





## Alabama Baptist.

SELMA, ALABAMA, OCT. 28, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:

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## IMPORTANT ANNOUNCEMENT.

We will send the ALABAMA BAPTIST from Nov. 1st, 1880, to Jan. 1st, 1881, for the price of a year's subscription, viz.: \$2.00 for ministers and \$2.50 for all others. With the beginning of the new year, important and much needed improvements will be made in the paper. For the present, we will only say that we have already arranged to have a first-class man with us next year in our office at Selma and further, that the paper will be far more complete in its matter and make up than it has ever been. The general and enthusiastic awakening of our people throughout the State to the importance and support of all our denominational enterprises, has created such a demand for our State organ as it has never enjoyed in the past. We shall respond to these demands to the full extent of our ability. In the mean time, we beg all of our readers, especially the pastors of our churches, to make this offer known and to push the circulation of the ALABAMA BAPTIST to the utmost extent while the money season is upon us.

JNO. L. WEST.

## NEW SCHOLARS' PAPER.

For the very little children in our Infant Schools, nothing could be handsomer than *Our Little Ones*.

For a very large class of somewhat older children, *The Young Reaper* is eminently adapted, alike to their taste and capacity. But there has long been a demand, increasing in imperative-ness, for still another Scholars' Paper, intended for those yet more mature in years and culture; and this demand the Publication Society has determined to meet. Whatever the Baptist denomination needs, especially in the line of Sunday-school literature, it is the business of the American Baptist Publication Society to supply.

Accordingly, on the first of January, 1881, will be issued the first number of a Scholars' Paper, which it is intended to make equal to, and we hope it may prove superior to, any thing of the kind that is published in America.

We make the announcement thus early, that our Sunday-school workers may bear it in mind when forecasting their arrangements for the coming year. The name, terms, editor, and other particulars, are published in another column.

## "REPENT AND BE BAPTIZED FOR THE REMISSION OF SINS."

The proper interpretation of Acts 2:38 has been a theme of earnest discussion for many years. Our brother of the Baptist Reflector has expressed his opinion. He calls attention to the fact that the requirement of repentance for the remission of sins had already been insisted on by John the Baptist and our Lord. It was also necessary that the converts should form an organization for the maintenance and the spread of the Gospel. In his popular speech Peter introduced the second idea before he had fully presented the first, to which however he returned before concluding the sentence. Hence the apostle's reply to those who wished to know what they must do, is, "Repent for the remission of sins," and be baptized, every one of you, in the name of Jesus Christ.

This explanation is ingenious, but strikes as is forced. For while it is true, as the Reflector remarks, that the original thought may have been held in suspense until something else had been taken notice of, there is no reason why the sacred historian, who gives only the substance of Peter's sermon, should have reported a possibly misleading form of expression. The explanation which is most satisfactory to our own mind makes the phrase "for the remission of sins," qualify both verbs, "repent" and "be baptized." We think the apostle intended to imply that both the repentance and the baptism had respect to the remission of sins—the first as the condition of remission, the second as its outward sign. The language of the text admits of such an interpretation, and the statement expresses simply the truth which the apostle needed to insist upon. "Repent for pardon, and we, the followers of him whom ye crucified, will administer to you the sign of pardon through his blood." E. T. W.

Divine wrath is intense opposition of good against bad, of right against wrong, of holiness against depravity. It exists most intensely in the most holy nature, and therefore most perfectly in the heart of God.—Wheeler.

## THE TROUBLES OF LIFE.

The state of the pious patriarch when he cried, "All these things are against me," was not peculiar to himself. Nor is it the effect of peculiar circumstances alone, such as then surrounded Jacob. The money he had sent to Egypt for the purchase of corn, had been unaccountably returned to him. But Simeon, who had gone with his other sons, was absent, and the father dared not trust the report they brought him from that distant land. Joseph was last with them before he disappeared forever, and now his heart sunk within him, as he recalled the familiar face of Simeon. Benjamin also must go.

Was it needful that the supports of his old age should be taken away from him one by one? Must all those memorials perish, that once renewed in his widowed tent the soft accents and fair beauty of Rachel? Must he who in the course of nature might hope to be buried in the filial care of his children, lose them by a strange fatality and at last die in the midst of strangers? Apprehensions like these oppressed him. He seemed born to a heritage of evil. Weary with bearing the shocks of fortune, he at last gave up heart and hope, exclaiming: "All these things are against me!"

Yet unusual as may have been the evils endured by the patriarch, life has its crosses for all, and all are prepared at times to utter the same lamentation. Now it is the cry of a dissatisfied and discontented man, now of a ruffled and scolding woman. Now it is breathed from a weary bed of sickness; now it breaks in sobs over the coffin-lid, now it is shrieked forth by some mad suicide as he springs from his high chamber window, and falls crushed and bleeding into his grave. It is heard in the midst of our joys, for no earthly happiness is perfect, and life, which is sometimes like a pendulum oscillating from joy to grief, is more frequently like a picture with the lights and shades all grouped and blended together.

Our bodies are strong, but our spirits languish; our estate is good, but hardly large enough for our desires, and we fear that it may even be less than our wants; our name stands fair, but we have an enemy; our relations are many, but one threatens to disappoint our hopes, and another is wayward and unkind. There is an injury that breaks through our prosperities, or a sharp insult of envy or pride or passion that pierces through all our respects, and a gnawing care that undermines our tranquillity or an intolerable weariness that weighs upon our pleasures.

It ought indeed to be added that many of our troubles are merely the creatures of the imagination; while others seem altogether intolerable, simply because we put forth no suitable and manly efforts to resist them. Oftentimes we brood over what has created anxiety and displeasure, until it is unnaturally magnified, and what was simply an annoyance becomes a terrible evil, and what was an evil becomes a destroying curse. Undoubtedly all our sufferings are aggravated by our own unreasonableness. The brighter side of an event may be looked at, just as easily as the darker; the comforts we enjoy may be enumerated, as well as the blessings we have lost; the adversities that we might have been summoned to bear, as well as those we actually suffer.

We formed the idea of a perfect world, and our ideas have been wrecked and broken to pieces; ought we not to have expected it? and is it not better to learn wisdom from the changeableness of all things than it is to mourn over our desolations? Has a friend deceived us? He was traitor, that we held to our breast and who can no more betray. Shall we weep because a serpent was coiled by our hearthstone, now that we have detected its speckled scales and driven him away? Fortune has failed us, but we were tenants at will. Death has bereaved us, but death is a law of nature, and they who have entered into eternity have stepped a little in advance of us. In a few days perhaps we shall meet them again. Let us but think that life is the course and death is the stage of a universal journey. Let us but realize that we have set our house in order, and are clothed already in our traveling dress; and why shall we weep and break our heart to know that they whom we love have set forth for our final and common home a little sooner than we?

But alas! the rules of earthly wisdom are of slight avail to mitigate our troubles. They appeal truly to the common sense, and this presents no comforts against which the heart does not revolt. When accidents, unexpectedly arriving, ruin our fortunes, annihilate our plans and destroy our hopes, we need a higher consolation than mere reason affords. Does not sometimes a bitter word only, or even the presence of some clinging parasite, who does not give you company and who does not leave you alone, who is with you as an intolerable weariness and importunate displeasure, does not a slight annoyance like this put all your philosophy to scorn? And as reason is an imperfect com-

forter, let us consider whether religion doth not propose to us a sufficient remedy against the various evils of life: whether it doth not supply us with prudence to foresee them and with courage to bear them when they come. E. T. W.

## BRO. JAY'S ARTICLE.

Bro. Jay has given us the most objectionable article, in its personalities, that has ever appeared in the ALA. BAPTIST—of one Baptist in reference to another. Still we give it to our readers with no further remarks than to add that we have not one particle of unpleasant feeling in the matter, and have not had the remotest design to wound him or any other brother. R.

## PERSONAL.

Dr. Henderson spent last week visiting his old Association—the Tuskegee. We have no doubt it was a season of sacred pleasure to him and to that body.

Bro. W. Wilkes visited the church at Alexandria, in place of Bro. Henderson, at their last meeting, and we have been told that he preached them an able sermon on Sabbath.

Several brethren going to and returning from Dr. Graves' meeting, called on and spent a night with us whose company we enjoyed. Since that time we have had a call from Bro. Smyth of Oxford, and he and we expressed our opinions of several things. R.

## REV. J. R. GRAVES, L. L. D.

This distinguished man, accepting an invitation from the church at Blue Eye, in this county, spent five days with them, embracing the third Sabbath in October, and delivered his famous lectures. The weather was very disagreeable part of the time, but the congregations were large—though not as large as was expected. There were about twenty-five or thirty Baptist ministers in constant attendance. We were present to hear three of these discourses. It is hardly worth while for us to say that the themes were handled with great ability. Every lecture continued nearly three hours, and the attention of the people was unabated to the last. The lectures cannot fail to make a profound impression on most persons who listen to them. We would do ourselves an injustice, if we should fail to state that we cannot accept his doctrine of non-inter-communion among Baptist churches. Dr. Graves had as good reason to commune at Blue Eye as to preach there; this is old landmarkism. R.

## SHORT METHOD WITH EUFAULA.

In a criticism of our editorial on "Predestination a Comforting Doctrine," a correspondent signing himself "Eufaula," says:—

"It may be that I am ignorant of the true spirit and sense of this, I will not say 'truth,' but doctrine, but as I have heard it presented and as I understand its meanings, it is not only not comforting but false, and like all other falsehoods, and especially half-truths, is injurious and a curse. Your editorial has 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 unscriptural and pernicious."

According to "Eufaula," then, predestination is "false," a "falsehood," at best only a "half-truth," "injurious," a "curse," "unscriptural," and "pernicious."

Although we are left to guess who "Eufaula" is, for we have not been furnished with his name by Bro. West, yet we are a sufficient discerners of spirits to recognize this spirit; and we must assure him that he is laboring under a mistake. We never once dreamed that predestination would comfort him; we would as well undertake to comfort a fish by putting a live coal of fire in his gills. If Celsus denounce Christianity as "a base imposture," and Lucian pour out upon it the floods of his scornful satire as "the supreme folly of the world's mad-house," we would not think of trying to comfort them with the doctrine of predestination; and though Volney gave some beautiful testimony to the fulfillment of Scripture prophecy; yet we should not imagine that predestination was comforting to him; and if we had been standing by in the last remorseful hours of Voltaire,—"the greatest poet, and the most brilliant, the most eloquent, the most fertile of all French prose writers,"—we should hardly have thought that he would be comforted by predestination; and if Herbert Spencer came forth with his system of the universe developed from "the unknowable," and Tyndall and Huxley with their theories of the origin of man and the universe, it is not probable that we would attempt to comfort these "scientists" with a little newspaper article on predestination, for they would say that it is "pernicious." Just so, if a man stand in a Baptist

pulpit, as one did at our Convention at Huntsville in 1875, and deliver a lecture—called a sermon—which would pass current under shouts of applause in any infidel hall in Boston or Paris, and then five years afterwards at Greenville, in a speech on missions, boldly deny the doctrine of supernaturalism in the plan of human redemption, we would never once think of trying to comfort him with predestination: it is perfectly natural for him to feel that predestination is both a "falsehood" and a "curse,"—and if there be any thing worse, he would feel that it is that.

And then for a Baptist preacher to declare that the doctrine of predestination is *pernicious*, a *curse*, a *falsehood*, puts him beyond the range of comfort from any Baptist comforter. He will have to trudge his way through the immeasurable mud-banks of "facts," falsely so called, and when he gets tired of that, he can only plunge with another surge into the fog-banks of the supernatural to get the genesis of man and his religion. Darwin can comfort him. Paul cannot. It is interesting to know that he who talks thus about predestination, has long since renounced the inspiration of a large part of the Holy Bible. We do not know how to comfort one in that attitude. We were writing for those who believe the Scriptures. R.

## INDIVIDUALITY IN RELIGION.

One of the greatest of American statesmen, when asked what he considered the greatest thought that ever entered his mind, answered, "The greatest thought that ever entered my mind is the thought of my individual accountability to God."

And what a sublime thought it is! Here was a man who had attracted the admiration of the whole country and largely of the civilized world, a man who had successfully handled all questions of law and politics, a man who had thought on all subjects, and was acknowledged to be a master of the art of thinking, who declared that a sense of his personal individuality as relating to God, was the grandest idea that ever agitated his brain. What a lamentable state is the condition of that man who has never thought on this subject at all! And possibly there are many such right under the sound of the gospel of Christ. And scarcely better is his condition who thinks on the subject just enough to discover its wonderful magnitude, and then dismisses it; and, alas! there are many such. And no better is the state of that man who has been so chained and blinded by rites and ceremonies, that it is next to impossible for him to recognize his individuality in matters relating to God and obedience; and there are great numbers of them.

The New Testament is a Book that deals with units. It is for all nations under heaven, but it takes the inhabitants of the nations in their personal position, and urges its claims on every one for himself. The voice of the New Testament was richly opened on the day of Pentecost in the words, "Repent and be baptized, every one of you." This was in perfect harmony with the great commission, "He that believeth and is baptized shall be saved." Every one is to repent, believe and be baptized for himself. "Every one of us shall account unto God for himself." That divine Book knows nothing of godfathers and godmothers. It knows nothing of a hereditary religion, of sponsorial vows, or of faith assumed by the parent for the child. It does not propose to convert the world by nations, tribes, and families, but by units. A whole family, or a whole nation may be converted in harmony with the spirit and plan of the New Testament, but each individual of the family and nation acts and is acted upon in his personal attitude. And this individuality is demanded through the whole of Christian life. Every one is led on in the fullest recognition of his personal accountability through the whole of his religious career. The apostle, after speaking of the unity of the spirit, doctrine, faith, and ordinances of the church, adds, "Unto every one of us is given grace according to the measure of the gift of Christ." The grace is bestowed; is given by a measure; the measure is according to the gift of Christ, and it is bestowed on "every one" who is a child of God by faith. This constitutes the unity of the church—its component parts are all cut and moulded, by the same model—the measure of the gift of Christ; they are all endowed with the same spirit and grace; each one in his own sphere, prepared for his own work in the church of God; they make a united body; as hand and foot, eye and ear, and all members of the human frame, have an individual office to perform, and all are endowed for the work of this office respectively, and yet all constitute one united human body, working in complete harmony, so the individual members of the church are endowed by the grace of Christ for personal work, and yet all as partakers of the divine nature, work in union for the honor of the whole body, or church. Are there

not many professing Christians who concede that many works of faith and labors of love, are to be done by somebody, without once thinking that they individually are that very somebody? Reader, "thou art the man." No one else can do your work. No one else can render obedience for you. You must be true and faithful for yourself.

Are there not many in some sects who are very much depending on what parents and friends did for them long ago? And even among Baptists it would seem that many are cherishing the vague notion that the church will somehow carry them to heaven? And, alas! what vast millions on our earth are casting their personal responsibility to God into the hands of human priests and religious rites! None but Jesus can do helpless sinners good, and every one must go to Jesus for himself. At the final bar of God, no parent, or priest, or pastor, or church can stand for us. For we must all appear before the judgment seat of Christ, that every one may "receive the things done in his body, according to that he hath done, whether it be good or bad." We will all be there together, but "every one" in his individuality. Jesus only can represent us on that dread day. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." R.

## FIELD NOTES.

—I admire your paper very much. Everybody ought to read it.—W. H. LaFloy.

—The ALABAMA BAPTIST was substantially remembered at the late meeting of the Cahaba Association.

—Every reader of this paper is hereby authorized to send us a new subscriber at once. How many will do it?

—The cottage prayer meeting in Selma, on Sunday, 31st Oct., is appointed to be held at Mrs. Dailey's, on Selma street, at 3 p. m.

—Dr. I. T. Tichenor, of the A. & M. College at Auburn, and Rev. B. F. Riley, of Opelika, were in Selma last week and paid their respects to our office.

—Rev. A. L. Blizard, of Cooper's Station, has gone to Marion to enter Howard College, and requests his correspondents to address him at the latter place.

—Rev. Dr. D. W. Gwin, pastor of the First Baptist church, Atlanta, Ga., was announced to preach in the Union Springs Baptist church last Thursday night.

—Rev. T. C. M. Gollard has taken charge of the Woodside Female Institute of Jackson, La. The institute opened on the 4th, with three teachers and thirty pupils.

—Rev. S. A. Goodwin, pastor of our church at Union Springs, has been selected to deliver the oration at the reunion of the 46th Georgia regiment, which occurs at Talbotton on the 10th of November.

—Returning from the Cahaba Association Brethren Bailey and Crumpton reached Greensboro along with the circus. They were taken for "circus men," and were greatly admired for their physical development.—L.

—We have received a petition from a number of brethren living in Hale county, to publish weekly market reports in our paper. We have already made arrangements to do that very thing, and will begin to give the reports next week.

—The Baptist Family Magazine is a handsomely illustrated, well gotten-up, excellent, convenient and cheap monthly. The publisher offers special inducements to those who subscribe now. See his advertisement in this paper.

—I dedicated our new pool at Zion Baptist church Sumter Co., last Sabbath, by baptizing a beautiful young lady of 17, in the presence of about three hundred persons. The scene was strikingly grand and beautiful.—J. K. Ryan, Oct. 13.

—The 1st district of Bethel Baptist Association, will convene with the Goose Creek church, Marengo Co., on Saturday before the 5th Sabbath in October. Subjects and speakers same as arranged for meeting to have been held with Jefferson church.—W. A. Parker.

—Brethren Ford and Eddins, who attended the late meeting of the Cahaba Association, became members of that body in 1879, when it was being organized. Bro. Eddins is now a shining light in the Tuscaloosa Association, and Bro. Ford stands by his original colors.—L.

The Tuskegee Association asked the church at Opelika for \$75.00 for the various objects fostered by the Baptist State Convention of Alabama, and it gave over \$240.00. Of that amount the Young Men's Missionary Society of the Opelika church propose to contribute \$50.00.

—Bro. W. A. Bishop's report on Education, read at the meeting of the Cahaba Association, was one of the best things on that subject we have ever heard, and it was heartily appreciated by the association and requested for publication in your paper. It richly deserves such publicity.—L.

—Bro. E. J. Forrester attended the meeting of the Cahaba Association, and among the good talks he made was a most excellent one on Foreign Missions. He spoke it off hand and at a moment's notice, but nevertheless the association requested him to publish it in the ALABAMA BAPTIST. We trust he will comply.—L.

—We have been requested by Rev. H. R. Schramm, of Eufaula, to announce that Rev. T. W. Tobey will preach at Antioch Baptist church on the fifth Sunday in this month, instead of the first Sunday in November, as formerly announced. It is hoped that there will be a large attendance, as Dr. Tobey will benefit any who will go out to hear him.

—Rev. D. B. Ford, Hanover, Mass., writes us that he still has on hand some very slightly injured copies of his "Studies on Baptism, with Review of J. W. Dale," which he offers at less than cost. The mailing price of the book has been \$2.25, but to any minister or theological student who will send him one dollar, with fifteen cents in stamps for postage, he will forward a copy of the work.

—The Baptist Teacher replies to our question, "What has a Baptist society to do with Robert Raikes?" by remarking that "in the providence of God it was he that first gave to the Sunday-school cause such an impulse as it had never received before his day." We question the historic accuracy of the statement. The credit belongs to a Baptist, William Fox.—E. T. W.

—Drs. Cleveland and Winkler were missed at the Cahaba Association, and we all thought that the publisher of the ALABAMA BAPTIST ought to let his paper run itself for one week and attend the meeting of his own association.—L. The ALABAMA BAPTIST is moving upwards. If it should ever start down hill, we have no doubt that it will then be able to run itself,—but not now.

—We will send the ALABAMA BAPTIST to new subscribers from Nov. 1, 1880 to Jan. 1st, 1881, for the price of a year's subscription—\$2.00 for ministers and \$2.50 for all others. We make this offer in order to extend the circulation of the paper as widely as possible by the close of the year. Will not all our readers help us, by making this offer known and by inducing as many as possible to avail themselves of it?

—We had a pleasant session of the Union Association, Bro. A. L. Blizard and goes to the Howard from this body. Bro. Washington Wilkes, of Talladega county, was with us and preached the best sermon on Sunday Oct. 11. I ever heard him deliver, or ever heard from any one. I do not think it could be beaten. It was not on paper, but in and from the heart, and reached the hearts of the hearers, to their edification and comfort.—C. C. Billingsley.

—The Bigbee Association, which held its last session with the Gainesville church, was in advance of previous meetings of this body, in the way of missions; in fact, a deeper interest was evidently manifested than heretofore in the various enterprises fostered. Two new churches were added, and while the Bigbee has much of which to be proud, yet a brighter future is just ahead.—J. K. Ryan, Ingleside, Ala.

—At the last session of the West Liberty Association, which was held with the Ebenezer church, Lauderdale county, Miss., the Alabama churches contributed about \$160 in pledges and cash for State Missions; also, the association, entire, under the head of "Indigent and Infirm Ministers," about \$50 in cash for Eld. A. Daugherty, who has worn himself out in the ministry, and who, for a number of years, has been the moderator of the association.—J. K. Ryan, Ingleside, Ala.

—The following is from a venerable missionary who once labored in Alabama, and whom many brethren will remember: I am now growing old and may never see the dear old State again. Elder W. N. Chaudoin threw from the train into my yard a copy of the ALABAMA BAPTIST of the 30th September. Thank him for it. How glad to read what the brethren are doing in the old fields over which I passed well labored years. Thank God, for I see in them an answer to the prayers sent up long years before.—Robert Keith.

—We notice in the *Western Recorder* that Rev. T. B. Craighead, the popular pastor of Tusculum, on the 19th inst., married Miss Mallice Caperthorn, of Louisville, Ky. They are now on a visit to his family and friends in Marion. Tom is one of our Howard boys, lately returned from the Seminary. The *Courier Journal* gives a glowing account of the marriage festivities. Among the attendants were P. T. Hale and J. N. Prestridge, of Alabama. We extend to the happy couple our congratulations and a hearty welcome.

—I am just in from the regular monthly meeting of my church at Lexington. There were five accessions. This church has more than doubled itself within the past year. The present membership is 97. It is becoming more alive to the mission work. My cash list of new subscribers this week numbers 15. May each one be an earnest worker for the paper. Enclosed find postoffice money order for \$42.00. May God bless the BAPTIST, my brother. It helps me. It helps my people.—Fred D. Hale, North Port. And God bless Bro. Hale and the work he is doing. What he has done, shows what can be done by a working pastor.

—We publish in our present number a well written and instructive article relating to the drift of thought in Boston and other regions afflicted with skeptical opinions. We are far from sharing, however, in the apprehensions entertained by the Cambridge student in regard to the result of the conflict. We are assured that a positive and fearless proclamation of the gospel is our best defence against the arts and army of rationalism of whatever type. The church of Christ is anchored upon a rock, and against the fortress built upon adamant by the hand of God the gates of hell shall not prevail. E. T. W.

—A correspondent sends us an article from the *Greenville Advocate* in which the writer denounces the hypocrisy of a religious profession apart from a moral life. The design of the writer is good, but his theology is out of joint. He says, "The day has come when the ministry must and will preach eternal life through morality, and God will surely speed them in their work." According to the gospel scheme faith is the foundation of a true morality, and the faith which does not produce good fruits is itself worthless. Faith works by love, and purifies the heart, and overcomes

the world. The just man lives by his faith. To set aside this divine order and make eternal life depend upon works, is to restore the old Pharisaism and to make a genuine morality impracticable. The writer to the *Advocate* had better study the Epistle to the Romans, especially the seventh chapter, where one who tried to obtain eternal life by a system of morality records his experience of sorrow and failure.—E. T. W.

—Bro. Graves, of Memphis, delivered five impressive lectures at Blue Eye Baptist church, closing in the 19th inst., to large audiences. About twenty-five ministers, mostly Baptists, were present. He made a profound impression on the main body of the people, if not on all. Bro. Renfro dissents from him in his views on the inter-communion of Baptist churches, but heartily indorses all else that he heard. He was there three days. The ease and profundity with which Dr. Graves speaks on all the fundamental doctrines of the Bible is even wonderful. Question after question, every day and by his request, was put to him, and all were answered from the stand with a readiness and clearness that made one feel that he was in the presence of a man of great abilities. His demeanor in and out of the stand was unostentatious but showed that he was deeply impressed himself with the importance and truth of what he did. Until I further hear I cannot say that I agree with him in his views on inter-communion of Baptist churches, but am inclined to hold to them. Some of them are not new to me. One thing is true. There is no middle ground to be safely assumed between right and wrong. No sort of palliation of a wrong can make it right. And it takes a faith living Christian to act upon it: for public opinion, or the world, has a power over us that nothing but a staunch faith in God can successfully resist. I have said more than I intended.—Jno. R. Mynatt, Talladega.

## To Clerks of Associations.

It will aid me very greatly in my work to have a complete file of associational minutes for 1880. As soon as your minutes are published, please send me a copy, and oblige.

Fraternally yours,  
T. M. BAILEY,  
Sec. and Treas. S. M. B.  
Marion, Ala., Oct. 20.

## Foreign Mission Work by the Baptists of Alabama.

At a meeting of the State Mission Board, held at Selma, Ala., on the 21st day of October, 1880, the following communication was presented to the Board:—

"To the Members composing the State Mission Board:—

"Dear Brethren—The Tuskegee Association, at its recent session, in its report on Missions, unanimously adopted by that body, recommended to the Baptist State Convention of Alabama the support of a mission station in a foreign field. It was believed by the association that such action on the part of the Convention, bringing the contributors into closer connection with the work to be done, supplying them with fuller information in regard to the field of their operations and concentrating their sympathies, prayers and contributions in support of a definite work, would tend greatly to promote the liberality of our brethren, and increase their interest in every department of Christian effort.

"The undersigned were appointed a committee by the association to bring the proposed plan to the attention of brethren throughout the State. In the discharge of the duties thus devolved upon the committee, they deemed it proper to consult first the brethren of the State Mission Board. The committee are aware of the fact that the State Mission Board is not at present authorized by the Convention to undertake this work, and they do not propose that it shall exceed the powers conferred upon it by that body. But they earnestly and respectfully solicit the Board to unite with them in the recommendation of this work to the Baptists of Alabama, and to co-operate with them in securing its adoption by the next Convention. It affords us pleasure to be able to state to the Board that the proposed plan has the earnest endorsement of Dr. H. A. Tupper, the corresponding secretary of the Foreign Mission Board. He has pledged himself to co-operate with this movement to the extent of his ability.

"Believing as we do that the successful prosecution of such an enterprise must result in great good to our people, in untold blessings to the heathen among whom our missionaries may labor, in glory to the name of the Master, we earnestly invite and confidently expect your cordial co-operation in this good work.

Sincerely,  
I. T. TICHENOR,  
Z. D. ROBY,  
B. F. RILEY,  
Committee.

The State Mission Board thereupon adopted the following resolutions:—Whereas, The committee appointed by the Tuskegee Association to recommend to the Baptists of the State a policy in respect to Foreign Missions, by which it is hoped that the interest of the denomination in this great cause may be intensified and wider success may be achieved, have judged it advisable to confer with the State mission Board upon the subject and have asked for an expression of our views; therefore

Resolved, That we agree with the committee in the opinion that the support of certain foreign missions, or of the culture of some definite held abroad, through the liberality of the Baptists of this State, will tend to promote their zeal in the cause of Missions.

Resolved, That while we have no authority to prescribe the course which our brethren may pursue in the matter, we think it not beyond our province to express the hope that the proposed measure will receive their favorable consideration, and that the sentiment of the denomination in relation to it will be elicited by the committee before the ensuing session of our State Convention, by which time, we recommend that Brethren Tichenor, Roby and Riley, from the Tuskegee Association, will, by correspondence and otherwise, obtain such information in reference to the field best to be cultivated, and the expense attending the measure, as will enable the Convention to act intelligently.

W. C. CLEVELAND,  
President S. M. B.  
H. S. D. MALLORY,  
Rec. Secretary.

## Into It Again.

It seems that I got my foot in it by writing the communication for the ALABAMA BAPTIST, headed "Destitution and State Missions." At least it stirred up the ire in Bro. Renfro, judging from the way he turned his battery against it. Since reading his article, I have more carefully looked over my communication, and, yet, for the life of me, I can't see what there is in it or of it to influence the writing of such an antagonistic, caustic article by one of the editors. It may be that it was written, answering all opposition, real or imaginary, to the State Mission Board's work up to date, and it was too big a thing to lose, and the little article of mine is made the occasion to get it in print; or it may be that, like a good many persons are, Bro. R. is awfully afraid of snakes and, like them, strikes at the shaking bushes, and thus becomes accustomed to deal with every adversary, real or supposed, in the same way. There is nothing clearer than that he regards any one an adversary who doesn't see the State Mission Board's work through his glasses, or who hesitates to take passage on his fast car, and bring up their money to support the action of the Board.

It strikes me that it is no evidence of a strong cause to require such a lengthy and labored article to bolster it up. He did me injustice in the way he alluded to my use of the term "centralization." If he has not been able yet to see a tendency to centralized power in religion he is a little duller in sight than I have supposed. He may have supposed there are no religionists but Baptists, and hence a direct assault upon them, although I said, "Ere we know it innovations may be made upon the rights of churches in our denomination," implying clearly, that my meaning of "the tendency to centralized power in religion" being intended elsewhere than to our denomination, as also, not that there had been innovations on the rights of churches in our denomination, but that there might be, ere he knew it. Consequently it becomes a matter both of surprise and astonishment that Bro. R. has made such a bugbear of my article.

Much that he wrote is good, but could have appeared equally, yea more, appropriately in a different connection. The effect here causes an inference to be drawn, that I had made an issue on these points; but I did not. It seems to me that his article would have had the merit of as much dignity, if he had left out his pen caricatures of the old woman's opposing the too free use of her butter by her guest, and that of the old father advising his son to oppose all plans. But I suppose they were for a purpose, and that was to show his contempt for and the ridiculous character of any and all opposition to the Board. He certainly is striking in the bushes, if he has understood me to be opposed to the Board. I may not approve of all that it has done, and being unlike Bro. R., with the lights before me, I can't decide that the State Mission Board, or any other Board, or man, is infallible. And my idea of independence of churches or missions, if there be one anywhere, is not, in my opinion, of right, nor, I can see where independence of speech can be suppressed as effectually by taunts, sneers and ignominious attacks, as if some torturing process were applied. How much of this is done by those who regard themselves as the exclusive guardians of the Board, I will leave your readers answer, and Bro. R. can apply "the spirit of the Scriptures" here if he chooses.

In conclusion, I will say that I regret feeling called upon to run against Bro. R. in any sort of combat, but I have not mistaken the intent and meaning of his article under the heading, "The objection,







## THE FAMILY CIRCLE.

For the ALA. BAPTIST.  
Autumn Time.

BY DUDLEY WILLIAMS.

The cold winds sing in monotone  
The song of death;  
The timid leaves to earth are blown,  
Stirred by their breath.  
The mountains change their azure crest  
To a grayish green;  
The friendly clouds around their breast  
Are frowned away.  
The brooklet turns its merry song  
Into a dirge—  
The flowers are dead that smiled so long  
Upon its verge.  
The hawthorne stands in solitude  
All, all alone;  
The nesting birds, a cheery group,  
Hither have flown.  
The sky is empty of its hue  
And faded lead,  
Spring time and summer pay their dues  
Their joys are dead.  
A joyous child amid the buds  
Of promise rare—  
A maiden sailing o'er life's floods  
With skies all fair—  
A tottering form, a wrinkled face  
And frosty gold—  
Summer and spring have lost their grace—  
The tale is told.

## Boy Criminals.

A New York correspondent makes mention of the fearful and painful fact of the noted increase of boy criminals in the Tombs. The matron also notes the apparent insensibility of these children to their condition, and darkens the picture by saying: "A boy of thirteen has just been arrested for killing a child of five."

These facts are significant and demand attention. Here are criminals apparently hardened in crime, while they should be at home and undergoing a systematic course of education in all that makes good citizenship.

Some of the causes which promote these evils lie open to the most casual observer.

No doubt a great cause lies in the free use of fire-arms against law and good morals.

There are laws against carrying concealed weapons, still they are constantly carried and too often used.

Being out near Denver, two years ago, our engine ran against a steamer and broke both his legs. The conductor called to the fireman to bring an axe and kill the maimed brute. Before he could execute the order, a whole party of young men stepped off the car, and every one whipped out a revolver and began to fire at the beast. Every man seemed equipped to shoot anything that offered. It is nearly so here. The sale of poor fire-arms is simply enormous. The revolvers sold are mostly unsafe, so that reliable firms long refused to sell them, but were at last compelled to bow to public demand. It is by no means an uncommon sight to see young lads playing with revolvers. Is it any wonder some are shot now and then, or that a lad in anger shoots his playmate?

The papers are constantly not only recounting tragedies, but glorifying the criminal. The minute details are painted in highest colors, with such fascinating rhetoric as to captivate the young imagination. The sickly sentimentalism which makes of the murderer a martyr and then a saint ready for glory, is calculated to blind the eyes of the young to the horrible nature of crime, and lure them on to criminal acts.

Some of the details are too vile for reading, and are so demoralizing that many parents will not allow a morning paper in their houses. The reporter who cannot write up a murder in a sensational style, is not in demand. Murders must be hashed and seasoned for the lowest taste, in order to sell well; but we are happy in believing that the public taste is changing on these matters, and that the daily paper of the future will contain less garbage, because less is demanded.

The sensational books and stories which flood our land and homes have much to do with childish criminality. Two young men were recently hung for murdering an old man from whom they only obtained a few cents; they confessed that they were led into crime by reading sensational stories.

The *Sunday Library* now aims to correct this and to furnish reading of a more healthy moral tone. Indeed, almost simultaneously, several firms have entered upon the work of cheap publications of high moral character, to anticipate the intellectual wants of the rising generation.

Where young boys are permitted to carry fire-arms and read books which corrupt the imagination, they need but little more to lead them to crime. Our American youth are poisoned with cigars and tobacco, so that their nervous condition is too often deplorable. They feel cross and irritable without knowing the causes, which are found in the ubiquitous cigar or cigarette. Everybody smokes, and wonders why he feels so bad. Under such circumstances, what can the child be but debased and nigh unto criminality.

Joined to this, is a great lack of home education. Travelers tell us of the firm subjection in which children are held in Germany, and seem to deprecate it, but we are on the other extreme. Mr. Spurgeon says, "Make the bridge from the cradle; manhood as long as you can. Let your child be a child, and not a little ape of a man running about the town." Excellent advice, and never more needed than now. We have too many boys without any restraint; too many boys who ape manhood, an girls who mimic womanhood. At our fashionable watering places we have children at dancing parties who should yet be in the nursery. Our children are simply apes playing at the follies of ripeness.

In our large cities is a numerous class who grow up criminals. On nights of public entertainments you will see them dextrously picking pockets of whatever is convenient. These are warts without any education except that attained in the streets; an education destructive of every nobility which should adorn manhood.

When young criminals are at length arrested, as they are certain to be,

sooner or later, the penalties are so uncertain as to really encourage crime. Money plays such an important part in courts of justice as to blind the eyes of the criminal to the enormity of his crime.

The probability of a murderer's escape is discussed as if it were a mere matter of money and not of criminality. Many are led to believe that justice is a thing that can be bought, and that all that is needed is money to escape the penalty of most innumerable crimes. Why then should it be thought strange that children catch this spirit and do not hesitate to take life and do not feel a sense of guilt for their misdeeds.

Every good citizen owes it to himself and conscience to lift his voice against these evils, to create public opinion against them, or the future will see a deluge of criminality pouring upon us. Universal education and morality must be the safeguards of a free people.—*Rev. Geo. H. Peck in Church and Home.*

## HELPING.

"When I get big, I'm going to do something to make others happy," said Ella.

Her mother had just been reading her a story about a woman whose life had been spent in doing good.

"Why wait until you get to be big?" her mother asked.

"Because I can't do anything now that will help anybody," answered Ella.

"And why not?"

"Why not?—I'm too small—I'm nothing but a little girl," replied Ella.

"And can't little folks help others?"

"I don't see how they can," said Ella, thoughtfully. "They may help them about work, but I mean doing something that makes them happier, you know."

"Watch to-day and see if some chance does not come to you to help some one," said her mother, "and that in a way that makes them happier."

That afternoon, as Ella sat playing with her dolls, some one knocked.

She ran to the door and opened it. "Good afternoon, Grandma Kent," she said to the bent and feeble old lady who stood on the threshold. "I'm so glad to see you. Come right in."

"So you're glad to see me, are you?" asked the old lady. "Well now, that's good to hear; for I don't suppose many folks are glad to see an old woman like me."

"Well, I am, for one," answered Ella, helping the visitor to take off her shawl. "For I like you, you know."

"Hear the child!" exclaimed Grandma Kent, drawing Ella close to her, and kissing the red and dimpled cheeks. "So you like me, do you? I'd like to know why?"

"Because—" and then Ella had to stop and think what the reason was that she liked the old lady—"because I do. That's all I know about it."

"That's all reason enough," responded Grandma Kent, with a tear dropping down her withered old cheek. "I wish you knew, child, how much good it does a poor old creature like me, who's all alone in the world, to hear some one say they care for her. It makes me feel as if I wasn't alone after all."

Just then Ella's mother came in. "I came here quite down-hearted," said Grandma Kent, after Mrs. Wayne's greeting was over. "But Ella, bless her little soul! has been telling me that she likes me, and somehow it's cheered me right up. I declare! her face seems just like sunshine," and grandma bent and kissed it again.

The poor old woman's appreciation of her friendship made Ella's heart turn to her still more warmly, and she sat down beside her and took the feeble, wrinkled hand in hers. Grandma was pleased at this little act, and by and by she told Ella some of the stories she knew the girl liked to hear, of her own childhood long ago, when the country was new and everything so different from the things of to-day, that it all seemed to Ella like a story out of some book, only more interesting because she knew it was true.

By and by Ella's mother went out of the room. Ella followed her into the hall.

"Mother, I'd like to give Grandma Kent something—may I?" she asked.

"What do you want to give her?" asked Mrs. Wayne.

"My little rocking-chair, and that book you said I might call mine," answered Ella. "The rocking chair is so low and easy for her to sit in, that I know she'd like it. She sits in it every time she comes here, and she wouldn't if it didn't suit her better than the big one. And that book has such big print that she can read it, and it's about religious things, so I know she'd enjoy it—may I?"

"If you want to," answered her mother, smiling down into the generous little face that was glowing with enthusiasm at the prospect of making Grandma Kent a present.

"She gets so lonesome, I know," said Ella. "She must, living at Mr. Green's, because they never say anything to each other, and of course they aren't any company for her. So I'm sure the book'll be some company."

"It will be company and comfort for the poor woman," answered Mrs. Wayne.

Ella brought the book to Grandma Kent.

"I'm going to give you this," she said. "See what nice, big letters. You can read it without your spectacles, almost."

"Give it to me!" exclaimed Grandma Kent. "What put that thought into your head?"

"I thought it would help you pass away the time," answered Ella. "It's a good book, and I think you'll like it. Shall I read you some of it?"

"Yes, dear, if you please," answered grandma. She couldn't have read a word of it just then, for her eyes were blurred with tears.

Ella read several pages. The book was one well calculated to cheer and comfort the Christian heart that turns to God for help when the storms of earthly sorrow threaten to overwhelm it.

"Oh, that's such a beautiful book!"

exclaimed the old lady in delight, when Ella stopped reading. "Such a comforting book! What you've read seems just as if the Lord spoke to me. I know I shall enjoy it so much, and all the more because it comes from you."

Then Grandma Kent went home, Ella went with her, and carried the book and John, Ella's brother, carried the rocking chair.

"I can say thank you," said Grandma Kent, brokenly, "but that don't let you know what I feel, but the Lord knows, and he'll repay you for your kindness to an old woman."

"Has my little girl helped anybody to-day?" asked Ella's mother that evening.

"I don't know," answered Ella. "I guess not, unless what I did for Grandma Kent was helping."

"It was helping," said her mother; "you helped her to bear her troubles more patiently. Your love and your kind acts made her stronger. You cheered her, and brought a little sunshine into her shady life. You do not understand how much you helped her, but she does, and because of what you have said and done to-day she is more contented with her lot, and her world seems brighter and better. So you see that you have helped others, and that it is not necessary to be big in order to do good."—*Selected.*

## USELESS STUDIES.

The other day a young girl of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she should take up the next term. While consulting about the matter, she read over a list of textbooks on science, language, literature and mathematics, when suddenly she exclaimed: "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practice, but only to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation. What is the use of my studying navigation? But we can't run for the doctor every time anybody sneezes or coughs, and I would like to know what to do for anyone who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with the croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge which will help them to meet calmly and intelligently the every-day experience of accidents and illness which are inevitable in every family?—*Harper's Bazar.*

## Bend the Sapling.

They say a daft nurse makes a wise child, but I do not believe it; nobody needs so much common sense as a mother or a governess. It does not do to be always thwarting and yet remember, if you give a child his will and a whelp his fill, both will surely turn out ill. A child's back must be broken to bend, but it must not be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed. In these days children have a deal too much of their own way, and often make their mothers and fathers their slaves. It has come to a fine pass when the goslings teach the geese, and the kittens rule the cat; it is the upsetting of everything, and no parent ought to put up with it. It is as bad for the boys and girls as it is for the grown folks, and it brings out the worst side of their characters. I would sooner be a cat on hot bricks, or a toad under a harrow, than let my own children be my masters. No, the head should be the head, or it will hurt the whole body.—*Spurgeon.*

## Idleness not Happiness.

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the earth stands; and the sooner their thirst it learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they idle, or pleasure seekers, or the earnest workers? We know what your answer will be. Of all the miserable human beings it has been our fortune or misfortune to know, they were the most wretched who had retired from useful employment to enjoy themselves; while the slave at his enforced labor, or the hungry toiler for bread, were supremely happy in comparison. —*Western Recorder.*

I had rather study a rose than a botanist, a person than a theory about persons; doubtless the systematic knowledge is necessary, but the experimental is absolutely indispensable. The best text book on mental metaphysics is my own and my neighbor's mind, for man is a living epistle known and read of all men who will open their eyes. There is to me a nameless charm in following Jesus Christ through a whole day's walk, work, and words, as we probably can do several times by the New Testament narrative, amid Galilean hills, on Perea mountains, or in the streets of Jerusalem.—*Rev. Emory J. Hayes.*

A good man incarnates goodness. Goodness is a part of him. He can not exist apart from it. The flower and its fragrance are one.—*Golden Rule.*

## FARM AND HOUSEHOLD.

Mixed Husbandry in the South.

BY GEO. F. McLEAN, ROCKY SPRINGS, MISS.

It seems almost impossible to get our people out of the old ruts. The all cotton plan has proved a failure, and under it we are getting poorer every year.

Can't we make a change for the better? I scarcely know an individual (I cannot call them farmers) who has planted all cotton, to the exclusion of food crops and stock raising, who has made any money. In fact, nearly all have lost, and some largely, by pursuing that plan, which nearly every farmer who has made full crops of corn, peas, potatoes and molasses, and is raising his own hogs, cattle and horses, and what cotton he can, as a surplus, has some money on hand, and is gradually accumulating a competency, at least, with no deeds of trust hanging over him, to keep his nose always to the grindstone.

Go to their houses—it may be only a log house—and the good wife will give you a substantial meal, mostly home raised, wholesome and good for the inner man. No adulteration here; no poisonous chemicals called food, but real, pure molasses, sound meat, sweet butter, good milk and home raised (not canned) vegetables, all of the best for man's use.

I do not pretend to say that a man can make a fortune in a few years by farming on this plan, but I do claim that any one who has ordinary intelligence and management, can, with industry and economy, by following this course, gradually accumulate a competency, and in some instances, a fortune in an ordinary life time.

I know of no country where it is as easy to make a living by farming as in this State. We can raise, at home, all we consume, except coffee.

In our mild climate it is not necessary to feed more than two months in the winter to raise good horses, cattle and hogs, and we can raise fair ponies and cattle without any feed at all. In fact, three-quarters of our cattle were never fed a grain of corn or pound of hay in their life!

With our cane fields for a winter range and our unrivalled Bermuda grass for summer pasture and for hay, it is the best country on the globe to raise good stock.

From actual experience I know that Bermuda grass will graze and fatten more stock to the acre than any other grass known, and I know that you can cut from three to five tons of good hay to the acre, and I know that hogs will keep fat all the season on it.

Now, if we would utilize this valuable grass by cutting enough hay to feed liberally all winter to cattle and horses, and raise full crops of corn, peas and potatoes—enough for man and beast—in connection with our splendid range and mast, we can raise large, fine horses, cattle and hogs, for less than one-half that they can in the North and West.

I know that I do raise hogs and sell every year at a good price, that never did cost me more than three cents per pound. I have now fifty head of fat hogs, that will average, at the next killing, two hundred pounds, that have never been fed a bushel of corn. Last fall they had the run of a good pea field and potato patches, and since then in the marsh in winter and then on Bermuda pasture. They have cost nothing so far, and will be fattened on the pea fields and the potatoes that would, otherwise, have been left in the ground.

I sell every year a young horse at average of \$75; that I never give a feed of any kind, until I take him up for use. With a liberal feeding, in addition to the range, I could have doubled their size and value.

I give this from actual experience, and am satisfied that if our farmers would raise largely of food crops and enough hogs, cattle and horses for their own use, and cotton as a surplus crop, it would prove a success.

It is a fact that anyone can raise more cotton than he can pick out. If only one-half the crop was planted in cotton, and the other in food crops, you will have as much cotton as you can pick, and plenty of food to keep hogs and horses fat.

Remove the smoke-house from St. Louis to the farm, raise all the horses, cattle and mules you use at home, and a little surplus, and then make all the cotton you can, and soon you will see a contented smile on every farmer's face, see fat hogs, sleek cattle, and frisky horses. Plenty and prosperity will be the rule, not the exception.

Let us show, by our own success, what our splendid country is capable of, and practical, thrifty farmers will flock here by the thousand. Capital will flow here by the million, for it will see the most successful investment; all our unsightly "old fields" will be cultivated, and new ones opened up from our boundless forests. This, supplemented by our remunerative manufacturing facilities, will make the best-fitted South the most prosperous section of the Union. Increased population and increased productions will build up rail roads and other transportation facilities. These are facts that are becoming known and the next decade will show the South in its true character.

This will be, in the near future, the great stock raising and dairy producing section of the Union, in my opinion.—*Planter's Journal.*

## Unripe Fruit.

Mulder tells us that "fleshy fruits, and several kinds of berries, acquire when ripening, a much greater proportion of sugar than they contained before maturity, although full grown. Ripe fruits have not an acid taste, because they contain a much larger quantity of basis, by which they are saturated, and not because they are disfigured by sugar. In the ripening of fleshy fruits, we must distinguish two operations, viz: that of growth and development, and the ripening itself." Freney states that "at the moment of ripening, the acids of the fruits are partially saturated, and form salts of lime or potash."

To which, Mr. David A. Wells, of Troy, New York, adds, in substance, that, chemically, an unripe and a ripe fruit are radically diverse. The unripe fruit contains cellulose and acid. In the stomach, the cellulose, if well compacted, as in most fruits, remains indigestible, while the acid, being in excess and untempered by the alkalies, acts as an irritant. That any considerable quantity of such material can be received into the stomach, and not result injuriously, is certainly beyond any justifiable expectation. We could expect nothing else.

It is not the occasional eating of a green apple, or peach, or plum, or grape, by children, that demands our special attention (though that is bad enough), but it is the general introduction of unripe fruits into cookery as an article of food. Their harsh and acid taste is, usually, a sufficient guarantee against their being eaten by either children or adults till the ripening is nearly perfected, but when it is "disguised by sugar," or concealed by combination, so that it is no longer offensively detected by the taste, they are fanned to be harmful. It should, however, be understood that cooking a green fruit does not ripen it. Boiled, stewed, or baked, and the more the worse, as it still more concentrates the acids, it is nothing more or less than an unripe fruit.—*Mobile Register.*

## Corn Meal for Fattening.

A little at first, then more. The finest bunch of cattle I ever saw was near Springfield, Ill., two hundred in number. They had been eating corn meal for months and were in splendid condition. They were fed in a barn basement. The meal was put into bins up stairs and came down through a chute into a measure held by the feeder. Each steer received his portion by himself, each being separated from the next one by a swinging gate. Their appearance spoke volumes in favor of corn meal. A feeder in our country told me he fed on meal entirely last winter. His steers gained over 600 pounds from May when they went on to the prairie, until the last of March this spring. So I am in favor of corn meal as a beef producer.—*Western Rural.*

## Tomato Vines for Curculio.

The following statement of a South American fruit grower is important if true:

"Having cut down some tomato vines, he used them as a mulch around his peach trees. He soon discovered that the curculio, which was destroying his fruit, had abandoned the trees surrounded by the tomato vines.

Following up this accidental discovery, the free use of tomato vines proved a perfect protection, not only against the curculio, but noxious to other insects."—*N. Y. Herald.*

For wagon and carriage axles the best and black lead rubbed up together. Castor oil and black lead are best for winter use.

## HUMOR.

"How far is it to Butler, if I keep straight on?" "Well, about 25,000 miles, but if you turn the other way it's about half a mile!"

A boy, when asked by his schoolmaster to give an instance of inverse ratio, replied, "In proportion as the sun goes up this morning, so does your collar go down."

"Ah," said a conceited young parson, "I have this afternoon been preaching to a congregation of asses."

"Then that was the reason you called them *beloved brethren*," replied a strong minded lady.

"Why, Franky," exclaimed a mother at the summer boarding house, "I never knew you to ask for a second piece of pie at home." "I knew 'twas no use," said Franky, as he proceeded with his pie-eating.

"Now, George, you must divide the cake honorably with your brother Charles." "What is honorable, mother?" "It means that you must give him the largest piece." "Then, mother, I'd rather Charlie would divide it."

Foreigners have a notion that every product of America is a little larger and a little better than the same product in any other part of the world, hence the awful tide of emigration which sets this way. There was, however, just the slightest spice of exaggeration in the statement of the Irishman who dodged a huge bat all night and said the next morning that American mosquitoes were the largest on the planet.

According to Webster,—"A few months ago an old gentleman in Galveston. A friend, passing, said: 'Why don't you have the notice put in the paper, where people can read it?'" "Well," said the old gentleman, "if I took it to the newspaper office, then newspaper fellows would get it spelled wrong, and then somebody might think I didn't know how to spell." The notice read: "Howze for rent inchoor on preynesis."—*Galveston News.*

A newspaper proprietor advertised for an advertisement canvasser, and his testimony of the applicant was to tell him, when they appeared, was to tell him to get out of the office that instant, or he would kick them out.

Several timid young men turned and left him with great disgust; but one, more brazen than the rest, nothing daunted by the threat, coolly sat himself down and swore he would not go until his testimonials had been read. So he locked the door, put the key in his pocket and handed in his papers. "Ah," said the advertiser, "you'll do, I can see. I don't want testimonials; your style is enough for me. No one will succeed as an advertisement canvasser who will be influenced by a threat to be kicked out of any office. You evidently understand your business."

## 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 each. By this means you will secure a great reduction.

Publ.	Price.	Both.
American Agriculturist	\$1.50	\$3.50
Christian Herald	1.50	3.50
Ala. Farm Journal	1.50	3.50
Southern Argus	1.50	3.50
Courier Journal	2.00	4.00
Democrat's Magazine	2.00	4.00
Goody's Lady's Book	2.00	4.00
Planter's Journal	2.00	4.00
Philadelphia Times	2.00	4.00
Our Home	2.00	4.00
Harper's Bazar	4.00	8.00

## 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.

**W. G. BOYD, BOOKSELLER**  
Carries full lines of everything in the trade, and is prepared to give close prices to wholesale buyers. Send cash with all small orders, unless you have an established account.  
22 Broad Street, Selma, Ala.

**W. B. GILL, JR.**  
SELMA, ALABAMA.  
DEALER IN—  
FURNITURE OF ALL KINDS,  
BURIAL CASKETS OF ALL GRADES,  
CARRIAGES, WAGONS AND CARTS.  
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