Association met according to previous appointment, at Spring Bank church, Choctaw Co., Alabama, June 27, 1879.

The introductory sermon was preached by Eld. S. O. Y. Ray. Subject: "Christian Diligence." We were made to feel, while he spoke, that ours was a high and responsible position, demanding the consecration of every power of soul and body.

The meeting was then organized by electing Eld. A. Daugherty, chairman, and the writer, clerk.

Eld. A. Daugherty then read an essay on "Ministerial consecration necessary to church progression." This essay was warmly discussed by several of the brethren. It was contended by some that ministers who were not consecrated ought not to expect churches to sustain them, inasmuch as they were resisting the will of God, who has said, "That they who preach the Gospel shall live of the Gospel;" while on the other hand, it was made clear that it was a violation of the law of God to "muzzle the mouth of the ox that treadeth out the corn." Bro. H. C. Mason preached to a good congregation, at the church, and Bro. G. D. Taylor to another, at Bro. Wm. Shoemaker's, at night.

## SATURDAY MORNING.

Met pursuant to adjournment. Prayer by Eld. C. Owen. An essay was then read on "Church Government," prepared by Bro. A. G. Harrell, and read by Bro. Ray. The idea of local church government was argued by the writer. Some of our brethren present, contended that the idea would not hold good in cases of emergency; "that ministers, under certain circumstances, had the right to administer the ordinance of baptism without the authority of a church." The idea was rejected, as loose and injurious, and the essay adopted.

The District meeting adjourned at 11 o'clock, and the church, according to previous appointment, went into the ordination of Bro. T. E. Tucker. The ordination sermon was preached by Bro. S. O. Y. Ray; prayer and examination by Eld. A. Daugherty; charge and presentation of Bible by Eld. S. O. Y. Ray; benediction by Elder Daugherty. Bro. Tucker is a young minister of promise. May the blessings of God attend his ministry, and may abundant success be given unto him as a laborer in the harvest of the Lord's vineyard.

## AFTERNOON SESSION.

Bro. C. Owen presented an essay on "Ministerial Education," which was read. The leading idea in the essay, was, that some education was an indispensable necessity; that where it was practicable, a collegiate course of study was best, but when it could not be obtained, the best use of time that we could possibly make would be in making the highest attainments in learning we could; in other words, ministers are more "useful," better qualified to preach, when educated. The essay was lost, after a spirited discussion of several hours.

Preaching at night by Bro. Tucker. Subject, "Salvation by Grace."

## SUNDAY MORNING.

Prayer by Bro. Ray. The committee, appointed to select subjects and persons to write, made their report, which was received and adopted. The claims of the ALABAMA BAPTIST were then presented by Brethren Daugherty and Owen. Our people do not read as much as they ought to, I would that our paper was read by every Baptist in the State. What an impetus it would give to the work of the Lord!

Preaching at 11 o'clock by Eld. C. C. Bloodworth. Text, "One Lord, one Faith, one Baptism." Bro. Bloodworth is a young man of promise.

After preaching, a collection was taken up, to defray the expenses of Eld. Daugherty to the State Convention. I think enough has been raised to pay his way. So you may look for him at Birmingham.

The meeting then adjourned to meet with Ivey church, Friday before the 5th Sunday in August.

## R. B. KENNEDY.

June 30th, 1879.

## A Visit to Greenville.

Eld. Ala. Baptist: On last Monday morning my saddle nag, black-eyed Lucy, was put in readiness for me, and about 7 o'clock, a. m., I seated myself in the saddle and was soon on my way to the thriving little city of Greenville, Ala., to attend the commencement exercises of the South Alabama Female Institute and the Greenville Male High School.

Lucy was in fine flight, and never rode better, and on my way I made it a specialty to view the crops and the progress of cultivation, on either side of the public highway, which passes through some of the best farming lands in East Wilcox and West Butler. In my travel I met up with several friends and acquaintances, who, in answer to enquiries from me, re-

ported crops both of corn and cotton good, and the lands in fine tith; and from my own observation, and the information gathered along the route, crops of oats, corn and cotton were never better and more promising at this season of the year, on and near this road from Snow Hill to Greenville, via Monterey, a distance of about 30 miles.

About 4 o'clock, p. m., I reached my point of destination; found my relatives and friends in good health, and all agog for the exhibition of Prof. Geo. W. Thigpen's Greenville Male High School, which commenced at 8 o'clock that evening, and closed about 12 o'clock at night. The Baptist church was arranged for this occasion, and the young men and boys acquitted themselves in a manner highly creditable, and proved to the large and appreciative audience that were there to witness this interesting exhibition, that Professor Thigpen and his assistant, Mr. Mustin, had discharged their whole duty; and that the Greenville Male High School is now one of the permanent and best institutions of learning in the State. Matriculates about 80. Three or four young ministers of the Gospel were among the number, whose moral influence is said to have added much to the success of this first-class school of South Alabama. It will be remembered that Rev. B. H. Crumpton is connected with this excellent school, and the people of Greenville are largely indebted to him for his enterprising spirit and zeal in promoting education, and for his success in resuscitating and putting the Greenville Male High School on a firm basis.

J. W. PURIFOX.

Snow Hill, Ala.

## Newton Association.

NEWTON, June 6th.

At a call meeting of the Executive Committee of the Newton Association, it was resolved to take steps immediately to supply the weak and destitute churches and neighborhoods within our bounds, with missionary services; and that all the funds now in the hands of our treasurer be applied in that way. On motion, adjourned to meet in Newton on Saturday evening, June 28.

Resolved further, That all the pastors in our Association be invited to meet with us on the 28th instant to confer with the committee in regard to the said destitution, and the best means of supplying it.

NEWTON, June 28th.

Committee met according to adjournment. After free and careful deliberation, the following preambles and resolutions were adopted:

Whereas, The Newton Association being profoundly impressed with the importance of supplying the vast destitution upon our Southern border, larger in its area than the State of Delaware; about ten years ago, invited the co-operation of all the adjoining Associations to meet with the church at Brundidge, in convention; by delegates from their respective Associations; whereas the General Association of Southeast Alabama was organized, composed of the Newton Associations, two years thereafter the West Florida Association, upon application, was received; all of which Associations continued "off and on" under many adverse circumstances within, and unprecedented pressures without, until its last annual meeting, at Brundidge, when the General Association was dissolved; and

Whereas, The Newton Association has, in the spirit of self-denial and Christian liberality, (as we think,) been unflinchingly uniform in contributions to the General Association; and

Whereas, We have consented to have our own immediate destitution overlooked and neglected, for ten years, in the vain hope, (as we fear,) that greater good might be accomplished in acting with our brethren; therefore, be it

Resolved, That we will use all the funds of the Newton Association now in the hands of the treasurer in supplementing the salaries of such of our pastors as can be induced to extend the area of these labors to the destitute churches, within their reach. Brethren J. M. Poiner, R. Deal and I. Kenningham have consented to accept the proposition of the Committee, and report their labors to the next Association;

Resolved further, That the churches all indicate, through their letters to the next Association, their wishes as to our future missionary activities; and

Resolved further, That all our pastors and deacons be affectionately urged to redouble their energies in this glorious cause, in view of our present and past embarrassments.

Resolved, That the ALA. BAPTIST be requested to publish the above.

P. M. CALLAWAY, Chn.

R. DEAL, Secretary.

J. M. Poiner, Committee, R. L. Jones, Thos. C. Worrell

## From China.

The following letter from Mrs. Crawford, who, as our readers know, is a native of Alabama has been published by Bro. Cabanis in the *Western Recorder*. It is of so much interest that we publish it entire, in our columns. It gives an interior view of our Mission at Tung Chow, and shows how devoted and indefatigable our female missionaries are, and with what success God is pleased to attend their labors.

TUNG CHOW, CHINA.

April 5, 1879.

"How it would delight me to get all the freshness, elasticity and mental impetus, that a trip to the United States would give, for I cannot disguise the fact that I am very seedy—if you will excuse the word. It is in a few months of twenty years since I left America the last time."

"I hope you get *Woman's Work in China* which Mrs. Holmes sends you. We send them to a number of different ladies and societies in the South, hoping thus to arouse an interest in missions, and also to some like yourself who already have a special interest therein."

"Your children are all through with their education. Ours just in the midst. Minnie is nearly seventeen, and is fitting herself to be a missionary. Fred will be ten next August."

"I can go about most of the time and carry on our school and city work; but fear I shall not be able to do as much among the villages as I could wish. Mrs. Holmes and I have visited seventeen villages this week. Miss Moon and Mrs. Copp are away for two or three weeks. I am getting too old for these long trips."

"Last Sunday a man came from Wei Hien, 480 li—160 miles—west of this, for the purpose of inquiring into the doctrine. He had seen a book and heard of Mr. Crawford's name in connection with the doctrine; and though he knew scarcely anything about it, he came to learn. He is still here, and slowly taking in the divine Word. There are a few awaiting Mr. Crawford's return from America to be baptized."

"I have had so many things to attend to since Mr. Crawford left that I have been obliged to neglect my correspondence to some extent. I have so many interruptions that there is no hour in the twenty-four in which I can feel secure from them till I ring the 9 o'clock bell for the gate to be shut, the students to retire and all to be quiet. As I cannot sleep late in the morning I cannot sit up late at night, so I seem always a little behind hand. Very different from the quiet life I used to lead in Shanghai. Our house is so arranged that we are in the same courts with the students, though not in the same building. This is better for their morals, but not for our quiet."

"Mrs. Holmes is not strong, but manages to get through with a good deal of work. She has good accounts of Landrum (her son in the United States), otherwise she could not bear the separation from him."

"My graduates are scattering in different parts of China. One is teaching in a college at Shanghai (600 miles south of where he was educated); one in Manchuria; one here; one gone to teach natural philosophy and chemistry in a school at Ching Chow; one is Chinese editor of the *Scientific Magazine* in Shanghai. All these are Christians. I hope to have another graduate teach in my school after this year or next year."

Yours affectionately,

M. F. CRAWFORD.

## Baptist Convention.

Birmingham, Ala., July 17, 1879.

Delegates to the Convention which meets in Birmingham, on Thursday, July 17th, are earnestly requested to forward their names as soon as possible to the Committee on Hospitality.

Persons expecting to stop with friends will please state that fact. By complying with the above request brethren will greatly facilitate the work of the Committee, and add to their own comfort.

N. F. MILES, E. L. MILNER, E. K. TODD, Committee.

## Alabama Baptist State Convention.

The following roads have agreed to carry delegates to the Convention at the usual excursion rates:

Western R. R., South & North, Selma & Gulf, Selma & Marion, Alabama Central, Mobile & Girard, Mobile & Montgomery, Selma & New Orleans, Memphis & Charleston, Montgomery & Eufaula, Selma, Rome & Dalton, Alabama Great Southern.

I am endeavoring to procure replies from the others, and will insert them in this list, as soon as heard from.

JNO. HARALSON, Pres. Ala. Bapt. St. Conv.

Busy people are not the cheats, swindlers or misanthropes—Sunday Afternoon.

## A Visit to Georgiana.

Eld. Ala. Baptist: We had a pleasant visit to our sister town, Georgiana, yesterday. We met at the Masonic Hall, where preparation was made for the public installation of the officers of Georgiana Lodge, No. 285. After all necessary arrangements had been made, the procession was formed and marched to the Baptist church, where the Rev. J. E. Bell delivered a most excellent address on the origin, rise and present state of Masonry, and which was pronounced by all to be the best they ever heard, (although Bro. Bell had but a few days in which to prepare himself for the occasion). There were present nearly all the members of Georgiana Lodge, besides a number of visiting brethren. After the address, the officers-elect were introduced and duly installed by Bro. C. O'Gwynn, P. M.; and after singing, by the choir, "Work, for the night is coming," the congregation was dismissed. The procession reassembled and marched back to the Lodge, when, after a few appropriate remarks by Bro. Bruner, W. M., the Lodge was closed in due form; after which Bro. Bruner invited us to take dinner with him, which invitation we accepted, of course; and I will here say, that we played sad havoc with the good dinner, which Mrs. B. had prepared. She had everything that heart could wish for, and from the quantity she must have expected the whole procession to dine with her. She knows exactly how to make one feel at home, and spares no pains in so doing.

We have a flourishing Sunday school at this place and have preaching every month by Rev. A. T. Sims, who has been a faithful servant to us, and has done all in his power to save souls, and keep up a religious spirit in the church at this place. He has not had the encouragement that he should have had, but we promise that in the future we will be of more help to him. The pastor alone cannot carry the burden of the church, but if we all render what little help we can, he will see the difference, if we can't; and I dare say, in a short time, we can all see a great good from our combined efforts.

S.

Garland, Ala., June 25.

## Appointments.

REV. E. F. BABER Will fill the following appointments in the Alabama and Unity Associations:

UNITY ASSOCIATION.

Harmony, Wednesday, July 9, Bethesda, Thursday, " 10, Big Spring, Friday, " 11, Union, Saturday, " 12, Verbeia, Sunday, " 13, Chestnut Creek, Monday, " 14, Clanton, Tuesday night, " 15, Mountain Creek, Tuesday night, " 16, Cornish, Wednesday, " 17, New Hope, Thursday, " 18, Locust Level, Friday, " 19, Deatsville, Friday night, " 20, Mt. Helron, Saturday, " 21.

ALABAMA ASSOCIATION.

Prattville, Sunday, July 27, Autaugaaville, Monday, " 28, Elgin, (Day's Bend), Tuesday, " 29.

J. H. RAY.

## GENERAL MISCELLANY.

Russia is invading China.

Over 25,000 persons, passed the 4th at Long Branch.

The miners at Seneca Colliery, Pa., numbering 300, have struck.

A socialist conspiracy has been discovered at San Miguel, Spain.

The new Egyptian ministers have been formed under Sherif Pasha.

The annual ratio of white deaths in Savannah, Ga., per 1,000, is 39, and colored 65.

Should Congress adjourn, it is understood that the President will call another session.

The British Museum has lately acquired the remainder of the tablets found at Hiliab.

In several counties in Georgia the fish in the rivers and ponds are dying by the thousand.

The body of the dead Prince Imperial will be taken to England on the troop ship Orontes.

The Americans in London celebrated the anniversary of American Independence on the 5th.

The celebration of the 4th has been more general throughout the whole country than ever before.

The crops in Southern Russia and the Caucasus were scarcely ever known to be as bad as at present.

The Chickasaw Guards, of Memphis, beat the Bluff City Greys, of Chattanooga, in a competitive drill.

It is announced that the Old Catholics are henceforth to be treated, in Germany as part of the Catholic Church.

Gov. Garcelon has been unanimously renominated Governor of Maine by the Democratic State Convention.

It is estimated that the population of the United States in 1880 will be between forty-six and forty-seven millions.

The Muscogee Mills, Florida, have sold a single New York railroad 4,000,000 ft. of lumber, to be delivered in 60 days.

It is formally announced that the business of the late Baron Lionel de Rothschild will be carried on by 3 sons of the deceased.

It is stated that Lord Beaconsfield cannot accept the golden wreath, which has been purchased by the penny subscriptions of 52,800 people.

The report that the Pensacola quarantine would be abandoned, and yellow fever allowed to affect the nation, was ungrounded.

A number of placards, threatening the lives of the Sultan and his ministers, have again been seized by the police in Constantinople.

The breaking up of the old Arctic exploring ship, *Resolute* has commenced, the British Admiralty having refused to preserve her as a training ship.

Rev. Dr. Jno. Cumming, the celebrated writer on the millennium, has been ordered to renounce all mental work. He is about to retire from the ministry.

Advice from Port-au-Prince, Hayti, state that the populace fired upon the Senate, and the Senators fled. Many were shot, and the fighting continues.

A letter mailed by a young lady in Washington has been returned to her after completing the circuit of the globe westwardly, in 71 days, the quickest time on record.

Wm. M. Fontaine, M.A., has been elected to the chair of Natural History and Botany in the University of Va., recently endowed by Wm. W. Clayton, of Washington.

Two of the best journalistic positions in New York City are filled by women, the editorship of a weekly and monthly publication; each is said to receive \$5,000 a year.

The French Government is fast developing the carrier pigeon service. In Paris and twelve other fortified towns no fewer than 6,000 birds are now fed at the public expense.

Various Italian cities have begun to erect monuments in honor of the late King Victor Emmanuel. Milan has voted the sum of 400,000 francs for the monument there.

During the session of Congress which terminated on July 1st, 777 bills and 40 joint resolutions were introduced in the Senate, and 2,395 bills and 119 joint resolutions in the House.

Russia is now completely shut off from the outer world. Her people are denied passports to foreign countries, except in rare instances and for a short time. All letters and telegrams are opened by censors of the government, and foreign publications are virtually prohibited.

Great Britain has a coast line of 9,392 nautical miles, and has 58 light-ships and 450 light-houses, for whose maintenance tolls are levied on the shipping. The U. S. has 6,500 miles of coast line on the Atlantic and Pacific, and 3,000 on the great lakes.

Last year there were provided 655 lights. There are 5,500 miles of river navigation, and on this there are 508 lights and 3,000 buoys. A cost of keeping up this is \$2,500,000 a year, and is paid by the whole people.

## ALABAMA NEWS.

Centreville jail has inmates.

Tuscumbia has an archery club.

Corn is selling at \$1 per bushel in Lamar.

Hayneville has become a money order office.

Wheat has turned out well at Rock Springs.

There are 8 prisoners in the Marengo Co. jail.

Joe White, of Lee Co., was badly bitten by a dog.

Maj. Hurt, of Boyd's Switch, had his ship burned.

The crops throughout Hale Co. were never better.

W. B. Finny, of Bullock Co., lost his dwelling by fire.

Geo. Davis, of Fayette Co., lost his residence by fire.

The drought has seriously injured the corn in Lowndes.

Mr. Lawrence, of Scottsboro, was robbed; thief caught.

Laboring hands are greatly needed in a portion of Shelby.

Mr. J. L. Garrett has retired from the *Northport News Era*.

A negro was run over and killed by the cars at Evergreen.

Gold is reported to have been discovered in Bullock Co.

Cattle stealing has been going on vigorously around Huntsville.

A colored woman was murdered by a negro man in Uniontown.

The stable and barn of J. H. Clanton, Barbour Co., were burned.

Judge W. C. Oliver, of Eufaula, has been robbed several times lately.

Ben Wise, col., was killed by Jas. Thompson, white, near Dadeville.

Below Rock Mills the boiler of a steam engine burst, killing 4 men.

The people of Clayton are speaking of building a cotton factory.

Father Ryan, of Mobile, delivered the oration in Montgomery on the 4th.

Since September, 5,080 bales of cotton have been shipped from Clayton.

Miss Sallie Grigsley, of Athens, committed suicide by jumping in a well.

The oat crop around Lamar was cut short by the dry weather in May.

Jno. Bridges, an employer on the S. & M. R. R., had both his legs badly hurt.

The store house, of J. E. Russell, in DeKalb Co., was recently robbed of \$50.

In a difficulty near Fort Payne, R. McClendon, shot and killed Jno. Norrell.

There have been 100,120 bales of cotton shipped from Selma this season.

The store house of W. P. Thompson, at Cotton Alley, was recently robbed.

Crops in Talladega county are very promising; rain badly needed at present.

W. Long, of Walker Co., had a hand badly mangled in a wheat threshing machine.

The Shelby Co. Medical Association held its meeting in Columbiana recently.

There is considerable sickness in the Spring Creek neighborhood, Shelby Co.

Birmingham received quite a number of permanent citizens from Cullman recently.

A murderous assault was made upon George Garter, of Evergreen, but without effect.

Samuel E. Chapman, of McKinley, was thrown from a horse and seriously injured.

It is reported that a father in Clarke Co., recently murdered his son, no names.

Nothing of interest here; fine rains and good crop prospects.—(L. L. Fox, McKinley.)

A protracted meeting is in progress at the Cumberland Presbyterian church in Athens.

In a difficulty in Eufaula, between a white man and a negro, the latter was nearly fatally cut.

A convict named Jno. Baxter, who had escaped from the Helena Mines, was caught near Ashly.

General Joe Wheeler and Ex-Gov. Watts both delivered speeches in Montgomery on the 4th.

There were 30 accessions to the Methodist church during the recent revival in Union Springs.

There was a tremendous rain in the southwestern part of Perry, June 30; crops much damaged.

The prisoners made an attempt to escape from jail in Evergreen recently; only one succeeded.

According to the *Opelika Times*, there are 32 candidates for the office of Probate Judge of Lee Co.

Hon. W. H. Lawson, near Pike road station, had his dwelling with its contents recently burned.

The ladies of the Seminary, Marion, made in one night \$84 from the sale of ice cream and lemonade.

A very disastrous rain fell in the lower portion of Hale recently; crops damaged and bridges swept away.

Two ladies and a little girl were considerably bruised by the falling of seats on the picnic ground in Uniontown.

Miss Bailey, of Dayton, was one of the persons badly injured by the seats falling down at Uniontown recently.

Thomas Richards, of Barbour Co., while leading a mule, became entangled in the rope and was fatally injured.

J. H. Slaton, near Clayton, had his stables and barn, together with his entire oat crop and a large amount of corn, burned.

Dr. Byrce has purchased a lot of new machinery for the purpose of raising the coal from the Hospital mines, Tuscaloosa.

Bill Kelly, colored, was hung in Camden, June 27, for killing Aaron Powell, colored, at Pine Apple. It was a cold-blooded murder, and a premeditated act on Bill's part. His remains were brought to Pine Apple by the colored people.—[E.]

Crops in St. Clair Co., and generally where I've been, are extra, especially where people took time by the forelock in cultivating them. Wheat has harvested beyond expectation. But our people are cursed with a cotton curse. Yet what good to say anything about it? If the South ever gets to the poor house, cotton will be the cause.—[W. Wilkes, Sylacauga.]

## MARRIED.

At the residence of the bride's grandfather, near Bursonville, Monroe county, Alabama, June 15, 1879, by Rev. Robert Smiley, Mr. Henry Chavers and Miss Mary Grimes.

On the evening of July 3rd, 1879, near Rockford, Ala., by T. J. Pennington, Esq., Mr. S. J. Wakley, of Elmore county, to Miss Sude Spears, of Coosa county.

May their lives be one continued flow of happiness, unalloyed by pain,

## THE FAMILY CIRCLE.

## "The Children."

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
The little ones gather around me,  
To bid me good night and be kissed.  
O, the little white arms that encircle  
My neck in their tender embrace!  
O, the smiles that are halos of Heaven  
Shedding sunshine of love on my face!

And when they are gone I sit dreaming  
Of my childhood too lovely to last;  
Of joy that my heart will remember  
While it wakes to the pulse of the past,  
Ere the world and its wickedness made me  
A partner of sorrow and sin.

When the glory of God was about me  
And the glory of gladness within.  
All my heart grows as weak as a woman's,  
And the fountains of feeling will flow,  
When I think of the paths steep and stony  
Where the feet of the children must go,  
Of the mountains of sin hanging o'er them,  
Of the tempest of fate blowing wild;  
Oh! there's nothing on earth half so holy  
As the innocent heart of a child!

They are idols of hearts and of households,  
They are angels of God in disguise;  
His sunlight still shines on their tresses;  
His glory still gleams in their eyes.  
Those tenants from home and from Heaven—  
They have made me more manly and mild;  
And I know now how Jesus could liken  
The kingdom of God to a child.

I ask not a life for the dear ones,  
All radiant, as others have done;  
But that life may have just enough shadow  
To temper the glare of the sun.  
I would pray God to guard them from evil,  
But my prayer would bound back to myself.

Ah! a seraph may pray for a sinner,  
But a sinner must pray for himself.  
The twig is so easily bent,  
I have banished the rule and the rod;  
I have taught them the goodness of knowl-  
edge,  
They have taught me the goodness of God.

My heart is the dungeon of darkness,  
Where I shut them for breaking a rule;  
My form is sufficient correction,  
My love is the law of the school.

I shall leave the old house in the autumn,  
To traverse its threshold no more;  
Ah! how I shall sigh for the dear ones,  
That meet me each morn at the door!  
I shall miss the "good-nights" and the  
"kisses,"

And the glow of their innocent gleam,  
The group on the green, and the flowers  
That are brought every morning for me.  
I shall miss them at morn and at even,  
Their song in the school and the street;  
I shall miss the low hum of their voices,  
And the tramp of their delicate feet.  
When the lessons and life are all ended,  
And death says, "The school is dis-  
missed!"  
May the little ones gather around me,  
To bid me good-night and be kissed!

## "Blessed are the Peacemakers."

I was sitting, book in hand, behind  
the blinds of an open window, when  
I observed a little fellow coming up  
the street, whose appearance greatly  
interested me. He was about ten or  
eleven years old, and had that bright,  
open sort of countenance so pleasing  
to observe at any period; but espe-  
cially in early youth. Over one shoulder  
was slung a green satchel; in his  
hand he carried tenderly a little boat,  
painted neatly in stripes; its paper  
sails unfurled and its gay flag  
hoisted.

An expression of intense satisfac-  
tion rested on the boy's face and  
lighted up his brown eyes. Just as  
he was about to pass my window, and  
I was beginning to regret loss of sight  
of him, the gutter, hugely swollen by  
a recent shower, caught his eye, and  
he stooped over to launch "his tiny  
boat." For a few minutes he was thus  
occupied, and I resumed my book.

It may not be amiss to remark here  
that this little incident occurred in  
the city of Albany, where one is ac-  
customed to see the water rushing  
rapidly down the hill through streets  
and gutters under a heavy shower.

I was presently startled by a noisy  
splash, an exclamation of surprise,  
and a loud, rude laugh. The latter  
proceeded from a rough-looking boy  
standing near with a stone in his hand,  
evidently prepared to fire a second  
shot into the little craft already fa-  
tally disabled.

Her young commander was stand-  
ing one foot in the water trying to  
save the unlucky vessel, now in mere  
wreck, fast drifting out to sea. Not  
a word had escaped his lips after the  
first exclamation. Indeed, the whole  
affair had occupied less time than has  
the telling of it. Only the crimsoned  
cheek and indignant eye of the little  
sailor expressed his sense of the out-  
rage.

He succeeded, after wetting both  
feet and being well bespattered with  
mud, in rescuing his boat; quickly  
tore off the ragged sails; dropped the  
red flag which he would not aban-  
don; and proceeded to wipe his  
satchel, and proceeded to wipe his  
clothes with his pocket handkerchief.  
The rough lad had looked amazed at  
this quiet way of taking an affront,  
and paused a moment as if consider-  
ing whether or not it proceeded from  
"cowardice." That was the very  
query in my own mind, but the whole  
appearance of the boy refuted the  
suspicion. He had a look of courage  
and independence that no one could  
mistake. His tormentor seeming pre-  
sently satisfied that he had "mistaken  
his man" walked slowly away, calling  
him ill names as he went.

For my own part I felt sure that he,  
of the green satchel, was actuated by  
some grand motive, and I turned  
with curiosity to know what it was.  
I surprised him just then by throwing  
open the blinds, congratulating him  
on having avoided a quarrel, and ex-  
pressing regret at the loss of his boat.

He replied that it was mostly his  
own fault, the spoiling of his boat;  
because "Archie North" had advised  
him not to try her on the way home  
from school, but that the place was  
"such a famous one" it tempted him.

"Well, my little friend," said I, "it  
is some consolation that you didn't  
lose your 'temper' as well as your  
boat. How came you to control it  
so well?"

"And I'm not over it yet. She  
was a capital sailor, and I built her  
myself (only Archie helped me  
rig her). I'd like to flag that fellow  
yet, but I won't. I'll go show her to  
Archie."

"Archie seems to be a great friend  
of yours, I replied, but you have not  
told me how you managed to keep  
your temper, nor why you are so care-  
ful to do it? Stay a 'little, can't you,  
and tell me about it?"

"Oh, there isn't much to tell,  
ma'am; I am 'qualifying,' as the boys  
call it, to become a member of the  
Juvenile Peace Society we have in  
our school. But I could never do it  
if Archie North didn't give me so  
much help about it."

"But who is he? and how can he  
help in such a case as this?" I asked.

"Well, ma'am, Archie is one of our  
big boys. He is the help and com-  
fort of the whole school, and every-  
body loves him. He settles all our  
misunderstandings, and brings every-  
thing straight for us. He knows the  
trouble, and reminds me of our Sa-  
vior's example; and when I am a  
man, it will mortify me if I have  
such poor control of myself. He's a  
real friend, I can tell you," said he  
with animation.

"How about the 'Society,' was that  
Archie's work, too?"

"Yes, indeed," said he. "Before he  
came to our school—I was a little  
fellow then—there was always quarrel-  
ling going on and the boys disliking  
the teachers. Archie got up this so-  
ciety with three or four other boys,  
and it grew and grew till it has taken  
in a good many of the boys and all  
the teachers, and even the principle  
himself (just think of that, ma'am),  
and it isn't like the same school at all  
that it used to be."

"That is splendid indeed!" said I;  
"but tell me, please, about the rules  
of admission. I suppose, they are  
pretty strict."

"Yes, indeed," said he. "We must  
stand on trial a month; and if we fail,  
take another, and so on, until we can  
'keep the peace' with all the world;  
or, we can't be members of that so-  
ciety. I have failed, and had to be-  
gin over again, several times," he  
added; "but Archie thinks I'll stand  
it this time."

"One question more," said I; "and,  
thank you, for answering so many.  
Has your 'Peace Society,' any badge  
or sign by which any one may re-  
cognize its members?"

"Yes, ma'am, it has both. Archie  
says the badge is silence, and that  
when two boys are disputing the one  
who yields first and most pleasantly  
gives the sign."

"Happy, excellent Archie!" I ex-  
claimed to myself as the boy turned  
away. "Blessed," indeed, thrice  
blessed are the peacemakers."—*Abby  
Arthur, in Christian Intelligencer.*

## "In the Basement."

I am still in want of a situation, I  
could have secured a place the other  
day in a family of moderate means,  
but the lady of the house informed  
me that she was in the habit of going  
through the kitchen a dozen times a  
day, and that she knew how every-  
thing should be cooked. I would not  
dare take such a place. My old habit  
of leaving the sinks to clean them-  
selves, and the towels to be scoured by  
broken crockery would have caused  
my discharge in two days.

I need a new dress, and several of  
my old ones are out of repair. My  
Cousin Kate can cut and make her  
calico dresses, and after over old ones  
as they need it, but I can do nothing  
of the sort. When she went to ser-  
vice the lady of the house had an in-  
terest in her and taught her how to  
use scissors and needle and practice  
evening. While I got \$3.50 per  
week Kate received only \$2.50, and  
yet at the end of the year she had as  
good clothes as I, and money in the  
bank, while I had not saved a cent.

Her mistress planned with her and  
for her, while mine never seen in the  
basement. Kate could get a calico  
dress for about eighty cents, having  
only the material to buy, but mine  
dress of the same material cost me  
from \$2.50 to \$3, because I had to  
pay for the making. Kate's mistress  
showed her how to trim her hats  
and remodel her jackets, but mine  
had no care whether I wore any at  
all.

Down in the basement I used to  
wonder if there was any hereafter  
for servant girls. It was a grand house  
with everything grand about it, and  
the girls used to envy me my wages,  
but I would have been a grave to me  
if I had stopped to think. Over at  
Cousin Kate's had kind words a dozen  
times a day and I return she  
became all that hired help can. Where  
I threw away bits of bread she saved  
them and made puddings. Where I  
left the shelves bare she put up tidy  
papers. Where I wasted fuel she  
saved it. I should have felt indig-  
nant had I been asked to do "second  
work," but Cousin Kate was every  
room in the house. In a year I was  
still nothing but a poor cook, while  
she could do any branch of house-  
work and was a good seamstress. I  
see it all now, but I was blind then.  
I had any sort of company I wanted,  
Kate's mistress warned her against  
giddy girls and evil young men, and  
it was seldom she went beyond the  
gate after dark. If she had neither  
sewing nor knitting for herself, it  
pleased her to look over the house  
and see what she could do for the  
mistress. I told her she was a fool,  
but when Christmas came she had  
presented of a new hat, shawl, shoes,  
aprons and stockings, and I got nothing.

Here I am, out of place and out of  
funds. Cousin Kate has plenty of  
money, and is to be married soon.  
She has been a good, faithful girl,  
willing and respectful, and in return  
her mistress will half furnish the house  
she is to occupy.

If I were to get married I could  
cook, but outside the kitchen I should  
be lost. If my husband's socks need  
darning, his coat mending, or any-  
thing repaired, we should have to  
send it to a tailor. I could not iron  
his shirts or make his clothes, and  
who wants a wife of that sort?

"I would be ashamed to tell mother,  
" was a little boy's reply to his  
comrades who were trying to tempt  
him to do wrong.

"But you need not tell her; no one  
will know anything about it."  
"I would know all about it myself,  
and I'd feel mighty mean if I could not  
tell my mother."

"It's a pity you wasn't a girl. The  
idea of a boy running and telling his  
mother every little thing!"  
"You may laugh if you want to,"  
said the noble boy, "but I've made  
up my mind never, as long as I live,  
to do anything I would be ashamed  
to tell my mother."

"Noble resolve, and which will make  
almost any life true and useful. Let  
it be the rule of every boy and girl  
to do nothing of which they would be  
ashamed to tell mother."—*London  
Christian.*

## FARM AND HOUSEHOLD.

## Fruit Upon the Table.

Good fruit upon the table is an  
excellent appetizer, says Coleman's  
Rural.  
It adds largely to the pleasure of  
eating. It promotes good health, kind  
feelings, and makes one more social  
and talkative at meal time. We  
would be glad to see the time arrive  
when ripe fruit would come as regu-  
larly upon the table as bread and  
butter. It would make people health-  
ier, happier and better. Really, far-  
mers have no excuse for not raising  
most kinds of fruit. They have the  
land on which to plant them. They  
can find a little time to plant and  
care for them, and they will be better  
paid than if the time had been de-  
voted to almost anything else.

## Farmer's Paint.

Farmers will find the following  
profitable for house or fence paint:  
Skim milk, two quarts; fresh slaked  
lime, eight ounces, linseed oil, six  
ounces; white Burgundy pitch, two  
ounces; Spanish white, three pounds.  
The lime is to be slaked in water ex-  
posed to the air, and then mixed with  
about one-fourth of the milk. The oil  
in which the pitch is dissolved, to be  
added, a little at a time, then the  
rest of the milk, and afterwards the  
Spanish white. This is for white  
paint. If desirable, any other color  
may be produced, thus: If a cream  
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ish white use ochre alone. Farmers  
wishing to economize in painting  
fences, or temporary structures, will  
probably find the above valuable.—  
*Western Agriculturist.*

## The Little Brown Seed.

"I'm of no use," said a little brown seed;  
"Where shall I go and hide?  
I'm little and brown, with nobody's love,  
And ugly beside."  
So she rolled, and she rolled very quickly  
away.  
And tumbled on the ground;  
The rain came in torrents, and fell upon  
her.  
And all things around.

And she felt herself sinking in darkness  
beneath.  
Poor little faithless seed!  
Where never an eye could see her sad fate.  
She was hid indeed!

The little brown seed lay still in the earth,  
To herself still sighing—  
Till at last with an effort she roused up,  
And cried—  
"I'll begin trying—"

I'll try to stop fretting, for 'tis of no use,  
And if I've nobody's love,  
I'll look up in hope, for there is One who  
will see,  
The dear God above."

Up, up she went, till at last she saw  
The lovely, bright blue sky;  
The beautiful bird had found release,  
The summer was nigh.  
The brightness and beauty that grew up  
on her,  
I cannot begin to speak;  
Crowned with flowers, she stood, beloved  
by all,  
So lovely—yet so meek.

## Activity.

The doctors will tell you, and your  
own observation will confirm it, that  
the healthiest men in the world are  
men most actively employed. The  
child's hymn has it that Satan finds  
 mischief for idle hands; and the ghostly  
godfather of ill-health and disease  
finds mischief for sluggish blood and  
indolent muscles.

Even the mountain lake, for all the  
cool fresh wind that continually  
crises its dark surface into tiny waves,  
grows dull and stagnates in its inac-  
tivity; and that Christian life which  
is only a pool, shut into its own  
broodings, must of necessity stagnate  
also.

How different the dull surface of  
the standing water, with its matting  
of heavy weeds, from the clear mus-  
sical tide of the streamlet that rushes  
by field and wood, with a song and a  
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Activity is essential to healthy life,  
and especially to healthy Christian  
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—while it is in motion you are borne  
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—*Golden Hours.*

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Many congregations make it a part  
of their religion to twist their neck  
out of joint to witness the entrance  
of every one who passes up the aisle  
of the church.

Being worried by this turning prac-  
tice in his congregation, Mr. Dean  
stopped in his sermon and said:  
"Now, listen to me and I'll tell you  
who the people are as each one comes  
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He went on with his discourse un-  
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"Deacon A., who keeps a shop over  
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He again went on with his sermon,  
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into the aisle, and he gave his name,  
residence and occupation. So he con-  
tinued for some time.

At length some one opened the  
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"A little old man, with drab coat  
and old white hat. Don't know him;  
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The congregation was cured.—  
*Cleveland Leader.*

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ish new bread and hot cakes, blaming  
them for our suffering, shall we let  
go free of all blame ice water, which  
ought to be charged with as much  
blame as the other two? I, who know  
his hurtfulness from painful experi-  
ence, can but regret that I would  
drink so much of the destructive,  
though pleasant drink, known as ice  
water. [Free Press.]

## What to Feed Young Chickens.

At the early stage hard-boiled eggs  
are wholesome and nourishing for  
them. But unless they are plentiful  
and cheap, they are an expensive  
food, and not at all indispensable.  
Bread crumbs, dry or soaked in milk,  
will answer very well for first feeding.  
As a staple food for the first few  
weeks, some breeders recommend  
wheat bran and coarse corn meal in  
equal parts. This should be either  
scalded or cooked, and fed to them  
in a crumbly state. It is well occa-  
sionally to cook the meal with meat  
scraps from the table, or to put in a  
little grass of some sort. Boiled po-  
tatoes, cabbage, chopped fine, meat  
raw or cooked, and table scraps will  
all be relished by the little birds, and  
will help them to grow. This variety  
is more essential in the early spring,  
before the grass and insects appear.  
Cracked corn, dry, and whole wheat  
are both excellent articles of food.  
These may be alternated with the  
meal and bran mentioned above,  
feeding each three times a day. In  
cold, wet weather a little red pepper  
may be used in the morning meal to  
advantage.

Out of these little ones are to come  
the prize winners at the fall shows.  
In order to be at their best at that  
time, they must get a good start, and  
be kept in a thrifty condition all of  
the intervening time.

Those who are feeding with a view  
to attain weight for the early market,  
would do well to increase the propor-  
tions of corn meal, using two parts of  
this to one of bran. —*American Poultry  
Yard.*

## HUMOR.

"Do you see that stick, sir?" said a  
very stupid acquaintance to Sydney  
Smith. "This stick has been all round  
the world, sir." "Indeed!" said the  
remorseless Sydney. "And yet it is  
nothing but a stick."

"What would you do if a girl kiss-  
ed you?" said one ten-year old ar-  
chie to another, as they looked at a  
dancing playing the piano. "What  
would you do?" "I'd kiss her back."  
"What would you do?" "Kiss her  
lips," was the portentous reply.

A prisoner when called upon by the  
magistrate for his defence, said:  
"I've ordered a lawyer for to-morrow,  
and I hope your worship will be so  
good as to put it off till he comes."  
"Why, what can your lawyer say  
about it?" "That's what I want to  
know, your worship."

A young lady at a temperance  
meeting said, "Brethren and sisters,  
cider is a necessity to me and I must  
have it. If it is decided that we are  
not to drink cider, I shall eat apples  
and get some fine young man to  
squeeze me, for I can't live without  
that delightful nectar, the juice of  
the apple."

"I suppose," said a quack, while  
keeping the pulse of a patient who had  
repeatedly submitted to solicit his  
advice, "I suppose you think me a  
big of a humbug?" "Sir," gravely re-  
plied the sick man, "I was not aware  
until now that you could so readily  
discover a man's thoughts by feeling  
his pulse."

"Some children take naturally to a  
practical view of things. A little girl  
in Brooklyn was saying her prayers  
the other evening, closing up with:  
"God bless papa and mamma, little  
sister and everybody, and keep us  
from harm, this night. Amen." The  
little sister, a bright-eyed puss of five  
years, quietly remarked: "If you'd  
said 'everybody' to begin with, you  
needn't have made such a long prayer."

The following cure for the gout is  
taken from an old book: 1. The per-  
son must pick a handkerchief from  
the pocket of a maid of 50 years who  
never had a wish to change her con-  
dition. 2d. He must wash it in an  
honest miller's pond. 3d. He must  
dry it on the ledge of a parson who  
was never covetous. 4th. He must  
send it to a doctor who never killed  
a patient. 5th. He must mark it with  
the ink of a lawyer who never cheat-  
ed a client. 6th. Apply it to the part  
affected and a cure will speedily fol-  
low.

A lady in Portland, Me., called at a  
jewelry store, and after making a pur-  
chase went home. Two hours later a  
messenger called at her house and in-  
formed her that she had left something  
at the jeweler's. "Now, let me  
see," she mused, "what can it be?  
Here is my pocket-book, and there on  
the sofa is my fan, and I have my  
gold watch here, and my bonnet—why,  
where is my bonnet?—oh, there it is  
on the floor; it fell off the table—and  
really I can't think what I have for-  
gotten—Why, to be sure! I have for-  
gotten my bonnet! I declare I have  
never forgotten my darling precious  
little bonnet!" And so she had—only  
that and nothing more.

The peril of employing highly ad-  
vanced young men as clerks was ag-  
gravated the other day. A woman  
stopped at a green grocer's on Wood-  
ward avenue and asked: "Is this let-  
tuce fresh?" "You mean that lettuce,"  
suggested the clerk, "and it is fresh."  
"Then you'd better eat it!" she snap-  
ped as she walked on. The grocer  
rushed out and asked the clerk what  
on earth had happened to anger her,  
and the young man replied: "Why,  
nothing. Only I corrected her gram-  
mar. 'You have turned away from me  
of my best customers!' Only yester-  
day she came in and asked me how I  
sold those white sugar, and I got an  
order for a whole barrel. Hang you,  
sir! but if their customers want gram-  
mar they don't expect to find her in a  
grocery! No, sir; and if you see  
she again you want to apologize in the  
most humbler manner."—*Detroit  
Free Press.*

## 45 Years Before the Public.

## THE GENUINE

## DR. C. McLANE'S

## LIVER PILLS,

## FOR THE CURE OF

## Hepatitis, or Liver Complaint,

## DYSPEPSIA AND BILIOUS HEADACHE.

At the early stage hard-boiled eggs  
are