





## Alabama Baptist.

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## MINISTERIAL CREDENTIALS.

One sometimes hears a preacher boast that he is not learned; that he makes no preparation for the pulpit; that he comes before the people without a text or subject; that he speaks what God puts into his mouth. But unfortunately he brings no credentials of any such immediate inspiration. On the contrary the exercises of such ministers prove beyond reasonable question that the words they utter do not proceed from heaven. For it is absurd to say that bad grammar, texts misinterpreted, blunders in history, geography and biblical antiquities and the like, can have any other origin than the ignorance of the person who utters them. It is absurd to think that God appoints, as teachers of others, individuals who are incompetent to give instruction, and who takes no pains to fit themselves for so important and difficult a work. He who publishes the will of God to men should be, like Apollon, "mighty in the Scriptures." He should be able to draw arguments from Scripture texts and examples, and to apply the truth to the characters and the experiences of men. He should be able to instruct inquirers and to silence gainsayers. The lack of such credentials is fatal to the claims of a Divine commission to preach.

E. T. W.

## IS FASTING A CHRISTIAN INSTITUTION?

Some of our readers will remember the brisk discussion which we quite inadvertently started in Raleigh upon the question, whether fasting was a Christian institution. We took the negative. The subject was brought up by a resolution we offered, amending the suggestion of the Foreign Mission Board, that the churches hold a day of fasting, humiliation and thanksgiving. We proposed to strike out "fasting," and substitute "almsgiving" in its place. After a debate in which Drs. Jeter, W. F. Broadus, Jas. C. Furman and others participated, in opposition to the amendment, it was adopted by a considerable majority.

We find that the Revision Committee has thrown new light upon this subject by the collation of the testimony of the most ancient and authoritative manuscripts of the Greek New Testament. The text Matt. 17:21, "This kind goeth not out but by prayer and fasting," occurs in neither of the two oldest manuscripts. The Vatican manuscript omits "fasting" in Mark 9:29, the parallel passage to that just quoted. Nor does the word occur in the original of Acts 10:30, where Cornelius recites his experience; nor in that of a Cor. 7:5, where the inspired writer is represented as commending, if not enjoining, fasting. In all these cases "fasting" proves to have been an interpolation, introduced by the ascetic monks, who regarded mortification of the flesh as, by itself, a religious virtue.

On the contrary, the spirit of Christianity is genial. And the disciples, before the ascetics endeavored to foist their "higher law" upon Christianity, were expressly warned against those who should forbid marriage and command to abstain from meats, as a religious regulation. 1 Tim. 4:3. Christianity was intended not only to confer spiritual and eternal blessings upon its votaries, but to give new sweetness to the bounties of Providence, even to "meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:4.

E. T. W.

## OUR MISSIONS.

An earnest appeal is made by Dr. Tupper for a general collection from the Baptist membership of the South in aid of the Foreign Mission Board. Brethren will please remember that the treasury of the Board is empty; that two missionaries are about to set forth to foreign fields, and that two others are needed for the re-enforcement of stations now imperfectly supplied. The appeal should awaken a cordial response.

In this connection we beg leave to say that our State Mission Board had no desire to depreciate the Richmond Board in the ratio of contributions suggested to the churches of the State for various benevolent objects. The design of the Board was to prepare such an appropriation as seemed most judicious in view of all the circumstances of the case. They sought to do what was most practical for the promotion of the cause of Christ at home and abroad. The

question they had to decide is not one to be decided by statistics of destitution merely; but also by an estimate of the sources from which that destitution is to be supplied. On this account the home field is in the present time first in importance. Just to the extent in which the cause of Christ at home languishes, will the contributions to foreign missions decrease.

The amount of work to be done in our own State is very great. The reports of destitution, made by some of our missionaries, is appalling. And in other parts of the South, as in Arkansas, Florida and portions of Texas and other States, the destitution is greater than with us. Beside this, there is a demand for missionary work from growing centres of population, which, if now attended to, will become ere long the sites of self-supporting and liberal churches. We must organize our forces at home, in order to maintain and push forward an aggressive movement abroad.

Another consideration claims precedence for the home work, and that is the accessibility of the fields of evangelical adventure. The Freedmen, the Indians, the Chinese in California are at our own doors. We can reach them without difficulty and at little expense. And in the case of two of these races, their evangelization will contribute a larger number of missionaries to the foreign work, than any appliances now at our command can give. There is no antagonism between home and foreign missions. They interlock. They act and react upon each other. The friend of one cannot be the enemy of the other. There was no design to antagonize them on the part of the State Mission Board, but to promote both; and so to prosecute the immediate, urgent work at home, as to provide for a more general and successful prosecution of the work in regions beyond.

The suggestion has been made to the associations and churches to raise if practicable during the current conventional year the sum of two thousand dollars (eight hundred dollars more than were raised the year before) for foreign missions. This was not intended by any means as a gauge of what Alabama ought to do hereafter, or as indicating the relative value of foreign missions as compared with others. The amount is one which, under present calls and exigencies, and also with a view to future enlarged work, we might safely undertake to raise for that object. If Alabama is able to do more than this, we shall be thankful.

In the mean time, we trust, as we said in the last issue, Bro. Davis's affecting appeal will not be unheeded. Our church at Marion will take up a collection for Foreign Missions in the month of April. And others, like us, may have appointed a regular season for contributing to each one of the objects fostered by our Convention. But any amounts sent up now will be specially reasonable, and, at the time of the public collection, Dr. Tupper's receipt will be equivalent to the money.

E. T. W.

## FAMILY DISCORDS AMONG THE FREEDMEN, AND HOW TO COMPOSE THEM.

We regret to learn how insecure and oppressive the marital relations of the negroes in some parts of our State have become. Divorce suits are multiplying among them, as rapidly as they are in New England. A recent number of the *Montgomery Advertiser* states that the number of cases now on the docket of the chancery court is almost beyond belief, and yet bills are being constantly filed. The causes given by these seeking dissolution of the marriage tie range from the most trivial and inconsequential to the gravest and most shocking. One of the magistrates, who is a practicing lawyer, has recently filed eight bills for divorce for colored clients, and yesterday had application for two or three more.

The pleas urged by the parties seeking divorce, indicate a profound social demoralization. Conjugal infidelity is not deemed of sufficient importance to be made prominent in these petitions. The chief causes for an appeal to the courts are, on the part of the wives, cruel treatment by their husbands, and on the part of the husbands the refusal of their wives to live with them. Our contemporary avers that wife-beating is the almost universal practice. A prominent justice of the peace attests that nine out of every ten negro men having wives whip them upon the least provocation, and in numerous instances without provocation. Many of these brutal creatures are said to constantly whip their wives to make show of their authority as husbands. The dockets of the magistrates' courts are full of cases in which wives have had their husbands arrested for beating them. Some of these cases are said to be aggravated, and surrounded with circumstances of such brutality as to put our Christian civilization to the blush. Some of the more circumstantial and law-abiding negroes are said to be agitating the propriety of

petitioning the approaching legislature for the enactment of a law that will arrest the brutal tendencies of wife beating among the negroes at large. The records of the magistrates' courts in Montgomery, just in securing the passage of the proposed statute.

We publish these statements for the purpose of calling the attention of our legislators to the subject. Ill-assorted and temporary marriages must of necessity be a fertile source of vice and crime and wretchedness. Husband cruel, savage and drunken, homes raging with oaths, shrieks and curses, wives and children flung loose upon society without responsibility or protection are a menace against civilization, or rather a portentous sign that a race is relapsing into barbarism. The laws of the land should punish the beating of a wife summarily and severely. Let the man who inflicts the lash upon the mother of his children receive an abundant dose of his own medicine.

And let the freedman be guarded, if possible, against the seductions of the dram shop, by new statutes, if the old do not suffice, and by the stern infliction of the threatened penalties. We are satisfied that fine-tents of the miseries and crimes of the lower classes are directly traceable to drunkenness. Dry up these fountains of bitterness and the streams of disease and death will cease to flow. In his sober senses the Southern negro is not a savage. He is impulsive and passionate under provocation, but in the main is good natured, and settles himself indolently to enjoy the repose and good cheer of his home. It is the power of drink which stings his passions into ferocity, and transforms the sluggish laborer into a madman or fiend. The first thing to be done toward settling the conjugal discords among the freedmen is to break up the doggeries, a work the accomplishment of which would confer even upon the most distinguished of our statesmen his crowning glory.

E. T. W.

## TAKE SPECIAL NOTICE.

Will not the moderators and clerks of associations in Alabama, send Bro. Davis, the clerk of our State Convention, a copy of the minutes of their respective associations, for the present year, as soon as they are printed? Notice his letter in this paper and comply with his reasonable suggestion. It is important that our statistics for the Year Book should be correct. Yet it will be impossible to get the statistics of the present year into the forthcoming year book, unless the minutes are in an early day. Bro. Davis puts himself to great labor and care for the denomination in this matter; and certainly it is a small matter that this request should be complied with from every association in the State. Address B. B. Davis, Eufaula, Ala.

R.

Within our own immediate knowledge during the last twenty-five years churches of the different denominations have not had much advantage of each other in the numbers and characters that have gone from one to another. In the country the Baptists have led in this matter, but in the town under our observation they have lost as many, or more, going from them to other sects as they have gained by others coming to them.

It is a fruitful subject for reflection. Reflection will show that in several particulars influencing people to change denominations, others have the advantage of us. In the first instance our views of the individuality of religion in all its claims—the Democratic freedom, the absolute necessity for every one to repent and be baptized for himself, and to discharge all other Christian duties for himself, strips us of the liberty to proselyte. We can do nothing in that way except what is done by preaching our views from the pulpit, and by putting them into literature. We cannot go to a wife and tell her that because her husband is a Baptist she ought to be one, or to a husband that he ought to come to us because his wife is with us, or even to a child that it ought to unite with the church of its parents, or to any one that it will improve their business, or that they will be more elevated in their social connections. All such arguments are utterly mercenary and unworthy, and entirely inconsistent with our views of personal accountability to God. A "church" composed exclusively of such, might be a splendid society, but whatever else it may be, it is not a church of Jesus Christ. It is a very pretty thing for whole families to be in the same church, but it is much more important to be right and to act on principle. Many a poor wife has been persecuted into the absolute necessity to leave her church and go to another. There are many ways to persecute. Any Baptist who would do such a thing is a dishonor to his name.

And then again it is so easy in going to other churches, for a Baptist to hand in his letter, and have the change announced, and that is the

whole of it. Whereas in coming to us from others there is a good deal more than that to be done. He must come precisely as one would who had not been in any denomination. If the Arch-bishop of London should conclude to unite with Mr. Spurgeon's church, he would find it necessary to make a declaration of his faith and submit to the voice of that church and to baptism at the hands of the pastor. And the same would be required of any other person at the door of any other Baptist church. This makes a very great difference, and it suggests difficulties at which many have staggered.

Therefore with many who are Baptists in sentiment it is a weighty cross to become one in reality. We have known several in our life who got nearly to the point of acting, but turned away. It was too much for them. In such cases nothing will carry them forward but the conviction that it is their personal duty. The step is too important and involves too much responsibility to be taken for mere convenience, or to gratify some other person. Consequently most of intelligent members that we receive from other denominations are well satisfied and are thorough Baptists after they do come. Of course we know that we receive some who come from motives that are not the best, but such persons have no struggle of conscience about it, and in most of such cases we would be better off without them. A good Methodist friend of ours once said to us, "My objection to you Baptists is, that you shoot only with a rifle, a single bullet at a single bird. You fish too much with hook and line, and with a special sort of bait. I believe," said he, "in taking the shot gun so that I may bring down the whole covey. I believe in fishing with the great nets of which the Savior speaks, which catch the whole school and every sort of school of fishes." This very nearly expresses the matter that we are writing about.

With Baptists it is fishing with hook and line and with a peculiar bait. We do not even like the cluster of hooks with cotton and mush prepared for suckers. We think that other sects keep this sucker line constantly swinging. And then they use the drag-net of infant baptism, and the many easy ways of getting into the church.

There is a dispute at times over the question, Which is the most numerous denomination? However this may be, the argument as to numbers is greatly in favor of the Baptist, when it is remembered that every one has acted for himself or herself, after coming to the years of personal accountability; and that we never use the plea of social surroundings, or family connections, or matrimonial alliances, or "the church of your fathers," or a rite imposed in infancy, but simply urge the doctrine on old and young, "Repent and be baptized every one of you," and while "the promise is to you and to your children," that is, "to your posterity," ye must be certain "to say within yourselves, We have Abraham to our father, for God is able of these stones to raise up children unto Abraham." Making material for the church of God "out of stones," is, under God, pre-eminently the way with Baptists.

Flesh and blood hath not revealed it unto them; it is given to them of their Father who is in heaven. This is true of every true Baptist. R.

## HOWARD COLLEGE.

Bro. Renfro: I hear that the report that Theological students are required to pay tuition, has gotten out, and is materially injuring this College, and is materially injuring this College, Please explain, through the BAPTIST, the action of the State Convention on this subject, as well as its object. School opened well—73 matriculated.

Oct. 4th, 1880.

MCGAHA.

## REPLY.

As we understand the matter, Howard College could not, if it would, demand tuition from ministerial students free of tuition. Howard College was founded to educate preachers;—that was the idea which lay at the bottom of all the efforts of our brethren in Alabama, which resulted in planting that institution. Any young man preparing for the ministry, belonging to any of the so-called evangelical denominations, has always been received free of tuition, if desired, and this will continue to be the case while that school is under the management of Alabama Baptists.

Howard College, however, has to compete with institutions that are endowed and backed up by the treasury of the State.

So great stress has been put on free tuition in the public mind, that many seem to act on the idea that tuition is the expensive part of a College education; whereas, in point of fact it is a trifle as compared with other items of expense.

Hence it has come to pass, at least this was the case in the last session, that one-fifth, and something over, of the students of Howard College were young ministers, for whom the Fac-

ulty received nothing in tuition; and as the College has no endowment and the Faculty are supported by tuition, it was recommended that in raising funds to support young preachers in the College, we would, where we could, raise also enough to pay tuition; not that it is demanded, for it is not, but because it would be a great relief to a hard-worked and meagerly supported Faculty. The recommendation of the Trustees was that the denomination should, with reference to this matter, raise fifteen hundred dollars to employ another professor.

The Convention did not enter on an attempt to do this; but the Committee on Education said in their report, "We think that the churches and associations which agree to pay board of the Theological students should also pay a portion of their tuition."

And a resolution was adopted, which reads as follows: "Resolved, That an appeal be addressed to the Baptists of Alabama, urging the churches and Associations to raise an ample fund to cover the expenses of ministerial students in Howard College, stating the amount of money necessary to meet the expenses of a student."

In all the action of the Trustees and of Committees, and of the Convention itself, there is not an intimation that ministerial students will be required to pay tuition. All that is said on the subject is advisory, in the form of suggestions and appeals to the liberality of the denomination.

Ministerial students will, as heretofore, be received without tuition; yet in all cases where it can be paid by the friends, it will be gratefully received, and will be a great relief. The Faculty will be glad to continue to donate their labors to this cause. They will be pleased to receive a large number of young preachers into their classes. Then let them all attend. But let the denomination be liberal in this matter; and send in their sons.

## FIELD NOTES.

—Rev. J. C. Wright has returned to Mobile.

—Rev. Geo. E. Brewer will remove to La Fayette.

—More than eighty students have entered the Seminary, and still they come.—*Western Recorder*.

—Dr. J. R. Graves, of the Memphis Baptist, was announced to preach at Talladega last Thursday night.

—When a man's head is particularly full of religious matters.—*Spurgeon*.

—In carrying on the work of ministerial education, we are carrying on every other good work.—*Walter Hillman, in Baptist Record*.

—Rev. J. H. Curry expected to begin a protracted meeting at his church at Carrollton last Sunday, assisted by Rev. J. E. White, of Clinton.

—Strike out ministerial education, and you knock out the bottom of all your benevolent enterprises.—*Walter Hillman, in Baptist Record*.

—Elim Association met Oct. 2d. Had a very pleasant session. Rev. J. L. Bryars, moderator; R. F. Shepherd, Milton, Fla., clerk.—*J. E. Bell*.

—We invite the attention of our readers to the article of the committee in regard to the desecration of the Sabbath, on the first page of this paper.

—The Selma Cottage Prayer Meeting is appointed to meet at Mr. A. Gay's residence, near the office of the Central Railroad shop, on Sunday afternoon at 3 o'clock.

—I tell you, brethren, it will pay to put our money into the hearts and heads of these young men whom God is calling to preach.—*T. J. Walne, in Baptist Record*.

—Rev. O. F. Gregory, of Cheraw, S. C., late of Tuscaloosa, Ala., has been very ill. We are glad to know that he is able to be at work again, though he is still quite feeble.

—When a man don't want to contribute to a good object he generally tries to find an objection to it. He will not be manly and say, "No, I am too stingy to give anything."—*Baptist Record*.

—The session of the Sulphur Springs Association embraced the fourth Sabbath in September. We had a very interesting meeting. Our evangelist, Bro. J. E. Cox, was with us, but was in feeble health. The association voted hearty co-operation [with the State Convention], and the delegates paid Bro. Cox \$11.00.—*W. J. McCrary, Partridge, Ala.*

—One man has recently given \$500,000 to a richly endowed university at the North. The richer a college is the more likely it is to receive gifts. Think how the contributions will flow into the treasuries of Richmond and Wake Forest and Furman and Howard and Bethel Colleges when each has reached its \$1,000,000!—*Religious Herald*.

—The introduction of a pure newspaper into a family not only puts a positive good influence to work in it, but keeps out some vile sheet that would poison the minds of its members. Not only the good done, but the evil prevented, should be an incentive and reward to all good men and women who labor to promote the circulation of a wholesome literature.—*Nashville Christian Advocate*.

Now is the best time of all the year for pastors to make a thorough canvass of their churches and congregations and endeavor to secure a subscriber to the ALA. BAPTIST in every family.

—The *Covenant*, published at Philadelphia, in the interest of the Reformed Episcopal church, will hereafter be issued weekly instead of semi-monthly. The *Covenant* is well edited, well gotten up and well printed, and reflects credit upon the gentlemen who have it in charge. We have found the paper very serviceable in preparing matter for our own columns.

—We have had a gracious revival at Garden Church, Pickens county. Ten were added by experience and baptism. Several others professed a hope in Christ, while many are inquiring the way of life. Sister Fort, wife of Bro. C. T. Fort, is dead. In her death the bereaved family have lost an affectionate mother, and the church, an exemplary and devoted member.—*J. H. Curry, Pickensville, Oct. 11*.

—We have some just as stingy, trifling, no account Baptists in the Central Association as can be found anywhere. They don't believe in a plan nor in that plan. But they are not here to-day; they never go to associations; they stay at home to trouble Israel. That is what a brother said at the meeting of the Central Association in Mississippi. Are any of our Alabama churches afflicted with such members?

—Mt. Pleasant church, Pickens county, Ala., held a meeting of twelve days and nights. Ten were baptized. Others were converted, who, I think, will join soon. It was the best meeting that the church has held in years. It was conducted by the pastor, L. J. Hilborn, of Mississippi. Eld. G. M. Lybion and the writer. I hope the Lord will continue his good work with us. He has done great things for us, whereof we are glad.—*J. A. Mitchell, Sledge Turnpike, Ala.*

—The *Baptist Telescope* of Oct. 7 devotes nearly two columns to the ALABAMA BAPTIST. Our brethren of the *Telescope* seem to think that we had particular reference to them in what we had to say about cheap religious newspapers a few weeks ago. We knew nothing of their paper when our paragraph was written. But we must say that our opinion is unchanged. We do not say that a good paper cannot be published cheaply. It can, provided the editors and publisher are willing to work for nothing.

—A genuine and successful revival of religion is under way in the First Baptist church, Atlanta. The faithful pastor, Dr. Gwin, has for some time past been ably assisted in the good work, by Dr. Goodwin, of Alabama. The divine blessing is being poured out upon the assembled congregations, and it is hoped and believed that many anxious souls will be brought to realize their duty to God, and to seek peace and salvation in the Lord Jesus Christ. The church is working zealously and unitedly for God's glory, and to increase the usefulness and influence of the church, and will reap the blessing which the Master has promised to faithful and successful laborers.—*Western Recorder*.

—We know a preacher who has never, we think, spoken a kind word concerning this paper, except when he wished us to aid him in securing a new field of labor, or to make some announcement concerning him.—*Religious Herald*. That man was living in Alabama not long ago. When did he move to Virginia?—*Alabama Baptist*. There must be some mistake about this man, for he was certainly a resident of South Carolina quite recently.—*Baptist Courier*. That man must be ubiquitous. We know him here in Kentucky. "He has been with us, he is still with us, and he promises to be with us to the end."—*Western Recorder*. The explanation is this: That man is one of several brothers. His father lives here in Tennessee.—*Baptist Reflector*.

—I have just returned from the meeting of the Texas Baptist State Convention, which held its session in the city of Austin. It was my first meeting with the brethren from different parts of the State since the late fall. I was glad to see so many young brethren present, for it will not be long before our fathers must leave us. We should meet with them as often as we can, so that we may be able to fill their places when they shall be called to pass over the river. The introductory sermon was preached by Dr. Hardwick, of Bryan. His subject was the Holy Spirit. I wish that every Baptist in Texas could have heard it. The Convention was a grand success. It adjourned on Monday, Oct. 4th, to meet with the Broadway Baptist church, in the city of Galveston, in October, 1881. I must close with many wishes for your success.—*J. Free Hardy, Colbert, Texas, Oct. 10*.

## Minutes Wanted.

Dear Bro. Renfro: I was glad to read your article on Alabama statistics. I have sent Bro. J. G. Walker, who has charge of the year book, a copy of the tables prepared for the minutes. He says, "Your ministers' list, referring to the list of Alabama ministers which I had copied from the Year Book and rearranged and added over 150 names to, and statistical table will insure a better representation than the Baptists of Alabama have ever had, &c." from which I infer he will use it in the forthcoming copy of the Year Book.

If I could get a copy of the minutes of the associations for 1880 as soon as issued I would prepare a new table and substitute for those sent him.

I think if you will aid me in this matter, that is if it meets your approval, by publishing a request to clerks and moderators to send me to Eufaula a copy of their new minutes as soon as issued, under your own name, it will secure more attention and will be of benefit to us all.

If the table reaches him by December 1st I think it will be in time for insertion in Year Book for 1881; that is if I can assure him that I can send a table by that date.

BENJ. B. DAVIS.

## First District, Alabama Association.

The meeting of the 1st district of the Alabama Association will convene with Mt. Gilead church, at Church Hill, near Benton, on Friday before the 5th Sabbath in October, inst.

## PROGRAMME.

Friday morning—Sermon, or other religious exercises. Rev. J. M. Fort.

Afternoon—The qualifications of a minister; embracing, among others, the question, What constitutes a call to the ministry? H. W. Caffey, E. J. Forester.

Saturday morning—Sermon, or address, W. C. Cleveland, D. D.

Afternoon—Are the present methods of preparing and teaching the Sabbath-school lessons the best? Dr. Stewart, E. T. Baber.

Sunday morning, 9½ o'clock—Sabbath services, 11 o'clock, sermon—Rev. E. F. Forester.

Afternoon—Are long pastorates better for the cause of Christ? and if so, how may the present custom of short pastorates be changed? A. L. Haralson, J. M. Fort.

The public generally are invited.

## THE COMMITTEE.

"Genius," "Counterfeit Education," "Predestination"

These are the interesting subjects of the three leading editorials in your paper of the 16th, just to hand. I have read them all with interest. When our young men realize that their destiny depends not upon their stars, but upon themselves, and learn that labor, not genius (an undefinable something), is to carry them through and make life a success, and get up and go at it, and not wait for something to turn up, they will reap for themselves rich and golden harvests and aid in fulfilling the bright promises that beckon forward and upward this highly favored land of the South.

This report on the "counterfeit education" in Massachusetts may tend to dispense the too prevalent idea that the only true education is to be found away from home, and that we must send our sons and daughters North to get them properly trained and educated. There may be more show, finer buildings, more dazzling surroundings elsewhere than we can afford in our Southern colleges and seminaries, but if mental training, genuine education, true culture is the object aimed at, we need not expose our children to the hard winter of a more northern climate. Educate them at home, and then if you can afford them the benefits of travel all right, but go at such times and seasons as will enable them to derive the most pleasure and profit therefrom.

It was not, however, with the same degree of pleasure and approbation that I read your third editorial, "Predestination a comforting doctrine." The writer gave several reasons why this doctrine is not acceptable, even to some Christians. One of the objections to it, he says, "is founded in ignorance of the real sense and spirit of this truth." It may be from this article I did not enjoy so much his article. I would like to have a clear, concise statement of this doctrine—the doctrine as orthodox Baptists are expected to accept it. I do not care to trouble any one to give a sermon on it or argument in favor of it, but what I would like to see is the statement of the doctrine itself in as few words as can make it intelligible.

The writer seems to me to have founded *Predestination* with *Divine Providence*. Now it is well known that while our Methodist brethren reject Predestination they hold as reverently as any to the doctrine of Divine Providence. One expression in the editorial seemed to me to take out of the doctrine all the comfort on account of which it was commended to Christians. It was this: "To the believer in this doctrine all is certain as touching his salvation except the matter of his own personal faith in Christ." It may be "ignorance," but to me that one exception leaves the whole matter in that alarming state of uncertainty from which the writer is striving to deliver the Christian. For if his faith is uncertain, all is uncertain, and where then is your comfort in Predestination? And as I read further on that all the Christian's troubles come "by the foreordained will of our Heavenly Father and are part of his eternal plan," I could not keep some queer thoughts from running through my brain. E.g.: only the other day two young men were riding on the other side of the river, home together in a buggy, when one shot the other. He drove on a short distance and hearing his companion who had fallen from the buggy crying out in agony, he stopped, hitched his horse, came back, waded through the blood, put another ball through his brain and then emptied the third barrel into his own temple and fell down dead; and there they breathed their last side by side on the public highway. Now are the Christian friends of these two young men to find comfort in the thought that their Heavenly Father planned this murder and suicide? Is God to be held a "particeps criminis" in all the horrible crimes that blacken the scroll of history? There may be things that are inexplicable, and if so, leave them unexplained, and above all, do not seek for an explanation in "theory" so revolting. There is a limit to human ken, and whenever we attempt to cross that boundary line, we not only get no new light, but plunge into deeper darkness. It may be that I am "ignorant of the true sense and spirit of this," I will not say "truth," but doctrine, but as I have heard it presented and as I understand its meaning, it is not only not comforting but false, and like all other falsehoods, and especially half-truths, is injurious and a curse. Your editorials have not made this doctrine more attractive to me, but when I am enlightened as to its "true sense and spirit," I may see in it more of truth and beauty and comfort. Till then I shall reject it as unscripural and pernicious.

EUFULA.

Prof. Swift, Astronomer of Warner observatory, at Rochester, N. Y., discovered another large comet on the evening of October 10th. The fact was noted in the Associated Press' dispatches, but some important and interesting details which could not be given are herewith given. The new celestial visitor is in the constellation of Pegasus, right ascension, 21 hours, 30 minutes, declination North 17 degrees, 30 minutes. Its rate of motion is quite slow, being in a North-westerly direction, so that it is approaching the sun. It has a very strong condensation on one side of the centre, in addition to a starlike nucleus, which indicates that it is throwing off an extended tail. From the fact of its extraordinary size, we are warranted in presuming that it will be very brilliant, and the additional fact that it is coming almost directly toward the earth, gives good promise that it will be one of the most remarkable comets of the present century. It is the fifth comet which Prof. Swift has discovered, and the increased facilities which Mr. H. H. Warner, the popular and wealthy medicine man, has given him, by erecting a magnificent observatory for his benefit, promise much for the future. There is a possibility that further developments may prove this to be the great comet of 1872, which is being constantly expected, in which event astronomer will have an unusual opportunity to test the spectroscopic bodies, and ascertain certainly what they are.

The following signs for forecasting the weather for the next twenty-four hours are said to be used by the signal service bureau: A deep, angry red at sunset foretells rain. Light red indicates fair weather. A yellow sky at sunset also indicates fair weather, unless there are numerous clouds of a deep yellow, when thunder storms may be expected. A green sun indicates fair weather. Heavy banks of clouds in the west at sunset foretell rain. Rapid changes of the color of clouds at sunset indicate rain. When the upper clouds move in a direction different from that of the lower clouds or that of the wind then blowing, it indicates a change of wind. When the outlines of cumulus clouds are sharp, it indicates a dry atmosphere, and, therefore, presages fine weather. Small, inky clouds foretell rain. A light scud driving across hazy clouds indicates wind and rain. Remarkable clearness of the atmosphere near the horizon and unusual twinkling of the stars are indications of approaching rain. Dew and fog are indications of fine weather.

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Surely it is preferable, if possible, to suspend our bridge of faith from the granite piers of knowledge.—*D. J. Hill*.

EUFULA.

Sept. 18.



## Every Church its Own Pastor.

The model of the New Testament appears to be a pastor or pastors in each several church. We read of the elders of the church at Jerusalem, the bishops and deacons of the church of the Philippians, Paul and Silas, "ordained elders in every church" on their return missionary tour in Asia Minor.

When it is to be clearly gathered, that all these churches had a plurality of elders, as described, in Paul's interviews with the elders of the church at Miletus, as overseers. The greater includes the less; therefore every church had at least its own elder, bishop, or pastor; larger ones, doubtless, had more than one. So it has often been necessary to do in modern times. These elders, no doubt exercised, in every case, peculiar functions. Something like this is constantly found necessary in our day; hence our committees of discipline in so many large churches. A pure democracy is often impossible. How could Spurgeon's five thousand members sit in every case of discipline? How is this possible in any of our larger churches? Our theory of absolute democracy utterly breaks down in practice. Nothing in many cases, can be done except a final decision, by the whole church, as in the case of the exclusion of the incestuous person at Corinth, excluded by the majority. I have long been of the opinion, that where it is said, "Let the elders that rule well, be esteemed worthy of double honor, especially they (them) that labor in the word and doctrine," indicates a difference in functions between "ruling" and "laboring in word and doctrine," and that, on occasion, there is no reason why mere ruling elders should not be pastors. In this way the number of pastors would be multiplied, a thing very greatly needed. Evangelists might supply their lack of gifts of teaching in a public way. This idea I may elaborate in another communication. For the present, I shall confine myself to some observations relative to single pastorate.

In the first place, we have no authority to take charge of more than one church at the same time, unless it is inferential. No such case is on record in the history of the first churches, unless it is found in the labors of Timothy and Titus, who appear, under Apostolic direction, to have passed from church to church, to exercise a general supervision, just as Dr. George B. Taylor and others now do, by direction of missionary boards. Of course, they only assist, whereas Timothy and Titus exercised authority as the delegates of an Apostle.

The impossibility, I know, of support, by a single church, is constantly alleged. This objection may have weight in isolated cases, but even in the most crowded cities, it is impossible to find a church that cannot support a single pastor.

As an association we are thankful to God for the gracious outpourings of his Spirit on our congregations during the past Association year, yet it will not be amiss to blend with our thankfulness to him a little common business sense that will enable us to see what and where we are as a fold of Christ.

most of them thought we could have gone higher. The method of evangelizing in our bounds is now assuming the shape long desired by many, and I suppose, henceforward, there will be perfect concert of action.

THE PROCEEDINGS of this body were really enjoyable. It was certainly a feast to note the smoothness and facility with which things moved off.

The officers of the body were as before. Two or three new organizations came in for membership.

Howard College and Judson Institute received their full share of notice, as well as South Alabama Female Institute and Greenville Male High School. Indigent Ministers' Fund was noticed and a collection taken up, amounting to about eighteen dollars. A collection was also taken for building a house of worship at Farmersville, amounting to about twenty-five dollars. A good Sabbath collection was received, after most masterly missionary effort of Bro. T. M. Bailey. We adjourned on Monday last, to meet on Thursday before the second Sabbath in Oct., 1881, at Adams Street Baptist church, in Montgomery.

B. H. CRUMPTON, Greenville, Oct. 14th, 1880. P. S. OF COURSE THE ALA. BAPTIST was spoken of, complimented, &c., and subscribers received. But nearly everybody was taking it.

B. H. C. To the Clerks of Churches in Coosa River Association.

Dear Brethren: It is desirable and expedient, that, as an Association, we should have as full an exhibit as possible of our financial operations. The letters to the churches give the usual statistics (baptisms, &c.) with much more system and promptness than existed several years ago. In this respect we have made some advance. But, in the presentation of financial statistics, there is a very meagre and imperfect exhibit made in the letters from the churches to the Association. Will you—or should this appeal not meet the eye of the church clerk, will the pastor or the deacon—immediately write to me and give me information on the following items, as I desire that in our minutes the "reports from the churches" should present as nearly as possible what we are doing to maintain the different causes fostered by this Association: 1st. Pastor's Salary or Compensation; 2d. Amount pledged or paid for State Missions; 3rd. Amount pledged or paid for Foreign Missions; 4th. Amount pledged or paid for Domestic Missions; 5th. Amount pledged or paid for Indian Missions; 6th. Amount pledged or paid for Theological Seminary; 7th. Amount pledged or paid for Education of Young Ministers; 8th. Amount pledged or paid for the support of the aged and infirm; 9th. Amount pledged or paid for the support of the sick and suffering; 10th. Amount pledged or paid for the support of the orphan and destitute.

LEALIS LAW, Clerk. Croftwell, St. Clair Co., Ala.

Revival News.

We have had a four days' meeting at Mount Gilead church, in Bibb county. The church was much revived, sinners were convicted, and mourners converted. This community is thinly settled. The church is alive and active in its duty. We have regular Sabbath-school and prayer-meeting. The church responded to the call of the State Mission Board. I sincerely hope that the little church will continue to grow and prosper, and that the good work may go on.

We have had a meeting at Medicine, in Perry county, of five days continuance. The church met in good faith. She had been praying for a revival of religion, and much was done in the name of the Lord Jesus. The meeting was attended by a very large congregation of people. Brother L. M. Hicks preached for us Sunday and Sunday night. The word preached had its desired effect. The church was greatly revived; many seekers came forward for prayer; sinners were convicted and mourners converted to God, and backsliders were reclaimed. There were fourteen accessions to the church; eight by baptism, two by letter, four by restoration. We are doing all we can for the support of the State Board. We keep up a good Sabbath-school. May God bless his people and give them hearts of love and praise.

We have had a six days' meeting at Ephesus, which embraced the third Sabbath in September. It was attended by a very large congregation. Brethren Carter, Tubb and W. O. Stephens were with us two days. Then I was left to conduct the meeting alone, with the church. Much good was done. Eleven were added to the church; four by baptism, one by letter, and four restored from the Campbellites. Ten others were converted, who, we hope, will soon come to the church. This church has built a good and comfortable house, and they appreciate it. They will help to support Brother Crumpton.

I will hold one more meeting at Hephzibah. We have had a great revival here, about twenty-five accessions since February, 1880. She will be represented in the association. She has made up eight dollars for Bro. Crumpton. She pays her pastor.

A. M. PERKY, Pinhook, Oct. 4th.

It is the province of a great nature to be still and wait. It is the mark of a weak one to be in a hurry. The cinary hops impatiently from perch to perch, but the eagle lights on the top of the cliff and waits.

If righteous cause bring you into suffering, a righteous God will bring you out of suffering.—W. Scherer.

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There has been another outbreak of Roman Catholic fanaticism in Mexico against Protestants. A San Blas applicant for the opening of a Protestant church at Saltillo, near Guadalajara, a mob, headed by the curate, attacked the congregation, and killed several persons. The curate generously offered to confess the dying and save their souls. The curate and his associates in the crime will probably be punished.

## LITERARY NOTICES.

THE DOMESTIC MONTHLY for October, Blake & Co., Cor. Broadway and 14th Sts., N. Y. is an excellent number. The children are amply illustrated and the literary matter is good. Price, \$1.50.

MUSIC.—"I am thinking to-night of our loved one." Words by Mrs. H. M. Brown, Music by Edgar Hawes. E. P. Fawcett, Publisher, Louisville, Ky. Price, 25 cts.

This is a tender piece in memory of the loved and lost. There is true pathos in the words, and the music is appropriate.

THE MUSICAL HERALD, published by the Musical Herald Publishing Company, Boston, Mass., at \$1.50 a year, or 15 cents a number, is an interesting journal, to all lovers of music. A number of fine writers and composers are employed on its columns. Each number gives several pieces of music, some of which are of high order.

THE SPECIALIST AND INTELLIGENCER. A monthly journal of medical science. Chas. W. Dales, M. D., Editor. Presley Blake, Publisher, Philadelphia, Pa. Subscription price, \$1.50 a year.

We have received Vol. No. 1, of this journal. It contains 12 double column pages. It is addressed to that class of practitioners, in cities and in the country, who do not have the opportunity or the time to call for the Specialist. It contains a great deal of information now accumulating in books and journals devoted to special departments of medicine.

JOHN PUGHMAN'S PICTURES. Mr. Pughman has written the following letter to the publishers of his new, quaint book, "John Pughman's Pictures." "You have my full authority to publish 'John Pughman's Pictures' in the United States. The present copyright law enables me to give you only a moral right, and that I concede to you on the terms mentioned, only wishing that it could be of more value to you." As Messrs. Funk & Co. pay Spurgeon a royalty on every copy of this new book they sell, those who believe that a foreign author should be compensated will purchase this edition of Pughman's latest talks.

YOUNG ANALYTICAL CONCORDANCE. The American public have now offered to them that "analytical production," "Young's Analytical Concordance," which is a new and complete European book buyers are paying for it. This great work has created much interest in England, where it is selling at \$9.00. The European publishers have instructed their American agents, I. R. Funk & Co., New York, to sell the "Scholar's Edition" (which is the best European edition) for \$3.05, cloth bound, including postage to any address in the United States. This is the author's edition, and is printed from the original plates, on heavy paper. Spurgeon, in the "Swedish Concordance," says of this work: "Crudden's concordance is child's play compared to this. It is a masterpiece of labor and research. The most unlearned at a glance may find out three distinct points. First, what is the original Hebrew or Greek of any word in the Bible; second, what is the literal and primitive meaning of every such original word; and, third, what are thoroughly true and reliable parallel passages." The completeness of the book is shown in the fact that it contains 115,000 references more than Crudden's, and 200,000 more than any other. The author wishes the American public to understand that this is the only edition sold in America which is not a mere reprint of the European edition, but a new and complete work of its own.

ALABAMA NEWS.

The total population of Pickens county is 1,287. There are several cases of typhoid fever.

The miners of Warrior have struck for higher wages. Evergreen has received this season 1,287 bales of cotton. The Presbyterian supper given at Lowndesboro netted \$75.

The citizens of northwest Perry county want a state law. The late grand jury of Greene county presented 64 bills.

Greenville has received over 5,000 bales of new cotton this season. A negro in chambers county had his arm terribly mangled in a gin.

There has not been a single homicide in Greene county in two years. The Press says this is the dullest October Uniontown has had since the war.

Several droves of Tennessee mules have been brought to Talladega county. Several cases of diphtheria are reported among the children in Birmingham.

There are at least 500 students attending the schools and colleges in Tusculoo. Talladega county is out of debt and has a considerable amount of money in the treasury.

Mr. Ed. Goldsmith, of Calhoun, Lowndes county, lost his house and all the contents by fire.

The Franklin News has been bought out by Mr. Peter White, and taken back to Belgreen.

The Columbia Synod of the Cumberland Presbyterian church was in session at Athens last week.

One New Orleans and two Montgomery railway cotton buyers have their offices in Greenville.</



## THE FAMILY CIRCLE.

Written for the ALA. BAPTIST.  
Cast thy Bread.

BY NETTIE BOWEN.

On the broad area of action,  
Mid the mighty clamor of strife,  
Let's bravely help each other,  
Through the murky shadows of life.  
If a fellow creature needs assistance,  
Lend it cheerfully like a man,  
Never less than kindness,  
But do good whenever you can.

Should you find a fallen brother,  
Mayhap sinking beneath affliction's no,  
Reach out, down life's lonely pathway,  
Raise him, clinging to him, point him to God.  
So there's policy as well in this plan,  
Meet a wayfarer jaded and wan,  
Pass him by with scorn or neglect,  
Do to him the good you can.

We too oft ignore our happiness,  
Our pleasures, our joys and mirth,  
The thousands of God's poor creatures,  
So destitute of the same on earth.  
Oh! then, each day you meet them,  
With pity their desolation scan,  
Boldly dare, never hesitate, nor fear  
To do good whenever you can.

Think of the hearts, crushed and bleeding,  
Yes, dying, nor caring to live,  
Denied this boon—human kindness,  
That costs us so little to give.  
The fat of Fate is treacherous and strange,  
So there's policy as well in this plan,  
Casting bread, lest we hunger ourselves,  
And doing good whenever we can,  
Mobile, Aug. 24, 1880.

## How Jonathan Pry Behaved at the Sewing Society.

BY ELIZABETH CUMMINGS.

Papa and Mamma Gray were going to Mrs. Tompkins to the sewing society; and, as a great trial, Matilda and our hero, Jonathan James, were going also.

"Now, Jonathan," said Mrs. Gray, while brushing out his curls, "you must be a good boy, and remember what Mamma has told you about peeping into things you have no right to touch. If you don't behave better, we shall all have to call you, as Aunt Judy does, 'Jonathan Pry'."

"And you ought to think that you're a minister's boy," said Matilda, sedately; "and ought to set a 'sample' to you had."

"I don't care if I be," said Jonathan, disposed to be argumentative. "I don't preach nuffin, my own self."

"Hush, children," said Mamma, "Here is Papa with Foxey. Remember, I expect you to be good."

Jonathan enjoyed riding in the easy, double-seated carriage, and watching Foxey's long legs trotting over the smooth road. "They're plenty of room for wiggling," he cried, joyfully, and, suiting the action to the word, whirled his legs over the seat, at an imminent risk of tumbling out. Matilda spread her thin arms, like a grown-up lady, and smiled her satisfaction as long as she could keep from talking.

It was early fall. The road was fringed with bouquets of golden-rod and purple asters. The poke bushes hung full of satin berries that dropped crimson wine at the touch. In the swamps the cat-tails were tall as

Foxey, and brown as her sides; and if Mr. Gray had stopped every time the children wanted to pick something, they would not have reached Mrs. Tompkins' farm-house that afternoon.

Arrived at that good lady's door, they were led at once into the parlor; for, as Jonathan observed, the "city" had begun; and, for a dreadful half hour, they were compelled to sit on tall chairs. Unable to endure the stillness longer, Jonathan said to his Papa, in a loud whisper: "Papa, if we'll be good, can 'Tilda and I go out in the yard, just a little speck of a while?"

"Yes, Jonathan; but remember your failings, and don't pry," answered his father.

Two little girls, who, till then, had sat very still on the slippery horse-hair sofa, were told by their mamma they might go with the minister's children; and when the door opened, and the four ran out, Jonathan at the head, it seemed to Mr. Gray that they were like four wild birds escaped from a cage; for they ran straight on for five minutes, as if they delighted in mere motion, in the bright, crisp air.

"I don't see," said the tallest girl, who was named Rose, "how big folks can sit so still. Something went creep, creep, creep all over me while I sat on that sofa. 'Twas dreadful."

"I know," said Jonathan, stopping himself at full speed, and looking so serious, "I mos' best open sometimes. Fd' want for hurrin' Mamma's feelings. I'd a busted in me then. Oh! lots a time, I hate settin' still. Big folks set still, 'cause they can't run. I know. I've seed 'em try, and they can't."

"That is N," said Matilda, looking wise. "Don't you know what Mamma told us about big folks' bones? They're hard as bricks; but ours are like the gristle in meat."

"They're not so soft as that, I know," said Rose. "Now we're out, let's play discovering America."

"How do you do it?" asked Jonathan.

"Oh! the end of the garden in America; and we go round through all the paths, and finally get there, you know."

They divided into two parties. Rose and Jonathan went down one path, and Matilda and Alice (Rose's younger sister) went down another; and soon they came to a broad path that led straight to the tall fence which they had agreed to call the shore of America. The soil was sandy; and just before they reached their goal, they came upon an ant's nest nearly a yard in diameter.

"Here's 'Merica!" cried Jonathan, and here the 'Injuns people! He kicked his small shoes into the pile, and stamped and laughed for sympathy.

Jonathan was always very much afraid of being hurt; and, when he felt something give him a sharp nip on one of his fat legs, and then nip all over him, he dropped flat on the ground, and began to squeal.

"Suffin's a-bitin' me! Suffin's a-bitin' me!" cried Jonathan, taking 'em off. Take 'em off!"

The three little girls, equally

frightened (for the angry insects were swarming over him), joined their screams to his, and in a few seconds the whole sewing society came running into the garden.

"I do believe they're at the beehives," cried Mrs. Tompkins, running down one path, and dropping patchwork all the way.

"Mebbe the old gobbler's after 'em!" cried Jennina, the maid of all work, running down another.

"Be quiet, Jonathan!" said his father, sternly, picking him up from the sand with a shake. "You've got what you richly deserve."

"Suffin's a-bitin' 'e, bitin' awful!" cried Jonathan, the tears running down his cheeks.

"We're all citten up, Papa," said Matilda, her face very red, while with both hands she caught at her clothes here and there. "Those nasty bugs have been a-eaten at us all."

"And you kicked their home in pieces!" said Mr. Gray, taking her in his arms.

The four children were carried into the house, undressed, and a careful search made for ants.

"Did you ever see the beat?" said Mrs. Tompkins, who had no children, to Mrs. Baker, another childless woman. "Here I've just cleaned house; now I shall be overrun with black ants. If ministers will have children, they ought to bring 'em up to behave."

Jonathan heard that whisper and resolved never to ask to go with his Mamma a-visitin' again. No one had any right to blame his kind Papa for his naughtiness, he thought, and he was deeply hurt.

After they were redressed, the four sent into the wash room, where Mrs. Tompkins said, they would be quite safe from mischief, as there was nothing in the room they could harm, or that would harm them.

The ladies resumed their work on the patchwork quilt, made after an intricate pattern, known as the "Blazing Star," and intended as a parting gift to the Rev. Nehemiah Tubbs, who was about starting as a missionary to Siam. Mr. Gray settled back in the Boston rocking chair, covered with red moreen, and read paragraphs in Greeley's "History of the Rebellion" in the intervals of talk; and Mrs. Tompkins cut out blocks and listened with one ear for sounds from the wash room.

In the wash room Jonathan amused himself playing horse on the poulder; while the three little girls sat on the bottom of a big tub and looked very sober.

"It smells wet, and like Monday; out here," said Rose, disdainfully.

"When I grow up I'll treat little girls like I do ladies. That is, if I ever 'spect 'em to be ladies," said Alice.

"We can't do nuffin here," said Matilda, with a sigh. "I wonder what they 'spect we'd do off here alone."

"I'll tell you what I'm a-going to do," said Jonathan, rolling the poulder in front of them with a flourish. "I'm a-going to open every door they're here, and see if I can't see suffin'."

"That'll be prying, Jonathan James Gray," said Matilda. "You know what Papa said."

"No, 'twon't!" answered Jonathan, with decision. "Papa does so himself. Yesterday he came into the settin' room and looked into all the cupboards; and when Mamma asked him what he wanted, he jest laified, and said: 'I'm on a voyage of discovery.' So, 'Tilda Gray."

The first door pulled open disclosed only a cob-webbed dark closet, in which were a few boards, an old hoop-skirt, and a quantity of old newspapers. The next door opened on a flight of stairs.

"That's the cellar!" said Alice, drawing back.

"Girls are always 'fraid!" cried Jonathan, scornfully. "I'm a-going down those stairs."

"You're 'fraid yourself, when you're home," said Matilda.

"I never was 'fraid," replied Jonathan, "only I never cared 'bout going down. That's all."

"It's dark and it goes down," said Alice; but when the rest began to descend, she followed.

They wandered around among empty apple and potato bins for a few minutes, and then found their way into a larger and lighter room, which had a hard cement floor, and around which were many shelves. In the centre of the room was a very long swing shelf, on which were several pans. Beneath it stood an empty butter firkin.

Jonathan was on the firkin in a moment; and, by standing on tip-toe, reached over the edge of one of the pans.

"Cookies!" said he, briefly. "Give us some!" cried Matilda.

"No, ma'am. That's stealing!" said he, with some emphasis, as he pushed the firkin along for further explorations.

Again he stood on tip-toe, his chubby fingers just over the edge of another pan, when crash went in the head of the butter firkin, and, with a dreadful clatter, that made all the ladies in the parlor above spring to their feet, down came the pan full of eggs, which broke upon the floor, and even upon Jonathan, who stood, roaring, in the midst of the ruined butter firkin.

"You awful boy!" cried Mrs. Tompkins. "All my fresh eggs are gone, and it is a coming winter. Oh! you awful boy!"

"How could you be so naughty, Jonathan?" said his mamma, pale and grieved.

But Mr. Gray, when he saw Jonathan, burst into a loud laugh, and laughed till the tears ran down his cheeks and wet his spectacles; and the sewing society, standing on the cellar stairs, laughed for sympathy.

That night, when Jonathan lay in his narrow bed, his father came and sat by him an hour, and talked to him so seriously he lay awake a long time afterward, watching the moon, with round, blue eyes, and wondering how little boys ever grew into good men; and, just before he fell asleep, his mamma heard him murmur:

"Dear God, if you can take the pry out of a boy without jest a killing him, take it out of me. Amen."

—In dependent.

## Life's Opportunities.

Life is, in a great degree, what we make it. We are not to sit passively awaiting the end of life. That will come in God's own good time; but we are to strive with a mighty strength of purpose to make of ourselves examples of goodness, wisdom, integrity and high moral courage, so that when the end shall come, we shall feel we have not lived in vain. And how shall we succeed? If we pass by heedlessly, life's precious opportunities? We would not enforce upon our readers the necessity of grasping great opportunities alone, far from it; for do not the little drops of water make the broad, restless ocean? And where the desert but for the little grains of sand? So it is that little opportunities for doing good, little lessons that may at present seem so unimportant, help materially to lay the foundation for a great and useful life.

Our faculties for exercising an influence over others are so many and great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man who critically examines his intellectual and moral state will observe that however short his interview with another person may be, it has had an effect upon him. And this influence is usually exerted when we think little about it; but we have probably left impressions upon some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement, may decide the question of a man's respectability, usefulness and happiness for a life-time. How important, then, that we improve every opportunity to make our lives a blessing to others.—*Christian Statesman.*

## Value of Time and Knowledge.

Let me call your attention to the importance of improving your time. The infinite value of time is not realized. It is the most precious thing in all the world—the only thing of which it is a virtue to be covetous, and yet the only thing of which all men are prodigal.

Reading is a most interesting and pleasant method of occupying your leisure hours. All young people have, or may have, time enough to read. The difficulty is, they are not careful to improve it. Their hours of leisure are either idled away, or talked away, or spent in some other manner equally vain and useless. And then they complain that they have no time for the cultivation of their minds and hearts.

Time is so precious that there is never but one moment in the word at once, and that is always taken away before another is given. Only take care to gather up the fragments of time, and you will never want leisure for the reading of useful books. And in what way can you spend your unoccupied hours more pleasantly than in holding converse with the wise and

the good through the medium of their writings? To a mind not altogether devoid of curiosity, books form an inexhaustible source of enjoyment.

It is a consideration of no small weight, that reading furnishes material for interesting and useful conversation. Those who are ignorant of books must of course have their thoughts confined to very narrow limits. What occurs to their immediate neighborhood, the state of the market, the idle report, the tale of scandal, the foolish story—these make up the circle of their knowledge and furnish the topics of their conversation. They have nothing of importance to say because they know nothing of importance.

Knowledge is power. It is the philosopher's stone, the true secret, that converts every thing it touches into gold. Miss JIMMIE O. FORD, Bursonville, Ala.

## The Hour Before You go to Church.

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of fine apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparation of the hearer's heart. If you come up to the church with your minds crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat? It will make a sound and that is all. I fear that many of our dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnold.*

How easy it is to be open handed when it involves no self-denial. When people wish they had wealth in order to be good with it, they commonly mean that they would like to have so much money that they could give freely without feeling it. But what generosity is there in that? The true measure of our devotion to any object is what we are ready to give up for it. Until we make sacrifices for a cause, we have no proof that we know whether or not we really love to choose between our welfare and something that we are loath to surrender. For what, and to what extent, have you really denied yourself to give help or pleasure to others, or to advance your Master's cause, within the past week or month? That is a question to test your generosity and your love. No loving or giving is worth speaking of that does not involve a readiness for sacrifice and self-denial.—*Sunday-School Times.*

## FARM AND HOUSEHOLD.

## Bare Pastures in Autumn.

Why should meadows and pastures be brown and bare late in summer and in the autumn? Lawns can be kept green, and grass plots for late cutting may be made to yield a good cutting in October, "brown October," as it has been called. The reason is that we deal more liberally with our lawns and soiling plots; it is not that we do not cut them close, for no grass land is cut closer than a well kept lawn. It is not the climate either for our brown and dry fields, but something in our management. The fact is, we do not give our grass lands a chance to do the best they can. As we write we look out upon a grass field which has been cut the third time, but which has been top-dressed after the first cutting; and another beside it which has been pastured since it was cut in June. The former is in complete verdure, and the ground is thickly covered; the latter is a miserable exhibition of bare brown spots, interspersed with masses of rag-weed, left uncut by the cows; a fair representative of the majority of meadows and pastures. When we have learned that it is possible to make more profit from an acre of grass than from an acre of any other crop, we shall do justice to it and treat our meadows liberally. Just now it is very important to consider what this treatment shall be. A coarse, tufty growth should not be left on the surface, which dies but does not rot; and is in the way of the mower next season; but this cannot now be removed by pasturing, which would only leave it in patches, nor by mowing, which would be a costly way of getting rid of it, unless it is considered the advantage would over ride the expense. Perhaps to mow over such a surface, and leave the cuttings on the ground as a mulch and fertilizer, might be a cheap way of disposing of it. But the most helpful thing to do, is to give a fair top dressing of manure, fine and well rotted, before the winter. This will be well washed into the soil to nourish the roots, so that an early and rapid growth will be made in the spring, after a smoothing harrow has been run over the surface to break up any lumps that may remain. This early growth is the greatest advantage, because the crop being cut before the usual dry weather occurs, a second growth begins immediately, and it is ready to cut very soon after the usual first cutting would have been made under other circumstances. During the hot, dry season, the soil is well shaded and protected, and the roots are uninjured, and when the second crop has been gathered, a third gets under way at once. This exacting treatment of course requires liberal return, and in this case the "liberal soil" shall be made fat. In fact, niggardiness in the treatment of soil is the worst economy; while liberality is returned many fold. This is especially true with regard to grass lands, which in America, on the average, can pasture one steer or cow, only, upon seven acres; while in England pastures that will fatten one bullock per acre are common.

The want of manure with which we should be so liberal is the great difficulty. But this may be managed by devoting one special compost heap for this purpose, and enriching this with the addition of bone dust, potash salts, gypsum, or phosphate of lime and wood ashes. If this is prepared in time for use in the fall, and a light dressing of nitrate of soda and gypsum, or grass fertilizer is given after the first cutting, there can be little doubt that the dry brown appearance of the fields will be changed to verdure, and the barns filled with a largely increased product.

The practice of sowing grass and clover alone without any so-called toster crop, is becoming general. It is found that the supposed nursing crop has quite a different effect from fostering or encouraging the tender grass, but chiefly robs and destroys it, unless the soil is unusually rich. The more successful practice is to prepare the soil by thorough plowing—rolling if necessary, and harrowing so as to procure a fine tilth, and sow the seed early in the spring, without any accompanying crop. The preparation of the soil in the spring is completed by a dressing of fine manure, and a thorough harrowing, a shallow plowing being given if necessary. Harrowing will be sufficient in the majority of cases. After a fine harrowing the seed is sown. A mixture will be found most satisfactory. Mixed crops, as a rule, yield in proportion to the increase of the seed. Thus a usual seeding of Timothy or Clover, or both, will give a certain quantity of hay; if orchard grass is added, a crop of hay will be taken equal in amount of that expected from the Timothy or Clover alone.

A LEAP-YEAR EPISODE.—A bashful young man—a New York drummer—by the way—has been visiting a young lady at the West End with a view to matrimony, but his extreme diffidence would never permit an avowal. A day or two ago the young lady, who has all along seen how matters stood, helped the youth out of his predicament nicely. Her young sister came shily up to the young man and asked, "Are you any relation to my sister?" He blushed and stammered until the young lady, taking pity on him, solved the matter by saying, "No, but he'd like to be; wouldn't you, Alfred?" Cards will soon be out.—*Louisville Commercial.*

ON DANGEROUS GROUND.—Miss Youngblood owned to 24, but not a year more. The city's celebration last week awoke her to unworthy enthusiasm as to things military. She naturally began to reminisce. She spoke of the Bunker Hill celebration in 1875; she spoke of the soldiers' return from the war; she spoke of the scene of military grandeur during the great struggle; she spoke of the rush to arms when the nation to its danger, she was going even back of that, when a gentleman remarked, "Let's see, it is nineteen years and over since that gun was fired." That was all she said, but it was sufficient. She was heard to gasp, "How time flies!" and she fainted dead away. Some men are so wanting in politeness!—*Boston Transcript.*

spring than the present season, yet if one would avail himself of them he must make preparation now, and not delay.—*American Agriculturist.*

## Muck as Manure.

I see from your last paper the muck question somewhat agitated by E. S. Hauser and referred by W. F. Brown to Bro. Ogden for his opinion. Now my experience in the use of muck as a manure, though limited, has paid. The muck that I used was taken from a pond which dried up during a dry summer. I hauled from it during two summers some twelve hundred good sized cart loads; four hundred of which I put on about three acres, scattering it on the plowed ground after having been exposed to the frosts of one winter in the piles as dropped from the cart. I harrowed it with some thirty bushels of lime (slacked), to the acre. The result was a fine crop of corn on land too poor for a decent granger to walk over. I have also very much improved the hay yield by a good top-dressing of it. It is my opinion that it will pay better to use it in the afore-said manner than by hauling it to the stables, barnyards, composting, etc., too much heavy work.

There are different kinds of muck, as we all know, varying in richness, but it will pay, I think, to use any kind, whether taken from ponds or real muck beds, if it can be applied without too much expense. It has been used, as I have referred to, by other farmers in my neighborhood with satisfaction.

For the encouragement of the brethren, I will say that the grange is a complete success with us, and is looked upon as an absolute necessity. All of our stores, four in number, have been for some years on a firm basis. We endorse fully the Rochdale plan and no other. We can also furnish from our woolen factory goods (no shoddy) fit for a king to wear.—*Samuel A. Houston, in Live Patron.*

## Winter Dairying.

In the autumn there is no forage of food of any kind better for milch cows as a help for failing pastures than pumpkins. I have used them freely for years with the best results, and find the fear of the seeds all nonsense. At the present time I have a fine lot growing among the corn, and about three acres planted near the barn, which together will be sufficient to last till Christmas if I can secure a portion of them from frost. After the pumpkins are gone carrots are better than any other kind of roots, and if fed till grass comes again there need be no loss of quality in the butter. The quantity of milk will be equal to the best grass season, and will depend upon the cows. Any man having common sense, and managing properly, can obtain double the average given by cows of the kind usually met with, if he will buy good ones, and breed from none but deep milked and from bulls which are from a good milking strain.—*Cor. Country Gentleman.*

## HUMOR.

"Ah," said a deaf man who had a scolding wife, "man wants but little hear below!"

"I can't go to Europe," a lady is reported to have said; "I am reading forty-five continued stories, and my limited means would not let me pay the postage."

The Dayton man who rubbed his back with alcohol and sat down before a grate fire to heat it in is willing to give any one his experience for fifty cents.

A qualified judge—Squire Hors-nail, M. P. (who had been inspecting the board school).—"Well, good-by, children. Yer reads well an' yer spells well, but yer haint so still!"

"Pa," asked little Blodgers of his parent, "what is paper made of?" "Lies!" roared the elder Blodgers, who is running for office, "lies! outrageous, villainous lies!" And the innocent boy wrote it down, that way in his composition.

A big, fat colored woman came to the Galveston Chief of Police and told him that her stepson had run away and she wanted to know where he was. "It boddens me to know why he left. He had everything he needed to make him comfortable. I done all I could for him," she observed. "Has he any marks by which he may be recognized?" "Well, I don't reckon all de-marks I made on him wid a bed slat, while de ole man was holdin' him, has faded out yet."—*Galveston News.*

A LEAP-YEAR EPISODE.—A bashful young man—a New York drummer—by the way—has been visiting a young lady at the West End with a view to matrimony, but his extreme diffidence would never permit an avowal. A day or two ago the young lady, who has all along seen how matters stood, helped the youth out of his predicament nicely. Her young sister came shily up to the young man and asked, "Are you any relation to my sister?" He blushed and stammered until the young lady, taking pity on him, solved the matter by saying, "No, but he'd like to be; wouldn't you, Alfred?" Cards will soon be out.—*Louisville Commercial.*

ON DANGEROUS GROUND.—Miss Youngblood owned to 24, but not a year more. The city's celebration last week awoke her to unworthy enthusiasm as to things military. She naturally began to reminisce. She spoke of the Bunker Hill celebration in 1875; she spoke of the soldiers' return from the war; she spoke of the scene of military grandeur during the great struggle; she spoke of the rush to arms when the nation to its danger, she was going even back of that, when a gentleman remarked, "Let's see, it is nineteen years and over since that gun was fired." That was all she said, but it was sufficient. She was heard to gasp, "How time flies!" and she fainted dead away. Some men are so wanting in politeness!—*Boston Transcript.*

## Our Club Rates.

We will send any of the following periodicals and the ALABAMA BAPTIST to any address on receipt of the amount named in the column headed price of both. By this means you will secure a great reduction.

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## SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are all of strictly first-class houses. We recommend them to our readers as among the best and most reliable firms in the city. Business may be transacted with either of them by correspondence, with the assurance of prompt attention and honorable dealing.—*PUBLISHER ALA. BAPTIST.*

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