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MISSION DEPARTMENT.

Ministers' Pledge.

The following pledge was presented to the Convention in Greenville, and cheerfully signed by every minister present.

"We whose names are hereto subscribed, as pastors of Baptist churches in Alabama, hereby agree to present the claims and take up collections periodically in our charges, or at such times as may be esteemed most convenient for the various objects cherished by our State Convention, viz: State Missions and ministerial education, and for the objects of the Southern Baptist Convention, viz: Home and Foreign Missions, and to report results to the Board of State Missions."

Henderson, E. T. Winkler, T. H. Stout, J. S. Ballou, J. C. Sims, A. L. Martin, W. W. Tolley, W. H. Patterson, G. B. Eger, J. L. West, W. C. Cleveland, E. F. Eger, W. S. Rogers, E. J. Foster, N. B. Williams, J. C. Howard, J. G. McKee, Z. D. Roby, P. L. Mosley, W. B. Crumpton, W. V. Vann, W. Ushaw, J. H. Fendley, I. U. Wells, J. H. Fortune, J. F. Bruner, E. H. Hendon, J. H. Williams, W. A. Canale, J. S. Moore, J. A. Owens, J. W. Dickinson, J. M. Langston, J. A. Mitchell, J. Spence, W. E. Lloyd, S. O. Ray, L. Taylor, J. L. Sampey, G. E. Mize, D. Rogers, A. B. Woodin, W. H. Ray, W. H. Williams, W. G. Curry, W. H. DeWitt, T. Tichenor, J. S. Dill, J. D. Cook, J. M. Phillips, J. D. Renfro, A. T. Sims, J. H. Crumpton, J. L. Stockton, W. F. Kone, M. T. Sumner, F. H. Bledsoe, L. K. Malone, J. S. Yarbrough, J. E. Bell, J. C. Drew, C. J. Miles, A. B. Couch, J. H. Gleazer, J. F. Johnson, M. A. Cornelius, W. H. Canfield, W. N. Chandler, E. D. Davis, W. H. Moon, E. H. T. Webb, H. C. Taul.

This list will remain in the columns of our paper for several weeks, and I call upon all Baptist ministers in Alabama, who were not present at the Convention, and who are willing to sign this pledge and carry it out, to forward to me their names on a postal card, that they may be added to the list.

T. M. BAILEY, Cor. Secy.

Marion, Ala., July 20.

Missionary Notes.

Twenty-four Teloquios have been circulated to the ministry.

There are 21 students in the Scotch theological school in South Africa.

The 7,258 Congregationalists in the Sandwich Islands contributed, last year, to foreign missions \$93,562.

Maharajah Duleep Singh married a girl out of the Presbyterian mission school in Egypt, and he has given \$80,000 to the work, as a thank-offering for his good wife.—*Religious Herald.*

The Congregationalists have a very successful mission in Dakota, consisting of eight churches, to which forty-three new members were added during the year, so that the aggregate membership now in these churches is 599.

The London Baptist contends that the best talent of the churches should be devoted to the work of the Lord, and that the best talent of the churches should be devoted to the work of the Lord, and that the best talent of the churches should be devoted to the work of the Lord.

"I cheerfully contribute to your State Mission work. Our Mission work is all one. Your success is ours, and vice versa. What I give to God's cause I save, and it is all that I can save."—*Rev. J. M. Allen.*

During the last year, the American and British foreign Bible societies, together, sent to various parts of the world, the result of the Bible, or of portions; 4,000 of these going into the hands of Moslems. There were also sent 4,832 copies to Greece. From the same source, the four missions of the board sent 44,343 copies of religious literature, and 63,950 tracts.

These sales are larger than the sales of any previous year.

The British Parliament has discussed the opium trade, and it has been decided that it is a reproach, but also nothing is done to suppress it. The London Times is commended to say, "the stagnation of missionary efforts is obviously to be explained by the fact that people judge of the sincerity of the missionaries by the results of the British Empire and paralyzes their energies."

The oldest missionary society in existence, the Society for the Propagation of the Gospel, states in its one hundred and seventy-ninth annual report that, during the year, the result of the Bible, or of portions; 4,000 of these going into the hands of Moslems. There were also sent 4,832 copies to Greece. From the same source, the four missions of the board sent 44,343 copies of religious literature, and 63,950 tracts.

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Brother Yates, our zealous and beloved missionary in Shanghai, China, writes: "I have translated the gospel by John into the dialect of this province, and have had it printed. It is now ready for the press, but I have no more money. I have written to the American Bible Society, and have received their answer. I am now in a very difficult position. I am now in a very difficult position. I am now in a very difficult position."

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JOHN L. WEST, PUBLISHER.

Vol. 7.

SELMA, ALABAMA, THURSDAY, AUGUST 26, 1880.

[No. 20.]

The State Mission Work.

The first and sublimest duty laid upon the hearts of the Baptists of Alabama is the work of State Missions. Religion is the only safeguard and prop upon which we can rely for the preservation and the welfare of community or State, and State Missions are the vehicles of religion. In no form of society is there any law of self-support and self-conservation. There is no society, however civilized and cultured, that will not decay and dissolve unless there descend upon it from above a consecrating power which in itself it does not possess. Nothing but the religion of Jesus can arrest the heaven of sin, which is at work in its bosom, counteract the forces of evil, and give it its soundness, health and vitality. Nothing but religion, binding society to God, can save it from destruction.

No light save that which is celestial, no virtue but that which is born of God, no power but that which is drawn from other worlds, can suffice to preserve the social compact from ruin.

Here, then is the grandeur of the State Mission work. To save this mighty and growing State; to counteract the influences for evil which yearly and daily are flowing into the bosom of the commonwealth, which has just fairly set in this direction; to present to the world a mighty State, rich in the productions of the soil, the mine, the forest and the manufactory; to make it the home of freedom, the protector of the poor, the scourge of the oppressor and the nursery of whatever is pure and beautiful and good both in religion and morals; to elevate, ennoble and save the multitudes within her borders, who are without hope and without God in the world,—this is the work God has laid upon us, and this we should accept and perform with a spirit worthy of its magnitude.

I do not say, that we should neglect other and more distant fields of duty. But I do say, that there can be no other duty at all comparable to that of preserving and saving our own State. The enterprise appeals to every religious and patriotic instinct of the Christian heart, and should awaken the most intense enthusiasm and consuming zeal in the bosom of every Baptist in the State. Much as has already been accomplished in this work, it is but a beginning of what, under God, may be done in the coming years.

The contributions that have flowed into the treasury of this Board are but as tiny streams to the mighty river, which flows from the hearts of the people to see the success of the past, should beget confidence for the future. An instrumentality so honored of God in the past should certainly inspire the most unquestioned faith on the part of the entire brotherhood as to its future operations. There is none so poor or obscure as not to share in this great work. Whether it be the widow's mite or the rich man's gift, God will accept it. Every one should say, "The gospel of the grace of God for all Alabama, and every county and every town for the Lord Jesus Christ." God grant that ere another Conventional gathering, we may joyfully say, "Lord it is done as thou hast commanded."

J. M. PHILLIPS.

Tuscaloosa, Ala.

An Example Worthy of Imitation.

Bro. Yates writes about a poor Chinese church, the following. Where is the church in Christian lands which will imitate the example of the Kwin San brethren?

DEEP POVERTY ABUNDING IN LIBER-ALITY.

I must tell you that these Kwin San brethren and sisters are poor—most of them very poor. A family of four or five grown people can live very well if they can each earn eight or ten cents a day. They can find and clothe themselves and their children with this amount. It would have filled the heart of the secretary of any missionary board, or that of any active laborer for foreign missions, with joy and gratitude, if he could have been seated in an adjoining room and heard what was said by these brethren.

In their deliberations they said truly the mercy of the true God extends to all nations, for the light and joy of the Gospel has come to our ruined city. (It was destroyed during the T'ai-ping rebellion. And how did it come to us? Why, the disciples of America—every man and woman—they did not get that from me, they naturally supposed it must be so, in obedience to Christ's commands contributed to send this doctrine of salvation to the central kingdom (China), and we thank our Heavenly Father that the venerable pastor has brought it to us. He came over here cold, and was exposed to heat and cold. He was supported by the disciples in America, the rich, giving much and the poor giving less, but all giving something. With this fund he has built us a house of worship. Now he and pastor Wong have organized us into a church, and told us what to do. And shall we not try to do something to feed our own mouths? We are poor, but we can do something. The widow was blessed for her two mites; do we not crave such a commendation? And shall we not try to do something for our own countrymen, who have no knowledge of a Savior's love to poor lost sinners? They are blind, as we once were. The true God's works are everywhere, but they do not see him. His works, for he is invisible. His love, like the light and warmth of the sun, moves round the world, but they are blinded by the false gods

around them, and are dead to all that is good and holy, therefore they neither perceive nor feel its influence. The true God has spoken in his word where we can learn all about Jesus' dying love, and they can hear. So we must, as soon as we are able, contribute something to send the Gospel to those who have not yet heard it, but we can all commence now to tell our friends and neighbors about this Jesus that can save men from their sins, and help them to obtain pure hearts and lives.

The Baptist Mission to Brazil.

The following brief account of this mission is gleaned from Dr. Tupper's recent work on the Foreign Missions of the Southern Baptists, and is interesting.

SOMETHING OF BRAZIL.

Brazil is a grand country. It contains three and a half millions square miles of territory. Its climate is healthy and delightful; its soil rich and well watered; and its seasons fruitful. The Amazon, the grandest river in the world, flows through it, and waters with its branches a great valley two and one quarter million square miles in extent.

POPULATION.

The population numbers 10,000,000. They are represented as mild, hospitable and courteous, intelligent and aspiring. Domestic slavery exists to some extent.

GOVERNMENT.

The government is a monarchy, with an elective congress; it is constitutional and liberal, and under it the fullest religious toleration is enjoyed.

EXPORTS.

Brazil is said to possess the second navy in the world. Eight lines of steamers ply between her ports and other countries; and in 1876 Brazil exported to the United States products valued at \$45,000,000, and imported from the United States only \$7,000,000.

THE DISPOSITION TOWARDS THE U. S.

The people of Brazil are very kindly disposed towards the citizens of the United States, and those persons who at the close of the late war emigrated to Brazil were cordially received and grew rapidly in prosperity and independence.

MISSION OF THE SOUTHERN BAPTISTS.

In 1860 it was begun at Rio Janeiro, Rev. T. J. Bowen being appointed to that field. After one year this mission was abandoned, and nothing further was done in that direction until last year, 1879.

CHURCH AT ST. BARBARA.

In the mean time, some Baptists who emigrated to Sao Paulo Province in 1865 formed a church at St. Barbara, in the Southern part of Brazil. This church lived and prospered; is now under the care of E. H. Quillin, and is self-supporting.

ADOPTED BY THE CONVENTION.

At the earnest solicitation of the church at St. Barbara, it has been adopted by the Southern Baptist Convention as a nucleus for further missionary operations in Brazil, and on the 7th of December last, a station church of twelve members was organized on the railroad leading into the interior.

BAPTIST CHURCH AT DEMARARA.

In the mean time, another Baptist church has grown up in South America. It is at Demarara, in Guiana, in the northern portion of South America, and is composed of Chinese emigrants. This church is now well provided for by Lough Pook, who was a member of the Baptist church in Canton, China, and who went to Demarara in 1861. After serving some time as a cook, some Christian friends bought out his time, and enabled him to devote himself entirely to Christian work. He soon gathered around him a little company of converts, and through God's blessing this body of believers had grown to a church of 156 members in 1878. Since that time some sixteen more have been baptized.

LIVING AND ACTIVE.

This church is a living, active body. They have built several chapels for themselves, and have of late taken steps towards carrying on mission work in China. One of their number, Tso Sune, is a self-supporting missionary in China.

CONCLUSION.

In conclusion, let me ask, when will the Baptists of the South awake to the duty of giving the Gospel to Brazil? Here everything invites us onward; every prospect pleases. Here is required no long and expensive journey out; no acclimating fevers; no difficult language; no strange customs; no hostile natives; no oppressive government. This field ought to be occupied at once; one hundred laborers ought to be working there.

Alabama or Mississippi could do it. That number of laborers could be spared from either of those States; could be well spared; spared and never be missed. And by the Baptists of either of those States, they could be supported also; well supported; and that without any grievous burden upon the churches. And it ought to be done.

GEORGE WHITFIELD.

"True missionary work and a true missionary spirit is a genuine Christian experience, and the man who has not this missionary spirit cannot have genuine Christian experience."—*J. H. W. in Baptist Courier.*

A minister writes from Colorado to the National Baptist: "There ought to be more done among the Missions of this State. Mr. Albert Jacobs, a colleague of the American Bible Society, who is devoted chiefly to labor among them, is very enthusiastic in his work, and full of hope as to the spread of truth among them; and his enthusiasm seems fully justified by the success already attained."

Simply to Thy Cross I Cling.

BY L. E. B.

Simply to thy cross I cling—
Holy angels new and old,
Only Adam's fallen race,
Only rebels saved by grace,
Only sinners thus can sing—
Simply to thy cross I cling.

Simply to thy cross I cling—
Here my erring heart I bring;
Here, O Lord, to hours, I long
How to suffer and be strong;
From my very heart to sing—
Simply to thy cross I cling.

Simply to thy cross I cling—
Help me, Lord, some soul to bring
Near to thee to taste thy love,
Near to thee thy truth to prove;
Oh! that all might learn to sing—
Simply to thy cross I cling.

Simply to thy cross I cling—
Here I learn death has no sting,
Learn to bear life's heavy load,
Learn to bear beneath the rod,
Even in every strain to sing—
Simply to thy cross I cling.

Simply to thy cross I cling—
All that's dark and evil bring;
From that cross my life I have,
Jesus died my soul to save;
Oh! 'tis all my joy to sing—
Simply to thy cross I cling.

Simply to thy cross I cling—
Saints in heaven used to sing;
On the cross the Savior died,
Praises to the crucified;
All who enter heaven must sing—
Simply to thy cross I cling.

COMMUNICATIONS.

Duty of Churches to Pastors.

There is nothing more plainly taught in the Word of God, than that they who preach the Gospel, should live of the Gospel. In 1 Cor. 9 chap. Paul says, "Who goeth a warfare any time at his own charges?" who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? for it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care for oxen? or saith he it altogether for our sake? For our sakes no doubt this is written, that he that plougheth should plough in hope, and he that thresheth in hope, should be partaker of his hope." And he so reasons: If we have sown unto you spiritual things, or labored for your spiritual and eternal welfare, is it a great thing if we shall reap your carnal things? Why, no; it is only just and right. If others be partakers of this power over you, are we not rather? or if those laboring for your temporal good are so entitled, are not we also, laboring for your spiritual and eternal good, entitled as they were to preferred claims, or the first fruits? Do ye not know, that they which minister about holy things, live of the things of the temple, and they who wait at the altar, are partakers with the altar? That even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. He also asks, "Have we not power to lead about a sister, a wife, as well as Cephas, or other apostles, and as the brethren? Yes, apostles, or consecrated ministers of the Gospel, were not only justly entitled to a support for themselves, from those whom they preached to, or labored for, but were also at liberty to have a wife and family, who were also entitled to a support from the ministerial labors."

So we see clearly, that it is a common principle in spiritual things, as well as temporal affairs, and a matter of debt and strict justice, as well as in accordance with the ordained will and law of God, that as the ox was entitled to a support from those he labored for—and they must not muzzle him or withhold his due,—so ministers of the Gospel should receive a support from the people for whom they labor, or by whom they are sent. All who labor, are entitled to a just reward for their services; and when they labor for our spiritual good, they should receive in return what is needful of our temporal things. Yes, as the soldier should not have to go war-faring at his own charges, and as the planter of a vineyard should be entitled to eat of the fruit thereof, and as the feeder of a flock, of the milk, and as the ploughman, and those performing secular labor for us, should receive compensation from us, for as even the ox or brute that supports from us is justly entitled to a support from us, so holy things have a right to receive a support from us. God does not miraculously feed and take care of oxen. Neither does He of preachers of the Gospel and those dependent upon them. But He requires it of us for whom they labor, and we cannot withhold it from them without sinning against God.

Paul further shows, that the priests and Levites, who conducted the altar services, under the Old Testament dispensation, and waited on the religious services at the temple, were partakers of the altar, and were supported from the offerings and contributions of the people whom they served as priests, or officiated for. Even so God requires us to maintain his ministers of the Gospel, who are laboring for our spiritual good, by our temporal offerings.

We ask, Can there be any greater injustice than to rob God? Yet we hear him accusing some of doing so. We believe that it is a very common occurrence to rob God, in many respects, in this our day, and especially by withholding the just dues of his ministers, and thereby bringing them and their families to straitened circumstances, which frequently force able and zealous ministers of the Gospel, whose hearts are burdened with the care of churches and the salvation of precious and immortal souls, to entangle themselves with the cares

and burdens of temporal things. The apostles concluded that it was unreasonable for them to leave the Word of God to attend to such things, and this gave rise to the deaconship, that the apostles might give themselves continually to prayer and to the ministry of the Word. And then the cause advanced and prospered greatly. Many good preachers of the Gospel are loaded down with temporal burdens and cares, and then are expected no doubt by many, to preach as well, and attend as promptly to all of their ministerial and pastoral duties, as if they had nothing else to do, and are ready to murmur like those of old.

We do not believe, that God will permit any church or people to prosper long, who habitually neglect his ministers or withhold the just dues appointed by him for his faithful ambassadors. Ere long they will be cursed with a curse, for robbing God in salaries and offerings. The churches, that persist in violating such express injunctions, do it at great peril; for God does not get his dues from our hearts and hands, he will get much more from us in some way, by cursing us with a curse for robbing him. But to that church, person or people who will prove God by rendering to him all his dues, he will open as they were the windows of heaven, and abundantly bless them. (Mal. 3).

While the word of God declares, that they who preach the Gospel should live of the Gospel, we also believe, that any church or people who do their duty in supporting the Gospel, will be much more apt to be blessed by its holy influence and other fruits, than those who withhold their support from it. We learn that the liberal soul will be made fat, and he that watereth shall be watered also himself again, and he that soweth bountifully shall also reap bountifully, and he that soweth sparingly shall also reap sparingly, and there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, or right, but it tendeth to poverty.

As ministers of the Gospel are required by him who sends them forth, to make sacrifices of ease, of time, of the sweets of domestic life, and to leave their temporal pursuits, it is not reasonable and right, that the laity should make sacrifices, in order to sustain them, or at least give them a comfortable support, for their inevitable labors for them and theirs, and the advancement of Christ's kingdom? And who will not give for the support of Christ's ambassadors, or for Christ and his Gospel, and for those to whom he has committed the ministry of reconciliation, and for the support of those who preach the Gospel, which is the power of God unto salvation, and through which life and immortality are brought to light?

There appears to be a destitution of pastors, and spiritual dearth, or coldness, in a great many churches and sections of country, and we believe that it is mainly attributable to a lack of liberality in the support of God's ministers and his cause. And, dear brethren, we had better take warning, lest there should be such a famine in our land as is spoken of by the Prophet Amos, where he says, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

We should not only properly supply the temporal wants of the ministry, but we should also give them our hearty and earnest co-operation, sympathy and prayers; for they have many trials, difficulties and discouragements to contend with. We should to acquaint ourselves fully with their condition. Paul says, "I beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake." If need be, we should ever be ready to zealously guard and defend them against slander or injurious misrepresentation.

Satan and his host are ever ready to make attacks and inroads upon the church of Christ, and they generally make their greatest onslaughts upon the most godly, bold, leading and representative men; and the host of Christians ought to stand close to the heralds of the Cross, and fight the battles of the Lord, shoulder to shoulder with their standard bearers.

And, brethren, if the eloquent and inspired Apostle Paul felt so dependent upon the prayers of the church for success, as to tenderly and earnestly beseech them, for the Lord Jesus Christ's sake, and for the love of the Spirit, to strive together with him in their prayers, and to pray for him, that utterance might be given him, to make known the mystery of the Gospel; and that he might speak boldly as he ought to speak, do you your pastors need your prayers? Paul says, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." And, brethren, though the pastor or minister may preach ever so eloquently, and zealously, yet earnest prayer is the key to success, and the most effective human instrumentality to prevail with God. Dear Christian friends, we all ought to pray earnestly and often for our pastors and ministers, that they too may have utterance given them, to make known the mystery of the Gospel in the demonstration of the Spirit and with power, and that the word preached may have free course and be glorified in our midst, and even in heathen lands.

In conclusion, I will simply say in the language of Paul, "Let him that is taught in the word, communicate to him that teacheth, in all good things."—*G. W. ALBRIGHTON.*

Selma, Ala.

Bro. Teague's Articles.

Bro. Teague's articles, "Their Way and End," are interesting and instructive, and ventilate a subject that has been too much neglected. But in his communication in the issue of our paper of Aug. 13, he exhibits a want of correct acquaintance with the history of Eld. Jacob Henry Schrebel and family.

It was through the influence of E. D. Alexander Travis, not Watson, that he was brought into the Baptist church at Claiborne, Ala. As regards his tannery, preaching, and domestic life, he was correct. His widow kept boarding house in Mobile for several years after the death of her husband, and with what she had to start with and the assistance of true friends, such as Thos. P. Miller, Seaborn Travis and others, she made a comfortable living. She married a Methodist preacher named Thompson, but remained a member of the Baptist church to the day of her death. She had no children by her second husband.

His only son, Henry, went to California when quite a young man, where he has lived ever since. His eldest daughter, Julianna, married John R. Battelle, a brother-in-law of Thos. P. Miller. Bro. Battelle was a prominent grocer in this city for many years. His wife and himself were both members of the Baptist church. His second daughter, Laura, married a Mr. Ruggles of Mobile. Mr. Ruggles was a respectable and industrious man, and made a good living for his family. His widow is the very efficient and popular matron of the Protestant Orphan Asylum of this city. They were both members of the Baptist church. His third daughter, Margaret, married a steam boat man, named Mercer, who made a good living for his family up to the time of her death. His widow raised her children in Mobile, where she was a member of the Baptist church up to a short time ago, when she and her children went to California, where her brother Henry is. His fourth daughter, Jane, is the present wife of Samuel E. Stokes, a prominent citizen and thriving merchant on the eastern shore of Mobile Bay. They are both members of the Baptist church. His grand children, so far as I know, are Baptists.

Thus his influence as a Baptist preacher is extending and widening, and will continue to be felt in future ages. His son Henry has never been a member of any church. Sister Schrebel, as did Bro. Schrebel, died a triumphant death, and, at the request of her children, I preached her funeral in the St. Francis Street church in this city. I have known the family intimately since the year 1837.

A. B. COUCH.

Mobile, Aug. 17.

[From the Religious Herald.]

To Baptist Young Men.

They say the number of young men preparing for the ministry has, of late years, materially diminished. As to Southern Baptists, we have not the means of exactly determining whether this is so. But Dr. Strong, last year, showed it to be so at the North, by the statistics of institutions of learning,—since almost all who enter the ministry in the older Northern States now go through a regular course of education; and a Presbyterian writer has been recently giving facts in the same direction. The indications are that the same thing is true at the South. Especially is it to be noticed that the attendance upon higher institutions all over the country suddenly fell off, the past session—of course with exceptions—doubtless because of the sudden and great revival of business in the summer and fall of 1879. And young men with the desire to make money, some of them in the hope of seeking education at a future day, and led many parents to think they could not spare the means of educating their children, amid so many attractive openings for investment in business.

Young brethren, look squarely at this state of things. In a country of rapidly growing population, in an age of boasted, and to some extent real, progress as to every department of knowledge, in the last quarter of the nineteenth century of Christianity, in the American Baptist denomination, which has had so rapid a growth and has now such magnificent possibilities, the number of young men entering the ministry not only fails to increase, but of late seems to diminish. What do you think? How do you feel? Under other circumstances, perhaps, the individual reader of these lines, might be spared for other pursuits; but can you be spared now? Some men will feel that, there is a current tendency to neglect the ministry, they may be excused for neglecting it too; but will that do for a man who is to live a noble and noble life? Your attention were called to a burning house, from which perishing inmates might still be saved, and you saw that the number of men directly laboring to save them was small and growing smaller; say, would not every noble feeling of a true method prompt you to take hold, to take hold all the more earnestly because some were ignominiously letting go, because many were standing idly by? And, O! when the loud cry is, "There are not men enough, and the people are perishing," when feelings of humanity and feelings of religious devotion are alike appealed to, shall not your soul be stirred?

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

EDITORS:
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DOCTORS OF DIVINITY.

Now and then some one makes an onslaught on D.D's. We do not understand why. The title simply indicates a person who is able to teach Divinity in a scientific form; and for the most part it is given to persons who can do this. It is not an ecclesiastical, but a literary distinction, conferred by literary institutions upon individuals who themselves are not consulted beforehand, and who therefore are not responsible for the appendage to their names. With a few exceptions—and they are laughed at,—its bearers do not plume themselves upon the title. Some of them have silently submitted to the infliction; others have gratefully appreciated the spirit of kindness from which it came; others have vainly protested that it was not deserved. One who had recently received the honor assured us that he would be happy to exchange it for a five dollar greenback. Under these circumstances, to denounce the bearers of titles as a sort of supercilious theological aristocracy, strikes us as uncandid and unfair.

So far as the action of colleges and universities is concerned, it must be confessed that the title is conferred so much at random that it has almost ceased to be any distinction. We have been in crowds where, if one called out, "Doctor!" twenty people would respond. The *S. S. Advocate* proposes to give the degree to all boys, with the understanding that D. D. means Don't Dawdle. Might it not also be scattered to advantage among children of a larger growth, especially those who have influence with tongue and pen, as meaning Don't Domineer, or Don't Dogmatize, or Don't Dispute?

Some scrupulous divines draw a distinction between D.D. and L.L. D. They resent the former title, as introducing disparity among ministers, but are willing to accept the latter and be called Dr. all the same. But the distinction is without a difference; as applied to the ministry, the two titles have a similar meaning. In the ministry, the Doctor of Laws is the Doctor of the Canon or Ecclesiastical Law, a title which the Pope gave the Universities the right to confer, in the XII. century. (On the score of its meaning, and of its historic origin as well, it is more liable to objection than the title of Doctor of Divinity. For our part, we do not object to the practice of conferring or wearing such honors, on the one hand; nor on the other, have we any quarrel with brethren who do object without casting unkind imputations upon others.

When quite a young minister, we were once sorely distressed by seeing a distinguished D. D. in our congregation, just as we arose to preach. We had nothing to give him but a simple Gospel discourse, which seemed quite commonplace as addressed to such a man. But when the service was ended, and we came down from the pulpit, the first person who came forward to speak to us was the dreaded D. D., who with tears in his eyes thanked us for the comfort he had derived from that sermon. And we, too, were strengthened and instructed. The little incident taught us two lessons:—the first, that a preacher who speaks in the name and presence of the Lord Jesus Christ need not fear to discharge his duty in any other presence;—the second, that a D. D., if he be indeed a Christian, is also "a man and a brother." E. T. W.

THE JESUITS.

The Jesuits are expelled from France in accordance with an old law which prohibits their congregations and colleges in that country. This procedure of the French government has provoked an indignant clamor in the Jesuit organs of America. Yet really, in view of the experience of their "Society of Jesus" one would think that they might accept the situation quietly. For they have been expelled thirty-nine times, from various countries, and nearly all the expulsions have been effected by Roman Catholic governments, such as Austria, Spain and Portugal. And the Pope himself suppressed the whole order in 1773. Eight years ago they were expelled from Germany.

The Jesuits cannot claim toleration as a purely religious society. They not only corrupt Christian morals, faith and worship; they disorganize the family and the State, and conspire against popular liberty and constitutional government. They seek to establish the Papal supremacy at any cost, believing that "the end justifies the means." They assume any disguise secular or ecclesiastical.

They appeal to the imagination by new objects of worship, such as the Sacred Heart of Jesus, the Burning Heart of Mary, holy wells where the Virgin appeared, to a girl, and chapels with mysterious lights. They appeal to the pocket by the terrors of a dying bed; and by illicit spoils of the remorseful and the dying they are building up the most stupendous financial institution in this country. They allure Protestant pupils to their proselyting schools by lowering the rates of education, and by pledges, always violated, that they will not proselyte. They control the politicians and the secular papers by organizing the Catholic vote. They are striving all over the country to make the public pay for the support of their sectarian schools, and have actually succeeded in effecting their purpose in one of the leading cities of the South,—we refer to the city of Charleston.

What the moral system of the Jesuits is the reader may learn by consulting the Provincial Letters of Pascal. It is unscrupulous and dangerous,—hostile to the life of kings and the liberties of people. In comparison with the evil and dangers of Jesuitism those of Mormonism are the merest trifles, and the government which has armed itself against the one may be long constrained to adopt more resolute measures against the other. E. T. W.

THE STOIC MORALIST, EPICTETUS.

Our esteemed brother in South Carolina is not disposed to acquiesce in our conclusions about Epictetus and his proverb: Blessed are they that expect nothing, for they shall not be disappointed. From the long and interesting letter which he writes us, we extract what relates to this subject. The quotations he gives from Epictetus are of special interest, as showing the preparation among the Heathen for the reception of Christianity. Our friend says:

"I should have had more prudence, and avoided controversy with one so skilled, and who is in position always to have the last word. Permit me, however, to say that other translators differ from you in rendering the maxim of Epictetus. You make it, 'endure and abstain;' they render it, 'bear and forbear.' If they are right, (a) you will admit that there is the path of virtue in it.

"But the question between us is whether you or I read 'the slang proverb' aright. I adhere to mine, because it only accords with other expressions of the great Pagan Philosopher. For instance, 'in pari materia,' he says: 'We must ever bear in mind that we must (?) ever try to anticipate or direct events, but only to accept them with intelligence.' 'Man, though a member of the world's system, is more than a mere subservient part;—he can enter into the method of the divine administration, and thus learn the will of God.' These expressions indicate to me that his 'slang proverb' does not wholly forbid hope, but is only a condemnation, in short strong phrase, of the human weakness which makes itself miserable by unreasonable anxiety or expectation concerning the future. 'We are bound up,' says he, 'with the whole fabric of the world; the true aim, therefore, is to reach the position, which embraces the whole world in its view;—to grow into the mind of God and make the will of Nature our own.' That is a thought worthy of Paul, who had learned, in whatever state, 'therewith to be content.' (b)

"You think I have mistaken chaff for wheat, because it comes to me in that disguise,—the likeness of the Beatitudes. What then do you say to this other chaff of Epictetus? 'It must needs be that the cynic suffer stripes; being beaten, he must love those who beat him, as if he were a father or brother.' Also, 'All men are the sons of God and kindred with the divinity.' Is not this worthy (from a heathen) of a place beside, 'Beloved, now are we the sons of God;—we know that when he shall appear we shall be like him.' (c)

"What did Bonar mean when, in his beautiful hymn, 'Beyond the smiling and the weeping,' he inserted the line, 'Beyond the hoping and the dreading?' Does he forbid all hoping, all dreading? (d) I think not. In my opinion he, like Epictetus, regards our agonies about the future as making the chief part of the misery of life. And that is the reason why so many are now questioning whether 'life be worth living.' Even the noble Jeter, who said his life had been a reasonably happy one, doubted whether, apart from his hope of a happy immortal life, he would be willing to live his mortal life over again. These discussions seem to me as foolish as would doubts of my own existence. My experience is that one year of my happy life is worth all the pain of all the other years."

(a) But the translation of Epictetus celebrated formula of his philosophy is precisely what we have given. It is in the Greek, *anek' ou kai aphechou;* in the Latin, *ut sine obstine.* The word *forbear* intro-

duces an idea foreign to the thought of the philosopher.

(b) The answer to this ingenious plea for Epictetus is that our correspondent interprets the maxims of the Stoic by Christian principles, of which the Heathen sage knew nothing. Epictetus sets out with the principle that a wise man must "act conformably to nature," to the inexorable reign of law, to the impersonal reason which works in all things. He must regard pain as no evil, and pleasure as no good; but must maintain toward both the attitude of contempt and defiance. He must class among our prejudices the most legitimate affections of the heart, as Epictetus actually does, in the 21st and 23rd maxims of his manual; where speaking of life's evils, he says: "None of these evils concern me, but they rather concern this vile body, or my property or my reputation, or my children or my wife; but as to myself these evils can proclaim nothing but happiness to me." Now we insist that a system of this sort, which depreciates the natural affections and desires; which rigidly discriminates between the good and the pleasant, and makes the latter wholly indifferent,—leaves no room for hope. Epictetus left himself nothing to hope for. His philosophy was that of mere resignation and self-denial. His spirit, noble as it was, can by no means compare with that of the heroic and heavenly minded Apostle to the Gentiles.

(c) These expressions are certainly very striking,—yet we cannot accept them in their apparent meaning. For there was no intelligent conception on the part of Epictetus, or any of the Stoics, as to what God was, or what our relationship to him can be. The whole Stoical system was vague and even contradictory in its teachings upon this subject. God was the material fire-mist out of which the world came; he was the order of things; he was human reason which Epictetus describes as our "god and divinity." He was a Providence and a Presence in Nature—something they knew not what. The sentences our correspondent quotes are noble utterances of one who was "feeling after God, if haply he might find him." They show a presentiment of the Christian church and a yearning for the Heavenly Father,—nothing more.

(d) We do not see the point here. Bonar speaks of Heaven as a region where we shall enjoy what we have been hoping for and escape what we have been dreading in this life. But he does not say, as Epictetus does, that we must not hope for enjoyment or dread calamity. For Christianity marries joy and virtue, which Stoicism divorced from each other, and makes both of them the legitimate aims of life. E. T. W.

DR. BUCKNER.

The Rev. H. F. Buckner, D. D., our famous Indian missionary, is in Talladega visiting a sick daughter at the residence of Judge Henderson. He addressed the people at the Baptist church on Sabbath on the subject of his mission. The discourse was of a most interesting character. He had a large congregation, and received a very good contribution. Time and hard work are dealing kindly with the missionary. There are, as we trust, yet many years of useful labor in him. And he loves his work with an ardent fondness. R.

ANSWERING QUERIES.

A friend inquires why it is that editors want time to answer queries? We reply, that many queries are easily answered; some others not so easily. And if the question be one of importance the editor wishes to be careful; and it is possible for him to be very busy some times with other matters. And often questions are of no interest to any one except those suggesting them. In such cases it is right hard for a writer to lay himself out on the subject. He may not be able to discover what possible good can come of it. At least this is our own experience. R.

REVIVALS.

Bro. Gwin at Cave Creek recently baptized 17.

Bro. Henderson at Alexandria had a good meeting last week. We have not heard the definite result.

Bro. Wilkes received ten at Coosa Valley and eighteen at Sylacauga.

Bro. Teague received about twenty at Wilsonville.

Bro. Smyth had a good accession at Tallaschatche.

We have heard of other interesting protracted services at various places, but have no definite data. We are impressed that it is being a year of ingathering, for which we should magnify the grace of God and praise his holy name. There is still an important work to be done with these new disciples; we should find something for them to do in the Master's cause. Right now they can be put to work easier than at any future period of their lives. Let them be thoroughly warned of the dangers that are ahead; let them be confirmed in the faith; and in order to do this let them be told what work they may do, and let older Christians lead and show them how to do it.

DEATH OF REV. JESSE A. COLLINS.

It pains us to announce the death of this distinguished minister of the gospel, and the more because of the nature of his end. He committed suicide at his home on Sabbath, the 15th August.

All of his children had gathered at his house that day. When they went in to dinner he excused himself, and about the time they were seated at the table they heard the report of a gun and a scream from him, and the sad work was over. Of late years he has been a man of great and varied troubles, which had carried him into a state of profound melancholy. Evidently he was not himself when this fearful deed was done. In the days of his prime Elder Collins was one of the best preachers we ever heard. We offer our Christian condolence to the family, and hope to say more about him at an early day. R.

CEDAR BLUFF ASSOCIATION.

Thursday before the third Sabbath in August, we joined Bro. Bailey on the train at Talladega, en route for the above named Associational meeting, at the village of the same name, twenty-five miles above Gadsden on the Coosa River. At Ladiga, where we left the railroad, we found an appointment and a large congregation for us to preach to at night, and a buggy ready to convey the Corresponding Secretary to Cross Plains to preach for them that night. At the latter place the Rev. H. A. Williams had a protracted meeting in progress. We did not hear anything about our own sermon at Ladiga, afterwards, but we heard a good deal about Bro. Bailey's at the Plains, and all that we did hear was of a pleasing character. We do not object that any man should bear us preaching, but we do not like to have him do it among our early friends. The Secretary is rather an unfair man; he does not care whom he beats, nor where!

Spending the night with Brethren Graham and Palmer, we found that they had a buggy and mule ready for an early start Friday morning, for there were still more than twenty miles for a buggy drive. After starting out, not knowing the mule's name, we asked the Secretary what we should call him; and he said, "Call him *Pat*, as you would any other Irishman." After a fair trial our companion insisted that but two objections could be urged against *Pat*—*a* *bad* *name* and a short memory. But he took care to have us do the driving; and that was right, for he was engaged to do the talking; and this was well done except that he would not talk of anything but State Missions.

Pat did well also, for we crossed the river and reached the church before Bro. Johnston finished the introductory sermon.

THE ASSOCIATION.

This is not a strong body, but there are many excellent brethren in it. Bro. John Lawrence was elected moderator, and Dr. Nowlin, of Gadsden, clerk,—two efficient laymen, one a farmer and the other a present member of the legislature. Though at first there was supposed to be some objection to co-operation with the State Board, yet co-operation was unanimously adopted.

Bro. Bailey made several of his best speeches on various subjects, and delivered one of the best sermons on Missions, on Sabbath evening, that we ever heard, and received over \$35 for the Foreign Board at Richmond.

Every time we see him in such a meeting we are still more impressed with his eminent fitness for his responsible position.

Bro. Pullin, of Cave Springs, Georgia, was there, adding greatly to the interest of the meeting. He preached on Sabbath an able sermon on the doctrine of election, which abounded in sound argument and Scripture proof texts.

Bro. Bailey, with the assistance of Bro. Seab Watt, secured about twenty subscribers to the ALABAMA BAPTIST.

If we mistake not every minister in the body subscribed to the pledge, to try periodically to raise funds for the interests of the denomination. It is expected that at an early day the Board will have an efficient Missionary in the bounds of that body.

Cedar Bluff sustained its ancient reputation for hospitality, and this is saying enough on the subject. It was a real pleasant meeting, and especially so to the writer, as the place was once his home. By the way, we recently saw what purported to be a quotation from Spanish history, to the effect that Cedar Bluff is the first spot on Alabama soil where civilized man ever put his foot. It was claimed that DeSoto landed there in 1540—his first landing in the then future State.

Bro. Bailey and we agree that we saw a better corn crop in Cherokee than we have seen in any other part of the State this year. When we started homeward on Monday *Pat* went like a new Irishman. R.

FIELD NOTES.

—Dr. J. J. D. Rensfroe was 60 years old last Monday, the 23rd inst.

—Dr. Cleveland was announced to preach at Ruhama Baptist church, Jefferson county, last Saturday and Sunday.

—Bro. W. G. Curry has been conducting a meeting of deep interest at Allenton this week. Two joined by experience Monday night.

—We regret to learn that the wife of Rev. Lelias Law died at her home in St. Clair county on the 13th inst. We tender our sympathy to Bro. Law in his bereavement.

—Bro. W. B. Crumpton requests the brethren to meet him with convocations on his tour in the Alabama and Centennial Associations. See his list of appointments.

—We have added quite a number of names to the "Ministers' Pledge" this week. Several other names have been received since the first page went to press. They will be added next week.

—Every pastor in Alabama is hereby authorized to secure a subscriber to the ALABAMA BAPTIST in every family in his congregation. How many will try? Make your reports, brethren agents.

—The ladies of the Baptist church at Fayetteville, Talladega county, gave a supper on Friday evening, the 20th inst., the proceeds of which are to be applied to the purchase of an organ for the church and Sunday-school.

—Rev. H. F. Buckner, D. D., missionary to the Indians, who has been on a visit to his sick daughter, Miss Mattie Buckner, at Talladega, was announced to address the people of Talladega, at the Baptist church, last Sabbath.

—The district meeting of the first district of the Liberty Association, will convene with Bethlehem church, six miles from West Point, on Friday, the 27th instant. The introductory sermon will be preached by Rev. F. C. David.

—Shiloh church, Pike county, has been blessed with a good meeting. There were twenty-two additions. Rev. W. B. Crumpton re-organized the church at Farmstead with twenty members. One was received for baptism.—*T. M. B.*

—Rev. H. C. Taul preached an impressive sermon on repentance in the Baptist church of Wetumpka, Aug. 15th. On Friday night there was a night meeting for the benefit of the church, at the residence of Mr. Jacob Bates. There was a rain,—as usual.

—The Bethlehem Association will meet at Claiborne church, Monroe county, on Saturday before the fourth Sunday in September. Bro. J. M. Thompson informs us that conveniences will be at Claiborne landing to take out any who may go by boat.

—Am glad to see the special Georgia, South Carolina, and Virginia notes and news. Add others and all will be satisfied. Many Georgia brethren in this country, and they will think old Georgia the best State in the Union. Success to you.—*B. H. Crumpton.*

—The Fellowship church, Marengo county, has just closed a meeting of four days. Nine were added to the church; one by restoration, two by letter and six by baptism. For all of which we bless the name of the Lord.—*A. R. Scarborough, Livingston, Aug. 21.*

—Glad to hear from so many their favorable impressions of Greenville. Allow me to say we can never forget the last session of the Convention. All were delighted. If it had not been for the poisonous effects of politics just after it I believe we would have had another revival.—*B. H. Crumpton.*

—At Salem church, Brundidge, Ala., brethren Dr. G. Hendrick, Henry McLain and Wm. Wilkerson were set apart to the important office of deacon, on the second Sabbath in July. Presbytery: Elders Dr. Worthy, R. P. Copeland and T. H. Stout. May they be deacons indeed.—*T. H. S. Troy, Aug. 16th.*

—CORRECTION.—In my brief sketch of Mr. Schroebel, I am now informed that his two daughters are both devoted Baptists and eminently active Christians; and that a number of descendants are also Baptists. I regret the error into which I was led by oft repeated rumor, and trust the family will pardon me.—*E. B. T.*

—The Friendship church, at Pine Apple, held an excellent meeting, extending through the whole of last week. Three were received by baptism, and two were restored to the fellowship of the church. The pastor acknowledged his indebtedness to brethren W. G. Curry, B. J. Skinner and J. E. Ball for efficient aid during the meeting.

—We raised enough money at our last appointment at Evergreen to justify us in commencing a nice three thousand dollar brick house of worship. This is a live church. If the brethren are not on their guard, they will have to come again to this country in Convention. Evergreen may ask it. Bro. Farnham has gone North for a month.—*B. H. Crumpton.*

—Rev. R. M. Hunter, Jackson Clarke county, Ala., is a poor brother who is trying to fit himself for usefulness as a preacher. If any of our readers have any books which they have read and which will be serviceable to Bro. Hunter, they would do a good thing for the cause and for themselves, to send them to him, by mail or otherwise. Let us help him, brethren.

—A precious revival meeting at Shiloh, Pike county, began on Saturday before the third Sabbath in July, and closed on Thursday after the fourth Sabbath. This church is one of the best in the Salem Association. It was very much revived. Twenty-two were added to the church, sixteen of them by baptism. Among those baptized were two Campbellites and six Methodists. I go to Uchee today.—*T. H. Stout, Troy, Aug. 16th.*

—I heard down in Brooklyn of an old sister down across the line, who became very happy under the warm preaching of some visiting brother. She joined the church one day and came up to join the second day. The preacher asked her: if she did not join the day before. "Yes," said she, "I joined yesterday, and I'll join you to-day, and I'll join you every day you stay here." Most likely my author and I suppose it is true.—*B. H. Crumpton.*

—We invite the attention of our readers to the advertisement of the Greenville Male High School, Greenville, Ala. This school is fostered by the Baptists of Greenville and the surrounding country, and it affords us sincere pleasure to be able to say that it is one of the best male high schools in the State. If you wish to send your boys to a good school, where they will be honestly and faithfully taught and well controlled, send them to Bro. Thigpen.

—Every reader of the ALABAMA BAPTIST is hereby authorized to present its claims, in public and in private, and solicit subscribers for it at the meeting of his association. The Cedar Bluff Association met in August, the "lightest" month in the year. At that meeting, thanks to Bro. T. M. Bailey, Cor. Sec'y of the State Board, about twenty-five new subscribers to the paper were secured. Help us, brethren, and we will help you.

—Dear Bro. Bailey:—You are mistaken as to the authority to sign my name to the pledge" drawn up at Convention in relation to State Board. I am not in the attitude of practical opposition, but I do not endorse the itinerant instead of the pastoral policy. Publish this.—*E. B. Teague, Wilsonville, Ala., Aug. 16th, 1880.* The first page of our paper was printed before this was received. Bro. Teague's name will be dropped from the list next week.

—The Baptist desires us to correct the statement that Dr. Montgomery does not agree with Dr. Graves in his views as to Inter-communion. As we understand the matter, Dr. Montgomery formally repudiating it. A church, he holds, may not commune with members of another church as such; but receives them into its own membership for the time being, by inviting them to commune. This strikes us as being a distinction without a difference. What people ordinarily understand by Inter-communion takes place all the same.

—The Catholic Mirror gives three reasons for sending Protestant girls to convent schools: First, that they can get a better education there than elsewhere; Second, that they would be more carefully shielded from flight; Third, that their physical well being would be more carefully attended to. Our contemporary is refreshingly cool. The institutions in question are under the charge of persons who have renounced all family ties as incongruous with religion—nice people to train the future wives and mothers of the land. And our information is that the education they give is of the poorest sort because wanting in solidity. It is showy, superficial and hollow. And the pupils are perverted in their religion, which is the worst kind of blight that can befall a rational and immortal being.

—It is earnestly urged upon all the churches to send up to their associations full reports from their Sunday-schools. These reports will be incorporated in the minutes of the associations, and from them, and other sources, a statistical report can be prepared for our next State Convention, and in this way reach our denomination at large. The Committee on Sabbath-schools, of our Convention, desire to present to the next Convention a report containing as full information of the condition, numbers, influence, growth, &c., of Sunday-schools in our denomination in this State, as can be obtained. Information on this important subject is not as full as it should be. It is believed that such a report will be of interest and benefit. It is therefore hoped that all pastors will give this request their attention.—*Chm's Com. S. S., Selma, Ala.*

—Yesterday Dr. Gwaltney, President of the Judson Female Institute, Marion, Ala., preached an excellent sermon in our church to a large audience. His subject was "The gift of Jesus Christ." Last night the house was crowded to hear him preach to young men. In his deliberate and earnest manner he held the congregation spell-bound for nearly an hour. The Doctor is travelling in the interest of the Judson. Parents who have daughters to educate would do well to send them to him. He has a large experience in the management of young people, especially girls. As though he has only eight of his own, he has yet been teaching girls a long time, and knows how to manage them. Prof. Black, Director of Music in the Judson, is with the Doctor. Prof. B. is second to none. He will give a musical entertainment to-night at Bro. W. E. Hudson's. We anticipate a treat.—*H. C. Sanders, Opelika, Aug. 23.*

—Bro. Caldwell, the pastor, held a meeting of days recently in Tallassee church. It was a glorious time. The power of the Holy Spirit was felt. All the people were moved upon, and many were added to the church. I assisted Bro. Colley in a good meeting at Antioch church, No. 2. Five or six were baptized. More will come at the next meeting. I was afterward with Bro. Thompson at a church for several days. There were ten additions, and much good was done the church. I was with Bro. Upshaw at Good Hope two days. The meeting there continued seven days. There were some additions to the church. Bro. Johnson held a meeting at Sand Tuck. I suppose it still continues a good meeting in many respects. The pastor's wife was among the number baptized. I have enjoyed my part of these meetings immensely. I have felt that the Lord was with us.—*H. C. Taul, Wetumpka, Aug. 17th.*

—A correspondent from Livingston stated in your last issue that there were in that place Presbyterian, Methodist and Episcopal churches. I have just returned from Livingston myself; was surprised to find a live Baptist church, Baptist Sabbath-school, presided over by Bro. I. C. Brown. I am reduced to the supposition, that at the time your correspondent was writing the Baptist church had been temporarily removed outside the corporate limits of the town.—*L.*

—We learn with deep regret and lively sympathy for his family that the venerable Jesse A. Collins, the oldest living graduate of Howard College and one of the foremost ministers of North Alabama, has under a fit of mental aberration fallen a victim to his own hand. Mr. Collins has been for years in feeble health and of late has been the victim of mental hallucinations,—of which one was that he had been bitten by two snakes. On the day of his death he had invited his children to a family reunion, but declined coming down to the table. Just as they were about to take their seats they heard a pistol shot in his room followed by a scream, and on hastening to the spot found that he had shot himself through the heart.

Inter-Communion.

I have been a member of the Baptist church almost fifty-three years; all that time I have been a reader of Baptist history and Baptist literature; and yet I never heard any objection to the uniform custom of inviting visiting brethren of good report, from other churches of the same faith and order, to unite with the church which they were visiting in the solemn service of commemorating the dying love of Jesus—brethren who would become members of the church inviting them if they reside in the community, until within the last ten or twelve years. This has been the uniform practice I believe in all ages until recently.

THE ACTS OF THE APOSTLES.

The Acts of the Apostles contains a history of the churches of Christ up to the year A. D. 68,—a history of thirty years. Would it not be unaccountably strange if there had not been one word written about the Lord's supper? But, thank God, nothing was left out of the "Acts of the Apostles" which was necessary to guide the conduct of the disciples in the path of duty.

There are only two chapters in the Acts where the celebration of the Lord's Supper is spoken of, but in these chapters there is enough written to guide the unprejudiced Christian in the path of obedience.

FIRST, ACTS 2:42-46.

"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," 42 verse.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—46 verse.

We learn from the above that "the temple was their place of rendezvous; there they met with the Jews in the courts of the temple; yet the Christians kept together by themselves, and were unanimous in their separate devotions. They frequently joined in the Lord's Supper; They broke bread from house to house, * * * not in the temple, for the eucharist was peculiar to the Christian institutes, and therefore they administered that ordinance in private houses, choosing houses of the Christians that were convenient, to which the neighbors resorted." Comprehensive Commentary.

To celebrate the Lord's Supper in the temple would not have been tolerated. The disciples eat their meat in private houses also,—it may be for the same reason. I refer to this not as a case of *inter-communion*, but as the first of the two cases recorded in the "Acts of the Apostles." There was at this date but one Christian church. Had nothing been said in this chapter on communion, there would have been a blank on the ordinance for twenty-seven years! And it would not have been known that the church at Jerusalem ever observed it.

SECOND, ACTS 20:7, INTER-COMMUNION.

"And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. If the Lord's Supper was observed on this occasion it was a clear case of *inter-communion*, for there were disciples present from four different localities.

ACTS 20:7, PROFESSOR RILEY'S NOTES.

In his notes on Acts 20:7, Prof. Riley says: "To break bread; to celebrate the Lord's Supper. This was a case of *inter-communion*, for there was also preaching on the occasion."

"Breaking bread here is to be understood of the Lord's Supper; that one instituted sign of breaking the bread being put for all the rest. Breaking of the bread or commemorating the death of Christ in the eucharist was one chief end of their assembling. It may be gathered from the narrative that the Apostle said on purpose to spend one Lord's day with them."—*Comprehensive Commentary.*

TO BREAK BREAD.

or its derivatives, is seldom if ever used with reference to eating ordinary meals. The term *meat* is the word used in reference to ordinary meals. See Matt. 26:7; "As he sat at meat." Luke 17:7; "Go and sit down to meat." Acts 9:19; "And when he had received meat he was strengthened." Acts 16:34; "He set meat before them." And many other places.

EXCEPTIONS TO THE ABOVE REMARKS.

In the miracle of the loaves and fishes, Christ took the loaves and fishes, and looking up to heaven, blessed, and break, and gave the loaves to the disciples, and the disciples to the multitude.

Another case is, after fasting fourteen days God assured Paul that none of the men on board of the ship should perish. Paul "took bread

and gave thanks to God in the presence of them all, and when he had broken it he began to eat." But the meal which the yate Paul called *meat*. Paul said to the men on board the ship, "I pray you, take some, *meat*, for this is for your health." Acts 27:34.

If there is any other apparent exception I do not remember it. Now if neither of these cases refers directly to the Lord's Supper there is no case recorded in the Acts of the Apostles of the celebration of that sacred ordinance; neither is there any evidence that the church at Jerusalem ever observed it.

Bro. Bishop says of Acts 2:42: "No communion in this case, but a last practice in some churches, called in the New Testament daily ministrations but in the Old Testament a feast." Bro. Bishop says of Acts 20:7: "On the first day of the week when the disciples met to break bread; not to commemorate the Lord's death, but to eat their meals."

BRO. BISHOP'S CRITICISM.

In my paper of June 3rd, I remarked, "There are many local churches that have no resident pastor. They are served by evangelists or pastors from other churches. Shall these churches never commune because they have no resident ministers?"

To this Bro. Bishop replies: "The pastor is a part and parcel of the church wherever he is called to preach; and where not called to preach he has no business."

This is another novel—what? Doctor me? notion? or what is it? If it be true he would be liable to be disciplined by every church wherever he may preach

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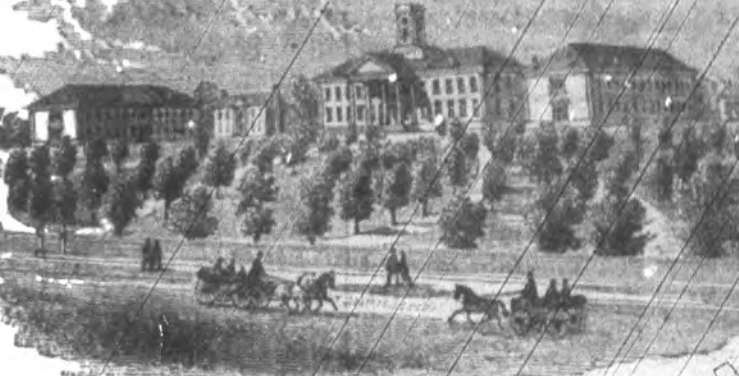
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THE FAMILY CIRCLE.

The Press and the Plow.

We envy not the princely man,
In city or in town,
Who wears the pumpkin pie
Turn up the hill or down,
We care not for his marble halls,
Nor yet his hearse of gold,
We would not own his lordly heart
For all his wealth he told.

We are the favored ones of earth,
We breathe the pure air each morn,
We see the golden grain,
We gather in the corn,
We toil to live on what we earn,
And more than this we do—
We hear of starving millions round,
And gladly feed them too.

The lawyer lives on princely fees,
Yet drags a weary life,
He never knows a peaceful hour,
His atmosphere is strife,
A merchant thumbs his yardstick o'er,
Grows haggard at his toil;
He's not the man God meant him for;
Why don't he till the soil?

The doctor plods through storm and rain,
Plods at his patient's side,
When dead and gone he plods again
To get his lengthy bill,
The printer—bless his noble soul!
He grasps the mighty ether,
And stamps it on our daily sheet,
To cheer the laborer's hearth.

We sing the honor of the Plow,
And honor of the Press—
Two noble instruments of toil,
Each with a power to bless,
The bone, the nerve of this fast age,
True wealth of human kind;
One tills the ever-fertile earth,
The other tills the mind.

Sweep the Corners.

BY M. E. WINSLOW.

"Did you sweep the corners?"
"Now, mother, what is the use of
being so particular? The parlor looks
just as nice as it can look. Who's go-
ing to move etagères and tables and
poke behind the piano to see if there's
a few grains of dust there?"

"Have you never swept the corners
since you volunteered to take entire
charge of the parlor, Amy? You know
I have been shut up in my room and
have trusted entirely to you?"

"Not exactly," Mrs. Strongmore,
who lectures so delightfully, you
know, says women waste so much
time in pottering. She says it's a great
thing to learn just how much house-
work and sewing is necessary to en-
able one to get along, and then we
shall save the rest of the time for
higher pursuits, and that is so much
gain."

"Perhaps, if it really saves time, let
us see how it is in this case. Move
that stand, dear, and put your broom
in that corner."

"That is what I feared. It is the
Buffalo moth, or carpet bug, and hav-
ing once made a lodgment, they will
run along every seam of the carpet,
nothing can save it but taking it all
up and having it thoroughly cleaned.
It is too bad, but it never would have
happened if you had swept that cor-
ner faithfully. Which way do you
think would have saved the most
time?"

"Mother, I was so disgraced to-
day. I wore my new cambric to the
Sunday school picnic, and when I
was swinging one of the children, the
whole sleeve ripped right down and
left my arm bare. It was especially
mortifying because I had just been
telling the girls how I had made it all
myself on my new machine."

"Softly, my daughter; did you take
a needle and fasten all the threads as
I suggested?"

"Why, no; that would have taken
so much time, and I wanted to make
the whole dress in two days, which I
did."

"Did you save much time by that
proceeding?"

"No, mother, of course not; I see
what you mean. It's another case of
not sweeping the corners, I suppose?"

"My dear child, I wish I could im-
press upon you now the importance
of doing things thoroughly and not
sighting the parts of work that do
not show at first sight; duty and policy
are alike concerned in faithfulness
to the corners. My gardener
made me a flower-bed on the lawn
once, but I had hardly got it filled
with beautiful flowers when the quick
grass came up so thickly between
them that it took more time than I
had to spare to pull it out, and when
I at last had recourse to him, he ac-
knowledgeed that he had only turned
the sod over, not taking the time to
pick it out."

"Last spring there was a terrible
accident in New York; part of a great
building filled with people gave way,
destroying much valuable life and
property. Why? Because somebody
had not been careful of the corners,
the unseen parts of the building,
where the strain came, and this want
of faithfulness rendered the whole
thing unsafe."

"Only two months before that, oc-
curred the destruction of the Tay
bridge in Scotland, which thrilled the
public with indignation; a whole
train of cars, with their crowd of liv-
ing freight, precipitated at once into
the raging flood and disappeared, be-
cause of the unfaithfulness of con-
tractors, workmen, every one con-
cerned, in those parts of the works
whose unsoundness could not be de-
tected except by actual experiment
and failure."

"And when we come to things not
tangible, the principal is just the
same—carelessness about the corners;
the out-of-the-way trivialities of
school-boy lessons have sometimes
cost a man his standing and success
in life. Have you forgotten a certain
'gold' graduate whose percentage was
woefully lowered by the absence of
capitals and commas in an examina-
tion in metaphysics? There are young
men and young women to-day who
are deliberately laying the founda-
tion of future wretchedness and fail-
ure by neglect of the little corners of
habits of strict honesty, perfect truth-
fulness, making the most of the min-
utes, &c."

"Yes, mother, I see the policy of
the corners, but how about the duty?"

"The artists of antiquity, my child,

and the builders of the early Chris-
tian ages followed their example, put
their best work on the backs of their
statues, the sides of capitals, and ba-
ses that lay against the walls. The
most delicate carving of the *Misere-
re* seats is found on the under side;
the finest stained glass in the least fre-
quented nooks of old cathedrals. And
why? Because the deities, the angels,
the saints, were supposed by those
superstitious but honest-hearted work-
men to see everywhere.

"Think, my child, of the Eye that
never slumbers looking down into the
corners of rooms, our work, our pur-
suits, our habits, our purposes, our
hearts, our lives; remember that He
has commanded us to be faithful in
the few things committed to our care.
That He may find no accumulated
sins anywhere, sweep the corners."—
New York Observer.

Jimmy, the Cow Boy.

An eccentric old gentleman of
wealth, named Morgan, invested a
sum of money, the income of which
he designed to be used for the liberal
education of the most deserving lad
in the town.

He made his plan known to five
gentlemen, requesting them privately
to make observations and report to
him in six months.

Had the boys known this, many of
them might have used every means to
gain his favorable opinion; but as the
matter was a secret, he had an oppor-
tunity to watch them without their
suspecting his motive.

At the end of six months the five
gentlemen met at Mr. Morgan's and
discussed the question in all its bear-
ings. Each had his favorite, whom he
considered most worthy.

"There is Johnny Ingalls, who is a
most exemplary lad," said one.

"What fault can you find with him,
Mr. Morgan?"

"I will tell you," was the reply. "I
once hired him to take some impor-
tant letters to the morning mail, but
he met a companion on the way, and
was so anxious for his own amuse-
ment that he neglected to mail the
letters till it was too late, and they
were delayed a day; and a gentleman
heard him say to a companion that
he did not care much, so long as the
old fellow would never find it out."

But the delay caused the loss of quite
a sum of money.

"Gentlemen," continued Mr. Mor-
gan, "I have tried in one way and an-
other all the boys you have mention-
ed, but none of them satisfy me."

"Then you have to give up your
project," said one; "for I think we
have discussed the merits of nearly
every boy in town."

"I believe Jimmy has not been
mentioned," said Mr. Morgan.

"What! Jimmy, the cow boy?" asked
one, with a smile.

"Yes, I believe he drives cows to
and from pasture."

"Surely, Mr. Morgan, you must be
joking now."

"I never joke, and had I any dis-
position to, I should not take a poor
little boy for a subject."

"But, Mr. Morgan, do you know
any good of this boy?"

"Do you know any harm of him?"

"Nothing special, but does he
amount to anything, except to drive
cows?"

"He has never had an opportunity,
but I intend he shall have. I am
fully decided to give him the benefit
of my project."

"You will give us the reasons for
making him your choice?"

"Certainly, with pleasure. You call
him a cow boy. Well, that does not
signify to me one way or another. It
is simply because I know him to be a
good and faithful cow boy that I give
him the preference. It seems a small
thing to drive cows to pasture, but he
is the only one who has always done
it faithfully every day, the season
through, the same in my absence as
when I was at home, while others
loitered on the way and allowed the
cattle to stray into other inclosures
for the day, thinking it would never
be known. It is evident to me that if
he is so strictly faithful in small
things, he has the right spirit in him
to make him trustworthy in greater
things."

Just then,
"To-link, to-link, to linkle linkle.
O'er banks with buttercups a twinkle,
The cows came slowly home."

Jimmy, gray-shirted and bare footed,
guided them into the yard. He saw
the last cow in, put up the bars, saw
that the gate was all secure, and was
about to trip away, when Mr. Morgan
called him into the house, where he
told him something that made him
dumb with glad surprise, and sent
him home the happiest lad in town.

Neddie and Me.

A preacher in England was once
talking about the heathen, and telling
how much they needed Bibles to
teach them of Jesus. In the congre-
gation was a bright little boy, who
became intensely interested. He wish-
ed to help by Bibles for the heathen.
But he and his mother were poor,
and he was puzzled to know how to
raise money. Finally, he hit upon a
plan. The people of England use
rubbing or door-stones for polishing
their hearths and scouring their wood-
en floors. These stones are bits of
marble or free-stone begged from the
stone-cutters.

This little boy had a favorite don-
key, named Neddie. He thought it
would be nice to have Neddie help
in the benevolent work, so he har-
nessed him up and went around call-
ing, "Do you want any door stones?"

Before long, he raised fifteen dol-
lars, and then he went to the minis-
ter, and said—

"Please, sir, send this money to the
heathen."

"But, my dear little fellow, I must
have a name to acknowledge it."

The lad hesitated, as if he did not
understand.

"You must tell me your name," re-
plied the minister, "that we may know
who gave the money."

"Oh, well, sir, please put it down
to Neddie and me; that will do,
won't it sir?"—The Gospel in all
Lands.

His Second Choice.

BY ELLA A. DRINKWATER.

"Heater!" exclaimed Aunt Susan,
ceasing her rocking and knitting, and
sitting upright, "do you know what
your husband will do when you are
dead?"

"What do you mean?" was the
startled reply.

"He will go and marry the sweet-
est tempered girl he can find."

"O, auntie!" Heater began.

"Don't interrupt me until I have
finished," said Aunt Susan, leaning
back and taking up her knitting.

"She may not be as pretty as you are,
but she will be good-natured. She
may not be as good a housekeeper as
you are, in fact I think she will not;
but she will be good-natured. She
may not even love him as well as you
do, but she will be good-natured."

"Why, auntie," continued Aunt
Susan, "Every day you live you are
making your husband more and more
in love with that good-natured wo-
man who may take your place some
day. After Mr. and Mrs. Harrison
left you the other evening, the only
remark your husband made about
them was, 'She is a sweet woman.'"

"Ah, auntie—"

"That isn't all," composedly resum-
ed Aunt Susan, "To-day your hus-
band was half across the kitchen floor
bringing you the first ripe peaches,
and all you did was to look up and
say, 'Did Will just see your muddy
tracks on my clean floor? I won't
have my clean floor all tracked up.'"

Some men would have thrown the
peaches out of the window. One day
you screwed up your face when he
kissed you because his mustache was
damp, and said, 'I never want you to
kiss me again.' When he empties any-
thing you tell him not to spill it;
when he lifts anything you tell him
not to break it. From morning till
night your sharp voice is heard com-
plaining and fault-finding. And last
winter, when you were so sick, you
scolded him for allowing the pump to
freeze, and took no notice when he
said, 'I was so anxious about you that
I could not think of the pump.'"

"But, auntie—"

"Hearken, child. The strongest,
most intellectual man of them all
cares more for a woman's tenderness
than for anything else in this world,
and without this the cleverest wo-
man and the most perfect housekeep-
er is sure to lose her husband's affec-
tion in time. There may be a few
more men like your Will, as gentle,
and loving and chivalrous, as forget-
ful of self, and so satisfied with lov-
ing that their affection will die a long,
struggling death; but in most cases it
takes but a few years of fretfulness
and fault-finding to turn a husband's
love into irritated indifference."

"Well, auntie—"

"Yes, well! You are not dead yet,
and that sweet-tempered woman has
not yet been found, so you have time
to become so serene and sweet that
your husband can never imagine that
there is a better-tempered woman in
existence."—Advocate and Guardian.

Night Life of Young Men.

One night often destroys a whole
life. The leakage of the night keeps
the day forever empty. Night is sin's
harvesting time. More sin and crime
are committed in one night than in
all the days of the week. This is more
emphatically true of the city than of
the country. The street lamps, like a
file of soldiers in hand, stretch away
on either sidewalk; the gay colored
transparencies are ablaze with attrac-
tions; the saloon and billiard hall are
brilliantly illuminated; music
sends forth enchantment; the gay
company begin to gather to the hous-
ing and haunts of pleasure; the gam-
bling dens are ablaze with palatial
splendor; the mills of destruction are
grinding; health, honor, happiness,
hope, out of thousands of city lives.
The city under gaslight is not the
same as under God's sunlight. The
allurements and perils and pitfalls of
night are a hundred fold deeper and
darker and more destructive. Night
life in our cities is a dark problem
whose depths and abysses and whirl-
pools make us start back with horror.
All night long tears are falling, blood
is streaming.

Young men, tell me how and where
you spend your evenings and I will
write out the chart of your life and
final destiny, with blanks to insert
your names. It would be—

"Watchman, what of the night?"
Policeman, what of the night?
What are the young men of the city
doing at night? Who are they spend-
ing their evenings? Who are their as-
sociates? What are their habits? When
do they go in, and what time do they
see them come out? Policemen, would
they to the confidence of their em-
ployers? Would it be to their credit?

Make a record of the nights of one
week. Put in the morning paper the
names of all the young men, their
habits and haunts, that are on the
street for sinful pleasure. Would
there not be shame and confusion?
Some would not dare to go to their
places of business; some would return
home at night; some would leave the
city; some would commit suicide. Re-
member, young men, that in the net-
ing of the all-seeing eye there is noth-
ing hid but shall be revealed on the
last day.—Baptist Weekly.

When our hearts are given to God
we make no bargains with him. He
does not ask him how much he will
be content with from us, nor how life
we may yield to him, our time, or money,
ringing his displeasure or man's reproach-
es. With David's fervor we shall
loathe the idea of offering to God
what costs us nothing, remembering
that we were not redeemed with cor-
ruptible things such as silver and gold,
but with the precious blood of Christ.

If you really want to rescue a man
from a burning ship or a watery grave
you will not be distracted into self-
conceit by his praises of the grace
and softness of the hand you reach
out to him. You will say, "Stop your
compliments and take hold."

FARM AND HOUSEHOLD.

Tea Culture.

The present disturbed relations be-
tween Russia and China lead one to
consider what effect the breaking out
of hostilities between the two coun-
tries and the blockade of China ports
would have upon the tea market in
this country and Europe. The Cin-
cinnati Star has these editorial re-
marks on the subject:

"Tea is most largely grown in the
Flower Kingdom of any country in
the world; and although India and
Japan supply a tolerably large quota
in the world's supply, the consump-
tion of the fragrant herb has become
so enormous throughout the whole
civilized world, that the stoppage
even for a few months of the supply
we are accustomed to receive from
China, would be a most serious mat-
ter to consider. Possibly, however,
the temporary inconvenience to the
outside barbarians would be follow-
ed by some compensating advantages
in the stimulus to its cultivation in
other countries."

"In India the tea industry is al-
ready making marked headway. A
large portion of the province of As-
sam is now devoted to its growth,
and the experiments there and in ma-
ny other northern provinces are en-
joying a remarkable success. The
products of these districts are strong-
er than the average China and Japan
teas, and are found advantageous in
mixing with these. According to late
estimates, the tea grown in India
now equals 17 per cent. of the supply
used in Great Britain, and the
quality is surprisingly excellent."

"The tea plant belongs to the well-
known Comellia japonica, and it pos-
sesses many of the structural charac-
teristics of that very beautiful shrub.
Florists, who grow the camellia in
the United States, find it to thrive in
a soil especially prepared for it from
some portions of New Jersey, but
winter protection in this latitude is
indispensable. Throughout the South-
ern States the winter temperature per-
mits the tea plant to thrive as readily
as the azalea, the cape jessamine, the
fig and grape myrtle."

"In the gardens of J. S. Newman,
editor of the Southern Enterprise, at
Atlanta, Ga., are at this moment
growing as splendid specimens of the
tea plant as one could wish to see.
Mr. Newman has made experimental
trials with the leaves from these
shrubs, and finds the flavor equal to
the tea grown in China. He, however,
does not consider the condition of the
labor in this country suited to the un-
dertaking of tea-growing on an ex-
tended scale at the present moment,
but he confirms the opinion formerly
expressed in this journal, that so far
as soil and climate are concerned, a
very wide belt of territory through-
out our Southern States is just as
well suited to the growth of the tea
as the cotton plant or wild goose
plum, and we are sanguine that the
generation of men now living will
live to see tea grown in the United
States in reasonably large quantities."

"The tea plant blossoms in autumn
with a simple flower like the wild
rose. After the petals fall the calyx
closes over the ovary and remains on
the plant, when the seed matures.
The plant seeds abundantly, and
grows rapidly with a little care as is
required to produce a stalk of cot-
ton."—Greer's Price Current.

Different Ways of Cooking Oatmeal.

A common kind of oatmeal cake
is made by simply mixing the meal
with hot water, add a little salt and
then knead into a dough; roll out
very thin and bake on iron plates till
quite dry, but without scorching. An-
other, which we are told is the true
Scottish oatmeal cake, is made as fol-
lows: Put half a pound of oatmeal
into a pint basin; put into a teacup
a piece of butter or lard the size of
a hazel nut, and a small pinch of soda
—about half a saltspoonful; pour on
this half a cupful of hot water; stir
till the butter and soda are melted,
then mix it quickly into the meal
with the point of a knife. When thor-
oughly stirred together, turn the
dough on a paste board and knead
it compactly with the knuckles, keep-
ing it round and flat, spreading it out
gradually, but taking care it does not
crack at the edges. Then strew dry
meal over it and roll out with a crim-
pled roller, now and then rubbing
the surface with the hand to remove
all needless meal. When rolled as
thin as an old penny piece and quite
round—having the griddle ready heat-
ed over the fire—put a knife in the
center and divide the cake in three
parts. Lay them on the hot griddle,
the plain or upper side down, and as
they begin to cook move them in
succession from a cooler spot to a
hotter, but not so hot as to scorch.
By pressing the nail on the surface it
will be known if they are done. They
will not be doughy when done, and
must then be taken from the griddle
and put on the toaster before the
fire. Watch that they dry gradually,
as at this stage they dry gradually.
When taken from the toaster stand them
carefully on the edge till quite cold,
else they will sweat and lose the brit-
tleness which is their great charm.
While the first set are cooking mix an-
other half pound of meal in the same
manner, and as soon as one set is
ready to be on the toaster, fill up the
oatmeal place on the griddle with the
other. A half pound of meal should
make six cakes. A thick cake, com-
monly used by laborers, is made by
putting the meal into a bowl, adding
cold water until mixed into a con-
sistent mass, and then kneading into
more dimpls from the knuckles. The
hold the butter in—what which it is
seldom used in our country, but is
exceedingly nourishing, and is very
much relished when like barley bread
is made with warm water. It is
salt, much thicker than a little
Scotland this bread is called "ban-
nock." It is cake, only when thin
and first baked on a griddle till
stiff or dry enough to stand on the
edge, and then toasted before the fire
till crisp. The bread or cakes can be

baked in large quantities and hung
up, when they will keep a long time.

Oatmeal Pudding.—Pour a quart
of boiling milk over a pint of oatmeal
and cover closely, leaving it to soak
all night. The next day beat into it
two eggs, and add a little salt; butter
a bowl that will just hold it, cover
tight with a floured cloth, and
boil an hour and a half. Eat with but-
ter and salt, or, if preferred, with
butter and syrup. When cold, slice
what may be left and toast it, to be
eaten as oat cake buttered.

The Italian Bee.

The difference between the native
or black bee and that of the Italian is
very marked. The Italian has three
abdominal stripes, or rings, of a gold-
en or orange yellow. These stripes
are a test of purity. They are, how-
ever, not at all times perfectly distinct,
unless the bees are full. The Italian
is larger and has a longer tongue than
the black bee. They are evidently
much stronger, and fly farther in pur-
suit of pasturage. It is said they have
been known to go as far as seven
miles. Their tongues being longer
than the blacks, enables them to suck
honey from flowers that the black bee
cannot, hence I suppose this is the
reason the Italians are often seen up-
on red clover blossoms, something I
have never seen of the black bees.

One remarkable fact from several
years' observation, they accumulate
much more honey during autumn
than the black bees do. If there are
rains during August and it is moder-
ately dry during September, the Ital-
ian bees will gather a sufficiency of
honey to do them during or through
winter; while the black bee will not.

I have in several instances started
enough of honey to do them through
the winter. They are superior to the
black bee in these particulars. Their
disposition to supersede their queens
when old gives them a decided ad-
vantage, as it makes them less liable
to become queenless. They are more
docile than the black bee in hand-
ling, yet I am ready to confess they
seem to hurt worse when they sting.

Their queens are more prolific and
much easier to find on the comb.
They are more beautiful. There are
two colors of their queens, one a
golden or orange yellow, and the other
a dark brown or leather color. The
latter are claimed by some to be su-
perior to the former; whether true or
not I am unable to say. Italian bees
defend their hives more successfully
against robbers and moths than the
black. A remarkable fact is that I
have never had an Italian hive de-
stroyed by moths. I advise all parties
in purchasing queens to be certain to
do so from a reliable party. I believe
it is a rule that holds good in nearly
everything. It is better to pay more
to some men and be certain to get a
good article, than to pay much less to
others and be left to test the result.
This is certainly true according to my
experience in purchasing Italian
queens.—J. W. McNeill, Miss., in
Planter's Journal.

HUMOR.

An unhappy marriage is like an
electric machine—it makes one dance,
but you can't let go.

A man can't help what's done be-
hind his back, as the tramp said when
he was kicked out of doors.

A Syracuse grocer used to smoke
his pipe while leaning against his
kerosene barrel. His mail now goes
to the Dead Letter Office.

The condor of the Andes is said to
kill his prey with his bill, and the mil-
lions of this country are trying the
condor on the married men.

Seven Leavenworth doctors gather-
ed around a man who fell on the
walk. Four called it a case of sun-
stroke, and the other three said it was
a fit. Along came a small boy and
proved that it was a banana peel.

A merchant whose time for the past
year has been so much taken up that
he has been unable to remain at home
except at meal time, concluded to
take a vacation. A friend asked him
where he intended to go, and he said
he thought he would go home and
get acquainted with his family.

"You don't seem to have made
much money by bringing your hogs
down here," was remarked to a farm-
er who had driven his hogs several
miles to town and then sold them for
precisely what was offered him before
he left home. "Well, no," said the ag-
riculturist, pensively. "I haven't made
no money, but then," brightening,
"you know I had the company of the
hogs on the way down."

Gloomily the merchant sat looking
over the books and through the few
remaining papers in the same the
morning after the junior partner had
got away to South America with alac-
rity and \$42,000 of the firm's money.
A consoling friend said to the mer-
chant, "Ah, well, you'll work out of
it all right. There's no great loss
without some gain." "True," sighed
the light dawning in his face, "trine, my
wife went with him."

Gen. S., during a session of Con-
gress, boarded with a lady who per-
sisted, it was whispered, in putting
upon the table the same salt macker-
el, which no one would touch day af-
ter day. The morning after the Gen-
eral left, after shaking hands at the
table all around, he reached over and
taking the mackerel by the tail, he
gravely shook it. "Farewell," he said,
"thou oldest and most faithful friend
of all, farewell, farewell." One pecu-
liarity of his, the most harmless of
all, was his fondness for salt. What-
ever was the article of food before
him he must add an additional mea-
sure of that. Once he was boarding
with a lady who day after day for-
got to place a salt cellar beside the
General's plate. At last he begged to
be allowed to ask a blessing. It was
granted, and the portly General in-
voked in the course of it every ben-
ediction upon the head of the lady.

"And grant her above all," he closed,
"that she may have memory sufficient
to keep her table supplied with salt."

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