

Alabama Baptist.

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We are deeply grieved to hear of the afflictions which have successively befallen our esteemed brother, Dr. Basil Manly. He has experienced the loss of a daughter, Mary, who died in Greenville, S. C., on the 9th ult. And more recently his son Basil, who had obtained special distinction as a Graduate in the University of Virginia, and who had just assumed the duties of Classical Professor in the Institute at Keachi, Louisiana, fell a victim to a mysterious and sudden death. We extend our heartfelt sympathies to our bereaved brother.

SUNDAY-SCHOOL CONVENTIONS.

The report of the proceedings of the Barbour county Convention appears in the *Enfala Times & News*. The delegates were earnest men and they had a good time. There are in Barbour county about thirty schools and fifteen hundred scholars. Dr. Rivers said in one of his speeches: "Delegates of almost every denomination and representing nearly every country of the earth had met in one grand convention (at London), and there had been a grand communion service presided over by the Rev. Chas. H. Spurgeon. Let us be united in this spirit, and carry it on in the spirit of Christian harmony." Another speaker said: "I regard Sunday-school work as the work of the church. No Christian labor will produce more beneficial and permanent results. In union there is strength to create, consolidate and build up. Organization is a power in politics, and we can make it a power in Sunday-school work. Different denominations hold back and apart from each other, instead of consecrating and making successful these efforts for the building up of CHRIST'S KINGDOM."

We would not be hypocritical; but we confess that deliverances of this sort are not to our taste. They seem to imply that latitudinarianism and indifference to denominational tenets is a better thing than loyal adherence

to a safer guide to Christ's followers than principle. Such is apt to be the drift of union meetings, and on this account Baptists are often put in embarrassing positions when they attend them as delegates. They cannot regard the differences between them and other Christians as relating to non-essentials or as of trivial importance, and yet they are constrained by the courtesies of the occasion to be silent when such representations are made. And their silence is naturally interpreted as approval.

We think it far better that Baptists should hold their own Sunday-school conventions, representing the schools of each association. These organizations would be entirely unobjectionable, and they would perform a kind of work which the mixed Sunday-school Convention cannot attempt; they could establish new schools by correspondence with the churches and missionary visits, and they could aid poor schools in securing *Kind Words*, the Lesson Papers, and Sunday-school Libraries. An admirable system of this sort is adopted in the Union Association under the presidency of Bro. Robertson, a noble Baptist layman and Sunday-school Superintendent. We can afford to give up the gushing speeches common on such occasions, if we have instead a thorough and harmonious organization, and faithful, self-denying work.

RESPECT FOR PRIESTS IN IRELAND AND SPAIN.

An Alabama correspondent sends us the following glorification of the clergy by the *Catholic Telegraph* of Cincinnati:

"The veneration for the sacred office of the priesthood is shown to an extraordinary degree in the most Catholic countries of the world. In Ireland the peasant will kneel by the wayside to receive the benediction of the passing priest. In Spain the newly ordained priest must kiss all the children, and lay his thumbs and index fingers upon their heads, because his lips have been stained with the chalice blood of God, and his hands have held the consecrated host. Such is the Catholic faith."

Our neighbor ought to have informed us what the result of this blind veneration is. An eminent Roman Catholic statesman, Baron D'Haussey, ex-minister of Charles X., says: "The Irish priests are recruited from the lowest classes of society; too poor to have been able to acquire the education necessary for their office. They make up for the deficiency by

a blind fanaticism which they most dangerously communicate to those classes whose religious sentiments, being incapable of enlightenment, they can only inflame." Again he says: "The effect upon the Irish of bad direction, which the priest gives to their minds, is a prostration of their moral force, which annihilates all their intellectual faculties, and blunts even the consciousness of misfortune and the desire to put an end to it. The Irish peasant is stimulated only by a sense of hunger; insensitive to all others he does not concern himself either with the nakedness of his family or the dirtiness of his house which he shares with the animals, which are few and of little value."

Other travelers declare that Catholicism is the incubus of Spain, and is responsible for "that horde of vagabonds, from four to five hundred thousand in number, who are supplied with soup at the gates of convents, or beg alms at the churches; those villains who belong to the party that pays them, and who compel by terror." Intelligent observers declare the immense revenues of the Spanish clergy, which exceed the whole amount of the taxes, have reduced the State to burdensome loans to supply its necessities. Especially do they call attention to "the practical corruption of Christian morality, fostered by ignorance of the principles of the Gospel, and connected with prejudices oddly superstitious," as "the great evil of Catholicism in Spain." Lismond says: "Not only those whom passion urges to crime, but those who exercise the most shameful and the most guilty professions, courtesans, thieves, assassins, (in Spain) are sincere believers; a domestic and daily worship is oddly mixed up with their excesses; they continually introduce religion into their conversation."

And the Italian writer also charges upon the priests "the small degree of horror and remorse which the crime of murder occasions in Spain." He says: "In no nation are duels and assassinations more frequent. The guilty are exposed, it is true, to the vengeance of the relations and to the pursuit of justice, but they are under the protection of religion and public opinion; they flee from convent to convent and from church to church; and all the clergy declare, in their pulpits and confessionals, that it is a duty, abandoning the dead, to shelter the living from the hand of justice. The same religious prejudices exist in Italy; an assassin is always sure to be favored, in the name of Christian charity, by all classes of the nation, and by that portion of people who are more immediately influenced by the priests; therefore, in no country have assassinations been more frequent than in Italy and Spain. Such expiations are rendered more easy from their being the source whence the priests derive their wealth. An endorsement for masses in behalf of the deceased, is almost given to the church, in short, a pecuniary sacrifice proportioned in some measure to the fortune of the criminal, is always sufficient to wipe out the stain of blood; thus assassinations were more rare in all pagan Greece than they are in a single village in Spain."

Such are illustrations of the influence of the Catholic priests in lands where the people are devoted heart and soul to their "Reverences." In Spain, virtue and religion are made to antagonize each other. Calderon (who was a Spanish priest) in his famous drama, *Don Juan Tenorio*, almost equals "Father Rocco," of Naples. The object of the piece is to show that adoration of the crucifix exculpates from all crimes, and secures the favor of God even to an incestuous assassin who is slain in a ruffian brawl, and to his abandoned and ferocious sister for whose protection from justice, temporal and eternal, a divine miracle interposes. How can a people make progress in intelligence and morality, when the teachers, in whom they confide, give them this sort of instruction?

Little to the credit of the people are the shallow pretensions and myths upon which the priestly claim to reverence is based. Here is a specimen from the writings of the Italian Saint, Liguori, whose works enjoy the highest estimation. He coolly claims the passage, Luke 10:16, "He that heareth you, heareth me," as the Lord's address to priests; and as "Tremble then to maltreat or detract a priest, (a Catholic clergyman is responsible for the translation,) for God chastises this sin with great vigor." Theodore, Bishop of Cyrus, relates that St. James, Bishop of Nisibe, before he was consecrated bishop went into Persia, to visit the Christians of that country. As he passed by a fountain, certain females who were washing clothes, treated him with derision. The saint raised his eyes to Heaven, to recommend himself to God, and by a divine inspiration cursed the fountain, and it instantly became dry. He then cursed the insolence of the girls: their hair immediately became white, as if they were in the decrepitude of old age, and remained white during their whole life, "as a proof of the respect which is due to priests!" A just retribution! The poor girls lost their

means of making a living, and their chances to get married, for the crime of laughing at a passing traveler. But the priest who stopped to curse the washerwomen and the fountain, was taken to Heaven. A circumstance which should make every one respect the priesthood, and try to get to Heaven, where these admirable people live! E. T. W.

REV. T. P. BELL, PASTOR AT ANDERSON, S. C.

This excellent brother and gifted young minister has spent a few days with us in Talladega, and greatly edified our people with three able and finished sermons. One will rarely meet a better model of the young man and minister. After a good deal of association with him we saw nothing to criticize, and he is certainly a capital preacher. He finished his theological course at Louisville during the last term of our seminary. We shall not mention the immediate object of his visit to Talladega, but he will come another day, "and then there'll be a preacher with them riding in a sleigh."

A NEW CHURCH.

On Monday, the 27th of September, there was a church organized at Wintertown, Talladega county. Brethren Smyth, Henderson, Wilkes, McGaha, and several visiting deacons had charge of the occasion. There were forty-two names enrolled, and there are still others who will unite with this movement. It is a central point, and we can see no reason why it may not be a prosperous and useful church. It is the same point where there was recently such an extensive revival under the preaching of Brethren Smyth, Griffin and McGaha; it has been an arm of the Talladega church. We wish the new church the largest prosperity.

PREACHING WITHOUT PAPER.

Our observation has been that most of the preachers trained in our Southern Baptist Theological Seminary are trained to preach without manuscript before them. We believe that this is an encouraging circumstance. We have no war to make on the use of paper in the pulpit, for we use it pretty freely ourselves, but we think that all will agree that it is far better to get along without it if one can. Our advice to young ministers would be to preach without manuscript if possible. This will require thorough study—this thing is not a joke, and it is required to put the sermon on paper; once the habit is acquired, however, it is easy and effective.

COLORED BAPTISTS.

Bro. Barton, the pastor of the colored church in Talladega, two Sabbath ago baptized 32 more, making 131 baptized by him in this congregation within the last two months, and he informs us that there are still over thirty awaiting baptism. They have recently painted and otherwise improved their church house, and soon they are to have a fine pulpit set and other new arrangements. That church has a live, working pastor. Our pastors can do a great work by availing themselves of all favorable opportunities to instruct and train the rising colored ministry. We have found them anxious to receive help in that way. We cannot solve the problem of the colored man in this country, but nothing is clearer than that the overwhelming majority of the race in the South are going to be Baptists, and no other agency will do more to elevate them than an intelligent ministry.

QUARTERLY COLLECTIONS.

Reader, has your church any system of raising money to support the cause of the divine Master? We trust you have now or will have right soon. Pastor, have you seen the suggestion in the plan adopted by the last Convention and sent forth in the recent address of the State Board, urging the churches to inaugurate a systematic scheme of quarterly collections? Will you not lay the suggestions before your deacons and before your churches? Deacon, will you bring it forward and explain its importance to your church, and try to have something of that sort put into practice? The Little Coosa River Association gave its voice in favor of such a scheme.

We should be glad to know what churches in Alabama adopt the practice of stated collections at stated times for these several objects: Home Missions, Foreign Missions, State Missions and Ministerial Education. Will not the clerk of such churches, or the pastor, or some one send us a card, informing us of church action in this matter? It will stimulate the pastor to prepare himself to give information on these topics to the church. If all our churches would adopt this course, though many would get only small sums, yet all our hearts would be filled with joy at the aggregate result. Let us try it. Our two churches, Talladega and Harpersville, have taken the plan.

THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

After discussing the claims of this Board before our late association, a brother requested us to write out and publish that part of our speech in which we attempted to define the relative and respective spheres and work of the Home Board and the State Boards. Declining to comply with that suggestion, we will say that there is yet a vast field for the Home Mission Board, and it is therefore a necessity and will continue to be a necessity.

1. In almost every State there are stations where that Board can do a great work in the future as it has done in the past; places that the State Boards are not in a situation to occupy, but may be occupied by the Home Board, which is supported by the general liberality of Southern Baptists. And in some States this open field for operation is very wide and inviting. The only self-sustaining church we have in the city of New Orleans was planted by that Board, and that great city is still an inviting field—a field which cannot be occupied by any State Board.

2. The work among the Indians is still a great work. Much has been done; much remains to be done there. But we purpose speaking of this department again soon, and will dismiss it for the present.

3. The mission which has been begun among the Chinese in California, where our brother, Hartwell, is at work under appointment of the Home Board, is a most promising field. God has brought the Chinese to our own shores as he did the negroes, to receive the Gospel of Christ, and unlike the negroes, they are disposed to return to their own country as soon as they can make some money. Hundreds and thousands of them will carry back the Lord Jesus Christ in their hearts. It promises more for Christ in China than any enterprise which we have in our power to inaugurate.

4. We have believed for years that the Southern Baptist Convention will, through this Board, or by the creation of another, undertake a more extensive and a more systematic work among the colored people of the South. Each year has more and more of a tendency to open the way for that work. Both races at the South are becoming better prepared for co-operation. We can think of no agency better suited to direct it than the Home Mission Board.

ALABAMA BAPTIST STATISTICS.

The Baptist Year Book is manifestly wrong in its statement of the number of Baptists in this State. It puts the whole number of both white and colored Baptists at 96,000, whereas our colored brethren insist that they have 90,000, and our late Convention minutes has a reliable table showing that the white Baptists of Alabama number 75,000, making a total of 165,000. We should think that these figures are reliable. On the part of the white they are made up from recent association minutes; and the colored Baptists are becoming fully organized into associations, and are receiving their reports also directly from the churches; and we are satisfied that there is an average correctness in their estimate. It is not improbable that a moderately rigid discipline among both whites and blacks would reduce the whole number to 100,000. Our observation, however, satisfies us that this remark is equally applicable to any other set in the State; and the more painful for that.

FIELD NOTES.

—There were 229 baptisms reported at the Bethlehem church.

—Bro. R. P. McCollough calls the Alabama Baptist "our strong arm."

—Rev. J. S. Paulin baptized a lady at Enon last Monday morning week.

—Eld. W. S. Rogers will preach, D. V., at Perote next fifth Sunday and Saturday before.

—The Agricultural and Mechanical College, at Auburn, opened with over 100 students.

—The train prevented the attendance of a full delegation at the Bethlehem Association.

—Dr. T. W. Tobey preached at Ramoth last Saturday and Sunday week for Bro. Patterson.

—The Bethlehem Association made a contribution of \$200 to the support of Dr. J. L. Dagg.

—Rev. J. Stratton Paulin has resigned the care of Enon church, after a pastorate of four or five years.

—The Bethlehem Association contributed to the support of Bro. Skipper at the Greenville Male High School.

—The Tuscaloosa Times says that the Alabama Central Female College has splendid prospects for a large number of students.

—The Agricultural and mechanical College of Alabama, located at Auburn, is one of the largest, best conducted and most successful agricultural colleges in the South. We cordially recommend the institution.

—Dr. S. A. Goodwin has lately baptized nine persons at Union Springs. The Doctor is overworked and sick.

—Rev. J. E. Bell, of Georgiana, was elected Moderator of the Bethlehem Association, and made a fine presiding officer.

—Dr. T. W. Tobey will preach at Hurtville for Pastor W. S. Rogers, on the second Sunday and Saturday before in October.

—In December next the connection of Rev. Z. D. Roby with the Tuskegee church will cease. He has been pastor there for six years.

—Among the oldest and best female colleges in this country, the Judson Female Institute, at Marion, Ala., stands in the front rank.

—"Dr." Duke, the beloved pastor at Claiborne, and his kind and hospitable people, entertained the Bethlehem Association in princely style.

—Bro. W. S. Rogers had a most promising protracted meeting at Hurtville broken up by the sickness of his wife. He hopes yet to reap from his week's toil.

—Dr. Cleveland captured the hearts of the brethren at the Bethlehem Association, and they will rally to the work of the State Mission Board.

—Dr. W. H. McIntosh, Cor. Secretary of the Home Mission Board, passed through Selma this week, on his way to the Indian Territory. He will be absent two or three weeks.

—The Bethlehem Association heartily accepted its part of the apportionment made by the State Mission Board, and prorated it among its churches.

—A weighty theologian at the Bethlehem Association absorbed an overdose of Dr. Cleveland's sermon on the Sabbath, and crushed the bottom out of the church.

—Rev. I. L. Taylor, the pastor at Pensacola, Fla., was at the Bethlehem Association. He gave an encouraging report of his church. The association will meet there next year.

—The Bethlehem Association met with Claiborne Baptist church, in Monroe county. With this church Travis and Schroebel, of sainted memory, labored in its earlier history.

—To those who want Bibles, books, Sunday-school library and question books, and anything in that line, we cordially recommend Bro. Spencer C. Rogers, Nashville, Tenn., who has an advertisement in this paper.

—The South Alabama Female Institute deserve a liberal patronage from the Baptists of Alabama. It is conveniently located in the pleasant little city of Greenville, and the charges are moderate. See advertisement in this paper.

—We sincerely regret to learn that our esteemed brother, Rev. J. B. Appling, of Collinsville, has been suffering for several weeks with an affection of the back, which disqualified him for service of any kind. We trust that he may speedily recover.

—The Greenville Male High School is one of the best schools of the kind in the State, and it is located in one of the healthiest and most delightful towns in our Southern country. See advertisement in this excellent institution in another column.

—On Sunday morning, Sept. 5th, just before time for service at the church, Bro. M. T. Sumner, of Athens, was taken with a severe attack of bilious colic and neuralgia of the heart. We are glad to know that he is now able to be at work again.

—Messrs. Ed. Thornton, Vallie Haynes and Tommie Culverhouse will attend Howard College and Misses Bennie Thompson, Gussie Baker and Jennie Lewis will enter the Judson Female Institute. They all leave for Marion to-day, we are informed.—*Union Springs Herald*.

—Brethren Curry and Sims, district evangelists of the State Board, made impressions here, the good result of which eternity alone can tell. Brethren Crumpton and Curry Baptized several into this church, and they are to-day good, working members.—*W. F. M., Andalusia, Covington county*.

—A correspondent of the Greenville Advocate writes to that paper, that the Bethel Primitive Baptist Association met on Saturday before the third Sunday in September in the southern part of Butler county. Elds. Long, of Oakley Creek, and J. H. Purifoy, of Snow Hill, preached interesting sermons.

—Our Association, (the North Liberty) has resolved to co-operate with the State Convention. I go to-morrow to Muscle Shoals Association, where I hope to meet Bro. Bailey.—*T. J. McCandless, New Market, September 30*. Send on the items, Bro. McCandless. We shall be glad to receive them.

—Howard College, Marion, Ala., is an object of just pride to the Baptists of this State. A distinguished lawyer and Circuit Judge, who is not a Baptist, said in our hearing a few days ago: "Howard College is the best conducted and most thorough institution of learning in the South. I tell you, sir, that institution will draw the best patronage in this country."

—Enclosed you will find \$10.00. Excuse me for not sending it sooner. I am highly pleased with your paper. I will send you some more as soon as I can. From your most unworthy son.—*Mr. T. L. Connella, who has been in charge of the local department of the Times, for the past two months, has retired, and is succeeded by his brother, J. W. Connella, who has lately arrived here from Selma, Alabama, where he has been engaged in the newspaper business for some time.*

—We clip the following item from the last issue of the *Fargo Times*, published at Fargo, Dakota Territory: "Mr. T. L. Connella, who has been in charge of the local department of the Times, for the past two months, has retired, and is succeeded by his brother, J. W. Connella, who has lately arrived here from Selma, Alabama, where he has been engaged in the newspaper business for some time."

—Rev. Walter A. Whittle, a member of our charge at Pine Apple, returned to Howard College this week. During the summer vacation he has traveled 850 miles, in visiting the churches of his association, and has preached about forty sermons. One hundred and one persons have been received into the churches in connection with his labors.

—The Zion Association is almost destitute of ministers. Brethren, come down to our associational meeting, which will convene with Zion church, Leon, Crenshaw county, 29 miles south of Greenville, on Saturday before the third Sunday in October, and we can tell you of fields where you are actually needed. Brethren Sims and Curry can tell you the condition of our churches.—*W. F. M., Andalusia, Ala.*

—The following is from a recent issue of the *Montgomery Advertiser*: "The Rev. Mr. Dill, of Auburn, being in the city on a visit, was invited to occupy the pulpit of the First Baptist church, at the union services, on Sunday night. He delivered a very interesting sermon, taking as his text the parable of the Good Samaritan. All those who were present on the occasion, speak in high terms of praise of the sermon of the eloquent young minister."

—The grandest associational meeting I ever attended was held at La Fayette last week, and that was the meeting of the Liberty Association. The readiness with which the several delegations responded to every appeal was simply charming, inspiring. They are evidently not content with doing little things. And the association could not have been held in a better place than La Fayette. Its reputation for hospitality was magnificently sustained on this occasion.—*B. F. R., Opelika, Sept. 28th*.

—The East Liberty Association held its forty-fifth session in La Fayette, two weeks ago. I never attended a better association. Every thing, from beginning to end, was well timed, in good taste and showed an earnest determination on the part of the brethren to go forward. The contributions by the churches have increased about seven fold in the last seven years. The singing was good; the preaching was good; the reports were good; the speeches (except one) were good; the hospitality of the people of La Fayette was grand.—*Z. D. Roby*.

—I have the promise of several subscribers for the ALABAMA BAPTIST, which I hope to send as soon as I can get out again. I enjoy the paper very much. It makes me feel like I have been very unprofitable this year, when I read of the gracious work some of our brethren have been permitted to do. Believe me, my heart and prayers are with you all in your work for the Master. May God prosper you and our paper. I feel that it is doing a great work for the denomination in the State, and I am anxious to help you all I can.—*C. W. Buck, Girard, Ala.*

—I have almost ruined me financially, but I am not discouraged. I will not make more than one-fourth of the crop I expected. The storm last spring injured me some \$600 or \$800 and now the drought and rust have ruined my cotton, which is all late. My corn and oat crops were totally ruined by the storm, or water spout, which tore up my place in the summer. But I have not missed a single preaching appointment this year until my recent spell of fever.—*C. W. Buck, Girard, Sept. 22*.

—Please announce, that the Enfala Association will meet with Midway church on Friday before fourth Sunday in October. We should be delighted to see you over to represent the ALABAMA BAPTIST. Dr. Renfro to show up the glory of our doctrines, and Dr. Winkler to give us the "rousingment." A hearty welcome will be extended to all visitors. We shall feed well, and expect visitors to feed the Lord's treasury. Let them take warning. It is my sympathy to have me say, "I'm so sorry I forgot my pocket-book."—*W. S. Rogers, Pastor, Sept. 26*.

—The Union Springs Herald has this kind word to say for Bro. W. B. Crumpton, one of our district evangelists: "The Rev. Mr. Crumpton, State evangelist for the Baptist church, delivered an able and effective sermon at this place on Friday night last. His style is perspicuous and his delivery earnest and forcible. He has the rare faculty of securing the undivided attention of each individual hearer in the congregation and does not waste words in time-worn platitudes and glittering generalities, but makes an impressive, personal application of the truth as he finds it."

—The Talladega Mountain Home of last week says: "Rev. Theodore P. Bell, pastor of the Baptist church in Anderson, South Carolina, is visiting the family of Mr. Samuel Claiborne near this city. He is a recent graduate of the Baptist Theological Seminary at Louisville, Kentucky, and is a young minister of fine ability, extra accomplishments and attainments, and of very flattering promise. Since Sunday morning last he has aided Dr. Renfro in conducting divine services in the Baptist church here, and his sermons, rich in truth, in thought and feeling, have been received in the highest favor by our people."

—We have had some good meetings since I wrote you last. I was at Griffith's Ferry, on Yellow River, several days, including the third Sunday in August. Considerable interest was manifested, and I hope much good was done. I began a meeting at Conn Hill church, in Santa Rosa county, on Friday night before the fourth Sunday in August, which continued several days and resulted in five accessions. On the next Saturday I began a meeting at Spring Hill church, Baldwin county, which proved to be an interesting one. Six united with the church. One Friday night before the first Sunday in September I began a meeting at Little Escambia church, which continued until the next Wednesday, and resulted in fourteen additions. Bro. Ray was with me from Sunday until the meeting closed. Bro. Fillingim was more on Sunday. We held a meeting of six days, including the second Sunday in September, at this place. The church was greatly revived, and nineteen

REVIVAL NOTES.

—A protracted meeting at Clinton resulted in the baptism of three persons.

—Our meeting at Chesnut Creek, Chilton county, resulted in thirteen accessions.—*A. L. B.*

—It was decided by the church at Hopewell some time ago, that we would begin a meeting of days, embracing the fourth Sabbath in September. But it had rained so much, and the people were so badly behind with gathering their crops, that the church concluded last Saturday that it was best to postpone the meeting, but they would bring dinner out on Sunday, and we would have two services and then close. I requested the brethren to pray earnestly for a special blessing upon our labors on Sabbath, and I am glad to inform you that at the close of the evening service there were five accessions to the church, four of whom were by experience. To God be all the glory.—*J. D. Cook, Pushmataha, Sept. 28*.

—A series of meetings has just closed at Pine Flat church, conducted by our pastor, Rev. P. C. Drew. The Lord was gracious to us in reviving his people and adding to the church such as shall be saved. Nineteen put on the whole armor of Christ, and to-day were buried with him in baptism. One was received by letter, and one was received under the watch care of the church. Others professed to have a hope in Christ, and we trust that they will soon follow his example. Bro. Drew preached nineteen of twenty-one sermons delivered at the meeting, in which Christ was successfully held up as the chiefest among ten thousand and altogether lovely. Rev. T. L. Vaughan preached two sermons.—*R. P. M., Pine Flat, Sept. 24, 1880*.

—There is an increasing interest in religious matters among our people. My youngest daughter, Annie Lee, was received last Sunday for baptism, and we have reason to believe, that others will come forward shortly. Thanks to our Heavenly Father that blessings come in the midst of our afflictions. Our church has more than doubled in six months. Our numbers and efficiency have been greatly enlarged by the addition of Prof. L. Moore and family from Mobile. Bro. M. has charge of the "Athens High School," an institution of high grade, and must succeed under his superintendence. Athens is located on the Nashville and Decatur railroad, with fine climate and charming water, in the midst of a great farming district, possessing all the advantages of the best portions of Alabama.—*M. T. Sumner, Oct. 1, 1880*.

—We have just closed a five days meeting with the Andalusia church, Covington county, Ala., which resulted in eighteen accessions, four by letter and fourteen by baptism. The members were greatly encouraged, and will doubtless enter upon the work of the next associational year, with renewed energy, and with the determination to amplify the religion of Jesus in their lives. Among the number that united with the church, was Mr. Malachi Riley, a promising young lawyer, former representative, and now Probate Judge of the county. Of him we shall expect much for his devoted Christian companion, by tender words and Godly examples, will ever urge him to increased activity in the Master's work. Brethren W. F. Martin and M. V. Hare labored faithfully and efficiently, from the beginning to the close of the meeting. Bro. Martin will serve this people the ensuing year, and with such a devoted Christian as he is to live in their midst and labor with them, success will doubtless crown their efforts. I have been preaching to them once a month, this year, and must say was never treated better than by the people of Andalusia.—*P. L. Mosier*.

—It must not be thought that the silence of modest brethren as to the recent meeting of the Bigbee Association is an indication that nothing was done by it worthy of mention. I suppose that in the midst of that body it would be difficult to find more successful work done than at the late meeting at Gainesville. The presence of brethren Winkler, Bailey and Gwaltney contributed largely to the success of the meeting. After adjournment of the association the Gainesville church concluded to protract religious services, and was fortunate enough to secure Dr. Gwaltney to preach most of the time during the meeting. It has rarely been my lot to listen to as effective preaching as he then gave to the church and community at Gainesville. His preaching was a rare combination of the argumentative, the practical and the pathetic, with a slight admixture of the imaginative. As a result of the meeting personal animosities were healed, the church was revived, and while there were no professed conversions, the whole community was deeply moved. The meeting immediately succeeded ours, and now in progress in the Methodist church, will doubtless tend to manifest much of the good done by the services of the Baptist church.—*N. B. Williams, Livingston, Oct. 1, 1880*.

—We have had some good meetings since I wrote you last. I was at Griffith's Ferry, on Yellow River, several days, including the third Sunday in August. Considerable interest was manifested, and I hope much good was done. I began a meeting at Conn Hill church, in Santa Rosa county, on Friday night before the fourth Sunday in August, which continued several days and resulted in five accessions. On the next Saturday I began a meeting at Spring Hill church, Baldwin county, which proved to be an interesting one. Six united with the church. One Friday night before the first Sunday in September I began a meeting at Little Escambia church, which continued until the next Wednesday, and resulted in fourteen additions. Bro. Ray was with me from Sunday until the meeting closed. Bro. Fillingim was more on Sunday. We held a meeting of six days, including the second Sunday in September, at this place. The church was greatly revived, and nineteen

one communication, but the blessed Master is still working in our midst, and may be confining to work in us as will and to do of his new good pleasure. To our joyful Father in Heaven, so full of grace and truth and love, be all the glory.—*H. G. B. Ray, Williams' Station, Ala.*

—This has been a glad, happy day with us at North Port. Fifteen valuable accessions have been received into our church, eleven of whom were baptized this evening. We are expecting several more at our next meeting. The church has been very much strengthened by the accessions to-day. A very substantial man having united with us. Among the number was Capt. Sam. Palmer, our County Treasurer, one of the staunchest and most influential citizens in the county. The church is much revived. Our prospects continue to brighten. God be praised for the blessings showered upon us. When we receive one more member, I can write you that the little band of disciples at North Port has doubled itself in a little more than a year. The present membership is one hundred and nineteen. The secret of our success lies in the fact that the members are at work, in hearty sympathy and co-operation with the pastor. Each one tries to do something, if it is no more than to attend the services promptly and regularly, and to listen attentively and prayerfully. In the first place there is the weekly prayer-meeting, conducted by the members, each in his turn. Our brethren feel that it is their duty to do the best they can when called on. They have not yet learned the habit of shaking their heads and saying, "Please excuse me."

Another power for good is the Sunday-school, superintended by that prince of workers, H. H. Brown. He has induced the people to believe that the Sunday-school need not necessarily be composed wholly of babies; and, by some means, has actually got the church to feel as if they did not know quite enough about the Bible. We meet on Monday night, and with all the "helps" we think necessary for a thorough understanding of the lesson, the teachers begin to prepare themselves for the next Sunday's work. The success of a Sunday-school depends, in a great measure, upon the preparation made by the teachers. Then comes our conference meeting, on the second Saturday in each month. The members feel as if they must not miss that; for there will be a sermon specially to the church on that day. They feel, too, as if they can afford to give two hours a month to the Lord, in transacting the business of his house, when he gives them health and strength to work for themselves two hundred and sixty. Lastly, the people get their children to listen to the sermons on Sunday; to question them in regard to what was said, and to comment upon the preparation made by the teachers. Then comes our devotional exercises at the family altar. O, that each member in the Baptist churches all over the great State of Alabama would over the great Master—*Fred. D. Hale, North Port, Sept. 26*.

THE FAMILY CIRCLE.

Diversity.

Other people have their faults.
And so have we, as well;
And these faults are not to be
We have no right to tell.

Aye! let us hold our tongue in check,
At all times given to railing;
Nor take such pains to ferret out
Our neighbor's lack or cunning.

Some wear their blemishes outside,
The real man or woman;
While others hide them if they can,
Yet all alike are human.

The one that bears the shortest thorn
Is oftentimes the sweetest;
So stern, decisive souls have proved
The truest and completest.

And he who seems to shed no tears
Of sorrow for another,
May be the very one whose hand
First lifts the fallen brother.

He not deceived by outside show;
Doubt not, too soon, a neighbor,
Because he chooses in his way
To live and love and labor.

Diversity of thought and mind
Shines in each path of duty;
Diversity is God's great plan
To make a world of beauty.

Manishness and Manliness.

BY ROY ROBBINS.

As soon as a boy begins to be a boy, he begins to imitate the men around him. And that is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it.

Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man, and dress like a man. And even this would not be so bad, but many boys have a dreadful propensity for copying the frivolities and vices of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obnoxious in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called manishness.

Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring great physical pain, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man, to be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and, in short, to copy everything from men that is noble and useful. And this is what is called manliness.

And, oh! what a difference there is between the fruits of manishness and manliness in boys. The manish boy develops very soon into a top, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty, or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed.

Various means of preventing manishness may be recommended to boys. Among others, let them keep as much as possible in the company of their own fathers, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And above all things, let them studiously avoid the company of manish boys. Manishness is very contagious, and every manly boy should avoid a manish boy as he would the pest.—*Church and Home.*

A Child Fascinating Birds.

There is a little girl in Ohio, five years old, who has the power of charming birds at will. Her mother was the first to notice the exercise of this strange power.

The little girl was playing in the yard where some snow-birds were hopping about. When she spoke to them, they would come, twittering with glee, and light upon her shoulders.

On her taking them in her hands and stroking them, the birds did not care to get away. They seemed to be highly pleased, and, when let loose, would fly a short distance and soon return to the child again.

She took several of them into the house to show to her mother. The mother, thinking the little girl might hurt the birds, put them out of doors. But the little birds were not to be cheated in this way. No sooner was the door opened than they flew into the room again, and alighted upon the girl's head and began to chirp.

The birds stayed about the house all winter. Whenever the door was opened, they would fly to the little girl. The parents feared that this might be a bad omen, and that the little girl would die.

But she kept her health, and did not die. She still makes pets of the birds, and they come and play with her. She handles them so gently, that even a humming-bird has been known to come to her several times.

Last winter a whole flock of birds kept near the house all the season. She would feed them, and then play with them for hours at a time. Every morning the birds would fly to her window and chirp, as much as to say, "Good-morning, little mistress! wake up!"

I think the child must be of a near relation of that "Little Bell," of whom the poet Westwood sang,—

"Whom God's creatures love," the angels fair
Murmured, "God doth bless with angels' care."
Child thy bed shall be
Folded from the dawn to deep and kind
Shall watch around, and leave good gifts be-
hind.

"Little Bell, for thee!"
—Emily Carter, in *Nursery.*

Reunion in Heaven.

Heaven is not a solitude; it is a peopled city, a city in which there are no strangers, no homeless, no poor, where one does not pass another in the street without greeting, where no one is envious of another's ministry or of another's more brilliant crown. When God said in the ancient Eden, "It is not good for man to be alone," there was a deeper significance in the words than could be exhausted or explained by the family tie. It was the declaration of an essential want which the Creator in his highest wisdom has impressed upon the noblest of his works. That is not life—where you don't call that life—where the hermit in some moorland glade drags out a solitary existence, or where the captive in some cell of bondage frets and pines unseen? That man does not understand solitude.

Life, all kinds of life, tend to companionship, and rejoice in it, from the larva and buzzing insect, cloud up to the kingly lion and the kingly man. It is a social state into which we are to be introduced, as well as a state of consciousness. Not only, therefore, does the Savior pray for his disciples, "Father, I will that those whom thou hast given me be with me where I am," but those who are in that heavenly recompense are said to have come "to the general assembly and church of the first-born written in heaven." Aye, and better than that, and dearer to some of us, "to the spirits of just men made perfect."

The question of the recognition of departed friends in heaven, and special and intimate reunion with them, Scripture and reason enable us to infer with almost absolute certainty. It is implied in the fact that the resurrection is a resurrection of individuals; that it is this mortal that shall put on immortality. It is implied in the fact that heaven is a vast and happy society; and it is implied in the fact that there is no unclothing of nature that we possess, only the clothing upon it of the garments of a brighter and more glorious immortality.

Take comfort, then, those of you in whose history the dearest charities of life have been served by the other hand of death, those whom you have thought about as lost are not lost except to present sight. Perhaps even now there are angel watchers, screened by a kindly Providence from everything about that would give you pain; but if you and they are alike in Jesus, and remain faithful to the end, doubt not that you shall know them again. It were strange, don't you think, if amid the multitude of earth's ransomed ones that we are to see in heaven, we should see all but those we most fondly and fervently long to see? Strange if in some of our walks along the golden streets, we never happen to light upon them? Strange, if we did not hear some heaven song, learned on earth, thrilled by some clear ringing voice that we have often heard before?—*Dr. Punshon.*

No Use.

There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the boy refuses to work, and the girls help themselves over gawags and finery. There is no use in putting up the motto, "The greatest of these is Charity," while the tongue of the backbiting wag in that family, and silly gossip is dispensed at the table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire? The beauty of quiet lives, of trustful, hopeful, free-hearted, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain firm and fadeless when the colors of the pigment and the worsted and the flax have faded, and the frames have rotted away in their joints.—*Exchange.*

Alphabet of Proverbs.

A grain of prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of a fault makes half amends.
Denying a fault doubles it.
Envy smothereth at others and woundeth herself.
Foolish fear doubles danger.
God reaches us good things by our own hands.
He has hard work who has nothing to do.
It costs more to revenge wrongs than to bear them.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear conscience is the way to silence it.
One hour to-day is worth two to-morrow.
Proud looks make foul work in fair faces.
Quiet conscience gives quiet sleep.
Richest is he that wants least.
Small faults indulged are little thieves that let in greater.
The boughs that bear most hang lowest.
Upright walking is sure walking.
Virtue and happiness are mother and daughter.
We men make more opportunities than we find.
You never lose by doing a good turn.
Zeal without knowledge is fire without light.

Borrowing Trouble.

"I believe in workin' and earnin' your honest bread, etc., and so forth, but still I believe in makin' things agreeable and pleasant, very. We Americans as a nation are a dreadful anxious-lookin', hard-workin', long-faced, ambitious, go-ahead race, and we tackle a holiday as if it was a hard day's work we had got to get through with just as quick as we could; and we face enjoyment with considerable the same countenance we do funerals."

"And truly, if anybody is goin' to set up in the worry business, nights is the best time for it in the hull twenty-four hours. Middlin' sized troubles swell so in the dark; tribulations that haint much by daylight, at midnight will look bigger'n a barn. I declare for't I've bunnets before now that didn't suit me—was trimmed up too gay, or come over my face too much, or sunthin'—and when I'd wake up in the night and think on 'em, they'd look as big to me as a bushel basket, and humbler; and I'd lay and groan to think of ever wearin' 'em to meetin'. But at daylight they would kinder dwindle down again to their natural shape. And Josiah Allen! I s'pose I have buried that man as many times as he's got hairs on his head (he is pretty bald); when he'd have a cold or anythin', I'd wake up in the latter part of the night when it was as dark as Egyptian darkness, and I'd get to thinkin' and worryin', and before I knew it there Josiah would be all laid out, and the procession meanderin' off toward Jonesville buryin' ground, and I follerin' him a weepin' widder; and I've gone so far as to see myself lay dead by the side of him, killed by the feelin' I felt for that man, and there we'd lay, with one stone over us a readin'—"

"Here lies Josiah and Samantha. Their warfare is accomplished."

But just as quick as the sun would rise up and build up his fire in the east, and Josiah would rise up and build his fire in the stove, why, then, ghosts he would, in the language of the poem Thomas I was readin' the other day, fold up their tents like an Arab man, and silently go stealin' somewhere else.—*Samantha of the Centennial.*

Sunlit Rooms.

No article of furniture should be put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwelling cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense. A sun bath is of far more importance in preserving a healthful condition of the body than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air and sunlight homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor, which no money can produce. It is a well established fact that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room in it may be flooded with sunlight some time during the day, and it is possible that many town houses could be so built as to admit more light than they now receive.—*Builder and Woodworker.*

"Any in Heaven Too?"

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.
"About my treasures, little girl, that I have laid up," he replied.
"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.
"No, Mary; my treasures are all on the earth—some in banks and some in other places," answered Uncle George.

"But ain't you got any in heaven, too?" asked Mary.
"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out, and was gone a good while, but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasure laid up in heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasure in heaven. He did so. Little Mary never knew until years after—when she, also, with a clearer understanding of what it meant, began to lay up for herself treasures in heaven—that it was her childish question that started Uncle George on a generous, active Christian life.—*Zion's Herald.*

A great many men are cottagers; built; that is to say, they have but one story. And they are forever telling it.—*Boston Transcript.*

FARM AND HOUSEHOLD.

An Excellent Agricultural Creed Forcibly Expressed.

We clip from a Canada paper the following creed, which has been adopted by a convention of farmers: "We believe in small farms and thorough cultivation; we believe that the soil lives to eat, as well as the owner, and ought, therefore, to be well manured; we believe in going to the bottom of things, and therefore deem plowing and enough of it, all the better if it be a subsoil plow; we believe in large crops which leave the land better than they found it, making both the farm and the farmer rich at once; we believe that every farm should own a good farmer; we believe that the fertilizer of any soil is a spirit of industry, enterprise and intelligence; without these, lime, gypsum and guano would be of little use; we believe in good fences, good farm houses, good orchards, and good children enough to gather the fruit; we believe in a clean kitchen, a neat dairy, a clear conscience; we believe that to ask a man's advice is not stooping, but of much benefit; we believe that to keep a place for every thing, and everything in its place, saves many a step, and is pretty sure to lead to good tools and to keeping them in order; we believe that keeping stock to stock, like good shelter, is a saving of fodder; we believe that it is a good thing to keep an eye on experiments, and note all, good and bad; we believe that it is a good rule to sell grain when it is ready; we believe in producing the best butter and cheese, and marketing it when it is ready."

The articles of this creed commend themselves to every tiller of the soil, wherever he may be. How expressive and truthful is that which says: "We believe that the soil lives to eat, as well as the owner, and ought, therefore, to be well manured." Now, this is a text or subject on which many agricultural essays have been and might be written. Everything connected with the fertilization of the earth, through the agency of applied manures, is embraced in this beautifully expressed idea. Every living being, directly, or indirectly, is fed from the earth, so that it is the "mother" of all; and the sustenance of this mother presents itself as a practical duty which every farmer should earnestly and intelligently perform. It is not our purpose to assume the role of essayists, even on agricultural subjects; but it is our duty and privilege to invite the attention of our readers to such subjects as we may deem of interest to them, and in this way to elicit thoughts, and expression of them, which, fortified by individual experiences, will be of value to the brotherhood of farmers.

We therefore prefer it to be the medium of communicating such ideas and experiences than to inflict our own on our readers. We can almost call to mind the time when the first agricultural paper was published in the State (and ours dates not long after it), and the impressions made on the mind of unreading farmers. Some held in great contempt what they called book-farming; and, on the other hand, others held in great respect the man, or editor, who could write and print so glibly about farming practices; and, in the minds of such, the man who published an agricultural paper was thought to be one who might, in all respects, be regarded as a model farmer. And yet, in our experience, we know of some of these editors and writers who, of all others, were the least able to give practical proof of the value of their writings. At the risk, however, of being put into this class, we will state a cardinal principle which commends itself to our judgment and experience in respect to the article of the creed which we have quoted above: Do not cultivate poor land. It is a feeble mother which can give no sustenance.—*Southern Planter and Farmer.*

Cow Peas for Ensilage.

W. R. J., p. 441, asks how ensilage should be covered; whether cow peas green and whether a silo built of brick, laid in lime mortar, with the drainage perfect, will do as well as cement. The silo is filled, the green fodder is usually covered a few inches with straw, and then planks are laid across the top, fitting in between the walls. These planks are weighted down with stone, so that when the green fodder settles, the planks follow it down, compressing the upper surface so firmly that the air cannot enter from the top. As the ensilage settles, and is pressed together, the heated air, it turned to vapor, escapes through the small crevices between the planks, but the heavier external air is prevented from entering. This constant pressure upon the top of the ensilage is the great improvement made by M. Goffard during the last few years. The walls, being airtight, and this weighted cover preventing the entrance of air from the top, the silo does for green fodder what the self-sealing can does for the housewife's fruit, or will do when having much more valuable food for ensilage than fodder corn, each ton of which means a complete food in itself, having a proper proportion of albuminoids to carbo-hydrates. Fodder corn has a great value on account of the facility of raising it all over the country, and also from the fact that more tons of corn can be raised upon an acre than of any other crop. There is little doubt that when the system of ensilage becomes common, the green food preserved will be composed of a variety of crops—such as corn, clover, green rye, millet or Hungarian grass, peas and oats, grown together, and, in fact, all grasses that are adapted to this system. In very dry seasons, the early system of a silo in the earth would be likely to succeed, because there would be no frost to freeze the earth covering

and prevent its sinking with the ensilage. A brick wall will answer every purpose, and is mostly used in France, but it must be laid with care to have it airtight. It will need plastering on the inside to secure the closure of all air-holes, and to make the surface of the wall smooth. The reason concrete is recommended is its greater cheapness in most localities. I can see no reason for anticipating a failure of this system in any part of this country, for a silo, properly constructed, will be proof against a high or close temperature; but I have only desired to prevent unreasonable expectations from it.—*Country Gentleman.*

How to Save Sweet Potatoes.

We promised some time ago to tell our readers how to save sweet potatoes. Our plan has always been to put them up in hills of about 40 bushels, covering them well with straw and earth. This plan has the recommendation of economy, and has generally proved successful. We have occasionally had the potatoes to rot, which we have attributed to the fact that they were dug when the potatoes were filled with sap, or to premature covering. During this summer we visited a friend in Middle Georgia, who gave us his plan, which he assured us had never failed but once in long experience, and in that instance the failure was the result of carelessness in leaving the potatoes exposed to a severe spell of cold weather.

His plan is to house them. For this purpose he has a brick house made perfectly tight, about eight feet high, and over this brick work as a basement, he has a store room, the floor of the store room being made very close, which is the covering of the potato room. As the potatoes are gathered they are emptied in this basement, the door of which is left open for several days, and also two or three of the flooring planks above are removed until the potatoes have undergone a complete sweat. This sweat is a very profuse one, sometimes covering the whole inside of the store room above with moisture. As soon as this process is completed, which will be apparent to the eye, the floor is carefully replaced, and the door to the potato room closed. Care is now taken to exclude the cold air as much as possible, and with this view the door should never be left open on cold days. The next spring the potatoes go through another sweat, and as soon as this sets in the openings should be made as before. In this way, with no other care or protection, the potatoes are kept perfectly sound until the next May.

A house made of hewed logs, fitted as closely as possible, the seams covered with boards, and the cracks daubed tightly with mortar, will answer as well as brick.—*Ala. Farm Journal.*

HUMOR.

HIS HEROIC DETERMINATION.

"Two more dishes of cream,"
To the waiter he cried,
His eyes staring wildly;
His mouth open wide;
"I love her most madly,
To marriage I'm bent,
And I'll satisfy her appetite
If it takes my last cent."

When things get to the worst, they generally take a turn for the better. This proverb applies more particularly to a lady's silk dress—when she cannot get a new one.

"Och," said a love-sick Hibernian, "what a recreation it is to be dying of love! It sets the heart aching so deliciously there's no taking a wink of slape for the pleasure of the pain."

At a written examination of Sunday-school lessons, not many Sabbath since, the question was put: "In what condition was Job at the end of his life?" One of the answers was, "Dead."—*N. Y. Advocate.*

At a recent marriage the bride was a young damsel who had been a great flirt. When the clergyman asked the usual question, "Who gives this woman away?" a young fellow present exclaimed, "I could, but I won't."—*Ex.*

"La, ma," exclaimed a gorgeously-attired young lady, in a loud voice, on an excursion boat the other day, as she directed her mother's attention to the camp-stool, "them's just like the chair we seen in Yoorip!" and then she sat languidly down and began to play with her diamond ring.—*Newark Sunday Call.*

The Rev. Mr. W. paid his devotions to a lady who was prepossessed in favor of a Mr. Psalter. Her partiality being very evident, the former took occasion to ask, in a room full of company, "Pray, miss, how far have you got in your Psalter?" The lady archly replied, "As far as 'Blessed is the man.'"

A genuine incident: Dr. L. called upon a lady acquaintance the other day and was met at the door by the lady's little girl. He asked her to tell her mamma that Dr. L. had called. The child went up stairs and presently returned. "Did you tell your mamma?" asked the doctor. "Yes," and what did she say? "She said, 'O, psaw!'"—*Orange Palladium.*

A New York shopkeeper describes himself as a "manufacturer of the best imported gloves." A photographer's unpunctuated sign reads, "This style three pictures finished in fifteen minutes while you wait for twenty-five cents beautifully colored." A cheap restaurant advertises also with an unpunctuated sign: "Oyster pies open all night," and "Coffee and cakes off the griddle."—*Ex.*

A good story was told some years ago of a Galveston colored congregation, whose pastor had bucked off the Sunday-school funds at monte. He was duly tried, and the verdict was: "The Rev. Amindab Bledsoe acquitted ob de sin ob gambin," perverted he pays de money back by next Sunday night. In de meantime de members ob dis congregation is warned agin playin' kards wid Brudder Bledsoe.—*Galveston News.*

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SELMA, ALABAMA.

INSURANCE AGENCY.
LOUIS GERSTMAN,
General Fire, Marine and Life Ins. Agent,
WATER STREET.
THE largest British and American Companies represented. Low Rates on Merchandise, Dwellings, Churches, and School Property. Correspondence solicited.

LOUIS A. MUELLER,
Wholesale and Retail Dealer in
CROCKERY, GLASSWARE, LAMPS, HOUSE-FURNISHING GOODS, TOYS, &c.
42 Broad Street.

T. A. HALL,
—DEALER IN FINE—
BOOTS AND SHOES,
42 Broad Street.

A. W. Jones, E. K. Carlisle, Abner Williams
CARLISLE, JONES & CO.,
Cotton Factors & Commission Merch'ts.

J. H. ROBBINS & SON,
Wholesale Dealers in
HARDWARE, COOK STOVES, IRON, NAILS, PLANTATION SUPPLIES, WAGON MATERIALS, GRATES AND MANURE.
WATER STREET.
Agents of Miami Powder Co., Charter Oak Stoves, and Fairbanks' Scales.

BROOKS & WILKINS,
WHOLESALE DRUGGISTS.
Pure Flavoring Extracts a Specialty.
Broad Street, Selma, Alabama.

Still Victorious!
FOUR YEARS IN USE.

THE NUMBER TRIPLED EVERY YEAR.

We beg leave to call the attention of the public to the fact that the **Remington Standard** Sewing Machine is now entering upon its fifth season, with even increasing popularity. During the last season over 100,000 machines were put into use, and the number of machines in use is now over 500,000. These figures are not exaggerated, and are based upon the most reliable sources of information. The **Remington Standard** Sewing Machine is the most perfect, reliable, and durable of all sewing machines. It is the only machine that will sew any kind of fabric, and it is the only machine that will sew as fast as the hand. It is the only machine that will sew as well as the hand, and it is the only machine that will sew as cheap as the hand. It is the only machine that will sew as long as the hand, and it is the only machine that will sew as well as the hand. It is the only machine that will sew as fast as the hand, and it is the only machine that will sew as well as the hand. 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