

The Alabama Baptist.

Alabama Baptist.

RATES OF ADVERTISING.					
Space.	1 mo.	3 mo.	6 mo.	1 yr.	10 yrs.
1 inch.	\$2.00	\$5.00	\$8.00	\$12.00	\$100.00
2 "	3.00	7.00	10.00	15.00	120.00
3 "	4.00	9.00	13.00	18.00	150.00
4 "	5.00	11.00	16.00	22.00	180.00
5 "	6.00	13.00	19.00	25.00	200.00
6 "	7.00	15.00	22.00	28.00	220.00
7 "	8.00	17.00	25.00	32.00	250.00
8 "	9.00	19.00	28.00	35.00	280.00
9 "	10.00	21.00	31.00	38.00	300.00
10 "	11.00	23.00	34.00	42.00	320.00
11 "	12.00	25.00	37.00	45.00	350.00
12 "	13.00	27.00	40.00	48.00	380.00
13 "	14.00	29.00	43.00	52.00	400.00
14 "	15.00	31.00	46.00	55.00	420.00
15 "	16.00	33.00	49.00	58.00	450.00
16 "	17.00	35.00	52.00	62.00	480.00
17 "	18.00	37.00	55.00	65.00	500.00
18 "	19.00	39.00	58.00	68.00	520.00
19 "	20.00	41.00	61.00	72.00	550.00
20 "	21.00	43.00	64.00	75.00	580.00
21 "	22.00	45.00	67.00	78.00	600.00
22 "	23.00	47.00	70.00	82.00	620.00
23 "	24.00	49.00	73.00	85.00	650.00
24 "	25.00	51.00	76.00	88.00	680.00
25 "	26.00	53.00	79.00	92.00	700.00
26 "	27.00	55.00	82.00	95.00	720.00
27 "	28.00	57.00	85.00	98.00	750.00
28 "	29.00	59.00	88.00	102.00	780.00
29 "	30.00	61.00	91.00	105.00	800.00
30 "	31.00	63.00	94.00	108.00	820.00
31 "	32.00	65.00	97.00	112.00	850.00
32 "	33.00	67.00	100.00	115.00	880.00
33 "	34.00	69.00	103.00	118.00	900.00
34 "	35.00	71.00	106.00	122.00	920.00
35 "	36.00	73.00	109.00	125.00	950.00
36 "	37.00	75.00	112.00	128.00	980.00
37 "	38.00	77.00	115.00	132.00	1000.00
38 "	39.00	79.00	118.00	135.00	1020.00
39 "	40.00	81.00	121.00	138.00	1050.00
40 "	41.00	83.00	124.00	142.00	1080.00
41 "	42.00	85.00	127.00	145.00	1100.00
42 "	43.00	87.00	130.00	148.00	1120.00
43 "	44.00	89.00	133.00	152.00	1150.00
44 "	45.00	91.00	136.00	155.00	1180.00
45 "	46.00	93.00	139.00	158.00	1200.00
46 "	47.00	95.00	142.00	162.00	1220.00
47 "	48.00	97.00	145.00	165.00	1250.00
48 "	49.00	99.00	148.00	168.00	1280.00
49 "	50.00	101.00	151.00	172.00	1300.00
50 "	51.00	103.00	154.00	175.00	1320.00
51 "	52.00	105.00	157.00	178.00	1350.00
52 "	53.00	107.00	160.00	182.00	1380.00
53 "	54.00	109.00	163.00	185.00	1400.00
54 "	55.00	111.00	166.00	188.00	1420.00
55 "	56.00	113.00	169.00	192.00	1450.00
56 "	57.00	115.00	172.00	195.00	1480.00
57 "	58.00	117.00	175.00	198.00	1500.00
58 "	59.00	119.00	178.00	202.00	1520.00
59 "	60.00	121.00	181.00	205.00	1550.00
60 "	61.00	123.00	184.00	208.00	1580.00
61 "	62.00	125.00	187.00	212.00	1600.00
62 "	63.00	127.00	190.00	215.00	1620.00
63 "	64.00	129.00	193.00	218.00	1650.00
64 "	65.00	131.00	196.00	222.00	1680.00
65 "	66.00	133.00	199.00	225.00	1700.00
66 "	67.00	135.00	202.00	228.00	1720.00
67 "	68.00	137.00	205.00	232.00	1750.00
68 "	69.00	139.00	208.00	235.00	1780.00
69 "	70.00	141.00	211.00	238.00	1800.00
70 "	71.00	143.00	214.00	242.00	1820.00
71 "	72.00	145.00	217.00	245.00	1850.00
72 "	73.00	147.00	220.00	248.00	1880.00
73 "	74.00	149.00	223.00	252.00	1900.00
74 "	75.00	151.00	226.00	255.00	1920.00
75 "	76.00	153.00	229.00	258.00	1950.00
76 "	77.00	155.00	232.00	262.00	1980.00
77 "	78.00	157.00	235.00	265.00	2000.00
78 "	79.00	159.00	238.00	268.00	2020.00
79 "	80.00	161.00	241.00	272.00	2050.00
80 "	81.00	163.00	244.00	275.00	2080.00
81 "	82.00	165.00	247.00	278.00	2100.00
82 "	83.00	167.00	250.00	282.00	2120.00
83 "	84.00	169.00	253.00	285.00	2150.00
84 "	85.00	171.00	256.00	288.00	2180.00
85 "	86.00	173.00	259.00	292.00	2200.00
86 "	87.00	175.00	262.00	295.00	2220.00
87 "	88.00	177.00	265.00	298.00	2250.00
88 "	89.00	179.00	268.00	302.00	2280.00
89 "	90.00	181.00	271.00	305.00	2300.00
90 "	91.00	183.00	274.00	308.00	2320.00
91 "	92.00	185.00	277.00	312.00	2350.00
92 "	93.00	187.00	280.00	315.00	2380.00
93 "	94.00	189.00	283.00	318.00	2400.00
94 "	95.00	191.00	286.00	322.00	2420.00
95 "	96.00	193.00	289.00	325.00	2450.00
96 "	97.00	195.00	292.00	328.00	2480.00
97 "	98.00	197.00	295.00	332.00	2500.00
98 "	99.00	199.00	298.00	335.00	2520.00
99 "	100.00	201.00	301.00	338.00	2550.00
100 "	203.00	203.00	304.00	342.00	2580.00
101 "	205.00	205.00	307.00	345.00	2600.00
102 "	207.00	207.00	310.00	348.00	2620.00
103 "	209.00	209.00	313.00	352.00	2650.00
104 "	211.00	211.00	316.00	355.00	2680.00
105 "	213.00	213.00	319.00	358.00	2700.00
106 "	215.00	215.00	322.00	362.00	2720.00
107 "	217.00	217.00	325.00	365.00	2750.00
108 "	219.00	219.00	328.00	368.00	2780.00
109 "	221.00	221.00	331.00	372.00	2800.00
110 "	223.00	223.00	334.00	375.00	2820.00
111 "	225.00	225.00	337.00	378.00	2850.00
112 "	227.00	227.00	340.00	382.00	2880.00
113 "	229.00	229.00	343.00	385.00	2900.00
114 "	231.00	231.00	346.00	388.00	2920.00
115 "	233.00	233.00	349.00	392.00	2950.00
116 "	235.00	235.00	352.00	395.00	2980.00
117 "	237.00	237.00	355.00	398.00	3000.00
118 "	239.00	239.00	358.00	402.00	3020.00
119 "	241.00	241.00	361.00	405.00	3050.00
120 "	243.00	243.00	364.00	408.00	3080.00
121 "	245.00	245.00	367.00	412.00	3100.00
122 "	247.00	247.00	370.00	415.00	3120.00
123 "	249.00	249.00	373.00	418.00	3150.00
124 "	251.00	251.00	376.00	422.00	3180.00
125 "	253.00	253.00	379.00	425.00	3200.00
126 "	255.00	255.00	382.00	428.00	3220.00
127 "	257.00	257.00	385.00	432.00	3250.00
128 "	259.00	259.00	388.00	435.00	3280.00
129 "	261.00	261.00	391.00	438.00	3300.00
130 "	263.00	263.00	394.00	442.00	3320.00
131 "	265.00	265.00	397.00	445.00	3350.00
132 "	267.00	267.00	400.00	448.00	3380.00
133 "	269.00	269.00	403.00	452.00	3400.00
134 "	271.00	271.00	406.00	455.00	3420.00
135 "	273.00	273.00	409.00	458.00	3450.00
136 "	275.00	275.00	412.00	462.00	3480.00
137 "	277.00	277.00	415.00	465.00	3500.00
138 "	279.00	279.00	418.00	468.00	3520.00
139 "	281.00	281.00	421.00	472.00	3550.00
140 "	283.00	283.00	424.00	475.00	3580.00
141 "	285.00	285.00	427.00	478.00	3600.00
142 "	287.00	287.00	430.00	482.00	3620.00
143 "	289.00	289.00	433.00	485.00	3650.00
144 "	291.00	291.00	436.00	488.00	3680.00
145 "	293.00	293.00	439.00	492.00	3700.00
146 "	295.00	295.00	442.00	495.00	3720.00
147 "	297.00	297.00	445.00	498.00	3750.00
148 "	299.00	299.00	448.00	502.00	3780.00
149 "	301.00	301.00	451.00	505.00	3800.00
150 "	303.00	303.00	454.00	508.00	3820.00
151 "	305.00	305.00	457.00	512.00	3850.00
152 "	307.00	307.00	460.00	515.00	3880.00
153 "	309.00	309.00	463.00	518.00	3900.00
154 "	311.00	311.00	466.00	522.00	3920.00
155 "	313.00	313.00	469.00	525.00	3950.00
156 "	315.00	315.00	472.00	528.00	3980.00
157 "	317.00	317.00	475.00	532.00	4000.00
158 "	319.00	319.00	478.00	535.00	4020.00
159 "	321.00	321.00	481.00	538.00	4050.00
160 "	323.00	323.00	484.00	542.00	4080.00
161 "	325.00	325.00	487.00	545.00	4100.00
162 "	327.00	327.00	490.00	548.00	4120.00
163 "	329.00	329.00	493.00	552.00	4150.00
164 "	331.00	331.00	496.00	555.00	4180.00
165 "	333.00	333.00	499.00	558.00	4200.00
166 "	335.00	335.00	502.00	562.00	4220.00
167 "	337.00	337.00	505.00	565.00	4250.00
168 "	339.00	339.00	508.00	568.00	4280.00
169 "	341.00	341.00	511.00	572.00	4300.00
170 "	343.00	343.00	514.00	575.00	4320.00
171 "	345.00	345.00	517.00	578.00	4350.00
172 "	347.00	347.00	520.00	582.00	4380.00
173 "	349.00	349.00	523.00	585.00	4400.00
174 "	351.00	351.00	526.00	588.00	4420.00
175 "	353.00	353.00	529.00	592.00	4450.00
176 "	355.00	355.00	532.00	595.00	4480.00
177 "	357.00	357.00	535.00	598.00	4500.00
178 "	359.00	359.00	538.00	602.00	4520.00
179 "	361.00	361.00	541.00	605.00	4550.00
180 "	363.00	363.00	544.00	608.00	4580.00
181 "	365.00	365.00	547.00	612.00	4600.00
182 "	367.00	367.00	550.00	615.00	4620.00
183 "	369.00	369.00	553.00	618.00	4650.00
184 "	371.00	371.00	556.00	622.00	4680.00
185 "	373.00				

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

EDITORS:

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DATE OF OUR MEMORIAL ON SABBATH DESACRATION.

The petition of the Christian people of Alabama, that the Lord's day shall be shielded from indecent and licentious profanation has been rejected by the House of Representatives. They are willing to interdict freight trains, which are simply carrying goods; but not to arrest excursion trains, which invite the lovers of pleasure to every manner of dissipation and revelry. These gentlemen are strangely ignorant of the moral sentiment of Alabama. We are determined to abate the nuisance of Sunday excursion trains. And if the representatives whom we send to Montgomery refuse to carry out this just and righteous demand, made by their best and most influential constituency, we shall be obliged to ask them to "step down and out."

The law proposed by the House of Representatives, to arrest freight trains, and at the same time legalize excursion trains on Sunday, is in itself an overthrow of moral order, making dissipation more sacred than work. And it contains in itself the seeds of its own abrogation. The experiment has been tried on the continent of Europe,—with what results every traveler knows. The law which authorizes Sunday frolics justifies Sunday work. So soon as it is made admissible to spend money for pleasure on Sunday, it becomes a duty to make money for need and comfort on Sunday; for the time which a man may lawfully waste in sport, he ought rather to utilize in gainful labor. In this way the people will argue. See how it is in France. According to an eminent Roman Catholic authorship; every Sunday, in field and city, the ear is struck with the sound of the anvil, and the crash of the saw; the scythe and the spade pursue their accustomed tasks; the merchants sit at the counter making up their books and devising new speculations; the house of God is a solitude, invaded only by women, some of them seeking for spiritual nutriment, others appearing at the foot of the cross, in splendid apparel, for the purpose of seeing and being seen!

The same witness (we quote from Perennes' eloquent appeal for the observance of Sunday) gives as the cause of the desecration of that day the egotism that has become the Divinity of the times. The insatiable passion for wealth, the unbridled desire for pleasures and enjoyments of all kinds, the supplanting of the public welfare by private interests, are the necessities which engage and materialize society. Never, he says, has the fury of stock-jobbing been carried so far; never have reputation and honors been so cheaply purchased. Personal advantage being the only thing in which men believe, they sacrifice to it everything else. Hence that anarchy of minds; that unchaining of ambitions; that indifference which contemns and destroys what ever is beautiful, grand, sublime. Hence that frightful tendency to suicide; those crimes that desolate the provinces and the capital; that leaven of revolt which ferments incessantly from some unknown hiding place; that general disquietude, worse than a contagion, which prevents men from believing even in their country. Hence, in fine, that universal contempt for the institution of the Lord's Day, although it embraces all religion. Perennes claims that it is the prerogative of the church to restore the Sabbath and to reclaim for it the honor due the day of the Lord; but, he sadly confesses that the voice of the Gallican church cannot be heard outside of its sacred arches, and that the writer (in France) who should undertake to invoke the religious sentiment in its behalf would not be understood!

What France needs is just what Alabama needs;—a stern interdiction of Sunday frolics. France indeed may not be able to establish such a law, for all the precedents of Roman law are against it. Alabama can. And Alabama intends to have it,—with her present legislators, if possible,—if not, then without them. The failure of our petition shows that the majority of those who have been invested with power are not in sympathy with the spirit of the people. Our next appeal will not fail. It will be made at the ballot-box. E. T. W.

A wife should be her husband's nearest and dearest friend, therefore his equal in the qualities of the heart and mind; as capable of advising as of comforting him; a true woman to be his helpmate and companion, not a goddess to be set on a pedestal and adored with prostrate homage; not a doll to be tricked out with the gauds of ornaments and degrading party-

MODERN UNBELIEF.

The prevalence of unbelief is one of the most painful and menacing signs of the times in which we live. Scepticism finds a place in newspapers and in the current literature, in manuals of science and even in the encyclopedias. After the lapse of a century, Voltaire and Diderot appear under new names, and in a certain blatant American lecturer Tom Paine has his copyist and rival. On a recent visit to a neighboring city, we not only encountered infidel books in otherwise respectable stores, but cheap trash, abounding in flings at the text books and the character of Christians, and charged with revolting blasphemies.

How these attacks upon what is most sacred in the beliefs and interests of men may be met most prudently and effectively, is a grave question. To make serious replies to many charges that have no foundation, except the hostility of their inventor, may give a certain weight to the objections, to which they are not entitled; and may suggest the opinion, in certain quarters, that the most fixed and sacred beliefs of men were questions yet in suspense. Some might be harmed, others offended by the discussion. Besides this, not a few of the subjects, which modern scepticism delights in handling, would be out of place in a sermon, which is a part of the devotional exercises of the Sabbath, and is addressed to a promiscuous popular congregation. The minister of the Gospel cannot turn aside from his legitimate work to lecture upon evolution, Old Testament criticism, geology and the comparative history of religions. He is God's ambassador, appointed to deliver a sermon to men from the Heavenly King. And when any scoff at the message, he is commanded to leave them to the incredulity they have chosen. Is not this the meaning of the direction: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you?"

Yet while this is the course to be pursued towards scoffers, popular unbelief is to be met by renewed assurances of truth. A Christian should rely for success upon the positive and reiterated assertion of the great doctrines of religion. For these truths are the want of the human heart, and they display, on the part of their Author, such a knowledge of the heart as to awaken an awful conviction that they proceed from God. Besides the power of the Holy Ghost attends them, and every truly Christian life approves their excellence. As those who have experienced their value, we have the right to proclaim the facts of the Gospel as certain, and to testify: "I know in whom I have believed, and that he is able to keep that which I have committed to his charge." As sinners saved by grace we can urge other sinners to call upon the Lord, as we have done, to repent of their sins and to believe in Christ, assuring them that they also will find joy and peace in believing. Nay, once awakened in a sceptic's mind a sense of sin, and already, as Vinet remarks, you have turned his face towards the cross. Such was the method pursued by Paul when he preached to the sceptics of Greece and Rome. And we cannot follow a safer guide. E. T. W.

A HASTY CRITICISM.

Our little poem, entitled "A Dirge," has been republished in the (Memphis) Baptist with the following notice:

"These beautiful lines are from the pen of Dr. Winkler, of the Alabama Baptist. We knew not before that he possessed the poetic gift, but these lines evince it. We expect had he been writing prose, he would not have intimated that a departed saint was praying before the throne for the living on earth. David could say as he closed his earthly course, 'The prayers of thy servant David are ended.'"

In reply to the doctrinal criticism, we have no disposition to enter into a discussion; for we frankly confess that we know very little as to the employs of the saints in heaven. Yet certainly they have the same interests at heart, which animate the Heavenly Intercessor with whom they are united. But we must express our surprise at the proof-text adduced by our good brother to show at what time the prayers of David were ended. For the passage, Ps. 73: 20, has no such meaning. It was evidently intended to mark the conclusion of one of the early collections of Psalms, just as the word "Finis" occurs at the end of a modern book. This is made certain by the fact that other devotional productions of David occur afterwards in the Psalter. Thus Ps. 86 is entitled "A Prayer of David." Ps. 101 and 103 are each of them "A Psalm of David." If Dr. Graves had in early copy of Longfellow's Poems, with "Finis" at the end of the volume, would he urge that circumstance as a proof that the poet never wrote anything more? E. T. W.

SPECIAL NOTICE.

To the churches and pastors of the Coosa River Association I beg leave to say, that I now want the money to pay the expenses of their theological student, Bro. Giles, in Howard College. The last meeting of the association decided to continue his support another session, and the undersigned was appointed to superintend this matter. A pretty liberal amount was raised in cash and pledges, but not enough, and quite a number of the pledges have not yet been paid. I trust it will not be necessary this time for me to visit any churches in this interest, but that all will promptly take part in aiding us, and send the money as soon as practicable to me at Talladega. I must be able to pay by the first of February. You see that I talk plainly, and I beg that all will respond promptly.

J. J. D. RENFROE.

ERASURE AND INTERLINEATION.

"Misery loves company." We see so many evidences of this, and feel it, too, in our experiences. We have felt comforted and honored in such distinguished company as we have found in the matter of erasures and interlineations of manuscript for the trying of the printer's wits. The manuscripts of the late Charles Dickens, which now form part of the "Forster Collection in the South Kensington Museum,"—where the manuscripts of most of his books are stored away under a glass case, show that every page has its erasures, interlineations and alterations. We have never had an opportunity to read more than two of his works; but we had judged from these and from his great literary fame, that it was never necessary for him to erase, interline or change anything that he wrote; he approaches his subject in all its phases so naturally, so fluently, and with such wonderful grace and ease, or at least it seems so to the reader, that one is amazed to learn that the changes on every page indicate that he wrote with constant apprehension, and erased and elaborated subsequently with great anxiety, and that he suffered nothing to go to the printer until he had carefully read it and made all changes that he found to be important, and even trivial ones. And these changes were made not by re-writing the whole article or the whole page, but by erasures and interlineations. The printers must have had a hard time with his works.

We have for a long time believed that there is something just here worth the attention of mental philosophers, as indicating character. The letters which we receive from friends, in this one thing, mark the mental constitution of the writers. It cannot all be the result of bad teaching, for we suppose that Dickens was well taught. The mind which is constantly dropping a stitch or a word in writing, is, as it seems to us, some how deficient; we say this although we do it ourselves. As an illustration of the other type of writers we will mention Dr. Curry, of Richmond. We have received more letters from him than from any other half dozen friends within the last twenty-six years, on all sorts of subjects, and yet our recollection is that he never left out a word or in any way made a change in all these lengthy letters. However, putting Dickens before our type, we trust he will be patient and continue to decipher for us. R.

"THE OLD IS BETTER."

Walking into the office of a learned physician a few days since, we observed a large stack of old medical pamphlets, reviews and journals, some of them dating back nearly a half century. The physician, noticing that we were interested in them, stated that they had been presented to him by Mrs. —, the widow of a distinguished physician who died nearly twenty years ago; and then he remarked, "The old is better," and stated that he had a brother physician that had been comparing their teachings on various subjects connected with the science of the profession with the modern claims of new discovery in that science, and that while they admitted some advantages for the modern, they agreed that there were disadvantages, and that upon the whole "the old is better." Of course we are not prepared to deny or defend this position, but our physician stated another thing which impressed us still more, namely, that writers in modern times often state things as "new discoveries," which were discovered and discussed with learning and ability a century ago and more.

We have prosecuted ecclesiastical and theological reading far enough to learn that this remark applies with uncontrovertible correctness to these subjects. We concede the advancement in the knowledge of biblical science, not because we have seen it, but because true and tried men of learning declare it to be so. In biblical criticism we have absolutely found nothing new under the sun. In this remark we must be understood as alluding to the short range of our

own reading. Frequently we are that which is said to be new, but an examination of old authors shows that the same things were maintained or controverted ages ago. The same doctrines and the same heresies maintained by the same arguments and textual criticisms, are found often coming to the front in the history of Christianity. Bible knowledge is vastly more widespread over the earth than at any former time. The multiplication of learned ministers, the Sabbath school work, and the great increase of Christian literature and Christian learning, have carried a knowledge of the word of life with all of its richness to the common people. But many truths which are rendered as new discoveries are quite hoary with age, and all the better for that, and many grave errors which come forward with the pretensions of fresh origin have centuries on their side. The error may be fresh in coming in a new garb, or in assuming new name, or in associating itself with a new sect, or in finding a place in an old sect, but examination will demonstrate that it is Jacob attempting to deceive with Esau's hand, of that while it exchanges the dagger once concealed under the cloak for the kiss of salutation it still means to take the life of truth. That was a pleasing title which Canon Farrar gave to his book of sermons a few years since,—"Eternal Hope," denying the doctrine of eternal punishment; and it was hailed by one party and controverted by another as something new; but when he came to defend his book in "answer to many critics," his Scriptural arguments were as old as Universalism, and his main defense lodged in an apologetic attempt to show that the great divines of all ages had held the same sentiments, and the very title of his book was found in a quotation from an ancient author, and therefore there was confessedly nothing new about it. When the believer hears of a new heresy he need not disturb himself about its newness. Satan has not been all this time finding out that mode of attack. He has done his best or his worst long ago. And his wiles are to be met by the same truths established by Christ and Paul, and used by martyrs and Christian sages through the history of the church of God. We must have learned ministers multiplied thousands of times over, and let them bring out things new and old for our learning; but we do not need a new church, or new foundations, or new revelations. When men insist that we shall abandon old doctrines and take up new ones that attempt to "hypothesize" themselves into the Christian system, it is entirely proper to reply "Christ I know, and Paul I know, but who are ye?" It has only been a little while since we heard a celebrated minister say, that not until the last two years did he get his mind settled about communion, and now he insists that the whole denomination must come to the same settling place or remain in great error. To all these "new lights" we say, "The old is better."

OUR HEALTH.

Friend Renfro: I am anxious to hear from you; to know if you have tried Dr. Wolfe's treatment. I am giving it a trial. In fifteen days or so my cough ceased, and I still have no cough. I am doing well, except when I take a little cold. I am hearty and stout. Only a nose and throat wash, inhaler, &c.; no medicine to swallow,—nothing disagreeable. I have found swallowing remedies a complete failure.

SEVIER ELSTON.

We trust the patience of our readers will excuse a reference to our health. We receive frequent letters and cards like the above, making some kind mention of our supposed condition, and often something is said about it in the papers, to the end as we apprehend that we are generally understood to be a thoroughly broken down man. For nearly twelve months from March, 1879, we were in a very doubtful condition, and did not expect to live. Few men have had more reason to be thankful to God for help in trouble, and grateful to Christian brethren for the evidences of prayer and sympathy. Many of these testimonies come in the form of sweetest tenderness. And we firmly believe that prayer has had much to do with our restoration. And to these dear friends we can say that our only apprehension now is that some day it may all come again. But so far as we can tell we are as well as ever were; never felt better in our life; never stronger; never had so much flesh; never felt more like work, and our voice seems to be entirely restored. We have learned some important lessons; one is that we are not afraid of death; another is, that we are willing that the Lord shall have his own way; and more than ever we are ready to preach the gospel. Ten thousand blessings on the many loved men and women who in one way and another manifested interest in us! All we can return is to do for them what they did for us in earnest prayer to our merciful Heavenly Father for grace, mercy, and peace; for long life, and deliver-

ance from trials and afflictions, and more for the Holy Spirit to sustain them when trials come. We shall try to watch and be ready for "that day" unto which we are all hastening. There is not one single reader of this paper for whom we have anything but the kindest feelings. We hope to render them better service in the future than ever in the past. We shall do our best for our readers. And this is our New Year's salutation. We thank God and take courage. R.

UNCONVERTED MEMBERS.

Rev. J. J. D. Renfro, D. D.: Please give me your views on this point: Should a person remain a member of the church if she is satisfied she never has been converted? A lady friend of mine is in a dilemma on this point and asked me to write to you, as she knows you from reputation and has great confidence in the soundness of your views. Answer this through the Alabama Baptist. W. B. MOORE.

ANSWER.

It is a well understood fact that Baptists believe that none but converts should hold membership in the church of Christ. If any persons in the church become thoroughly satisfied that they are not converted, it is our opinion that they should be permitted to withdraw if they wish to do so; their life being correct the church can make no charge against them, but they can be allowed to withdraw. What the individuals ought to do is another matter. They must decide that for themselves. We would advise such that they carefully and prayerfully examine themselves; and still being convinced that they are not converted they should seek Christ as should any other sinner. If finally they obtain satisfaction we would counsel them that they remain in the church. The case may seem irregular, but how can it be improved except by going to Jesus? Such persons have our deepest sympathy.

Having entered the church in good faith on their part, and the church having received them in good faith, the question of remaining in or getting out of the church is a small matter as compared with the great question of being in Christ or out of Christ. We have had some members in our pastorate in that state of mind, and have always urged them not to trouble about their connection with the church, but resolve all their thoughts into the vastly more important question of union with Christ; and we have not found a really honest one who did not soon find Jesus precious to him. And if such should ask for rebaptism we should decline to administer it; having been once received on a profession of faith we could have no better assurance in the second case. The church has done her part; it is afterwards with the person and his Savior. R.

Our Little Ones.

This beautiful little paper is published expressly for the small children in the Infant School and Nursery. It is printed on the best quality of paper, and is profusely illustrated with first-class and very attractive pictures. Its circulation is over 185,000 per month. The printing is done in the very best style. The reading matter is all prepared expressly for the paper, and is made very interesting to little folks. Teachers in infant schools, and mothers in the nursery, have long desired a paper with numerous and beautiful pictures, and with interesting reading adapted to the understanding of very small children. They will find *Our Little Ones* to be just what they have wanted. It is a real gem. Little ones read it with delight. It already has the reputation of being the best paper of its class made. It is published weekly, by the American Baptist Publication Society, Philadelphia.

Attention, Brethren of the Tuskegee Association.

A District Meeting of the Tuskegee Association will be held with the church at Salem, and begin on Friday before the 5th Sunday in January. In order to re-awaken the interest in these important quarterly meetings, it is urgently asked that the brethren herein appointed will be in attendance upon this meeting.

PROGRAMME:

1. The importance of colportage in our midst. Revs. K. Taylor and C. W. Buck.
2. A plan to secure systematic giving in all our churches.—Which is the best that can be adopted? Rev. W. E. Lloyd and G. A. Taylor.
3. What encouragement have we from the present status of missions? Rev. B. F. Riley and Rev. I. T. Tichenor, D. D.
4. How may the older members of the church be induced to attend our Sunday-schools? Rev. G. D. Benton and Dr. D. W. Floyd.
5. The advantage of taking a good religious paper in the family. Rev. E. V. Van House and Dr. A. N. Adams.

W. E. LLOYD,
B. F. RILEY, Committee.
J. C. CONDON

FIELD NOTES.

I regret to see the statement in your paper of Dec. 9, that there are more places for the sale of whiskey in Lowndes county than there are churches and Sabbath-schools; but I will venture to say that there are two places for the sale of whiskey to one for the worship of God in this section. In travelling over this region you will see a new grog shop at every cross road, and in nearly every neighborhood. But there are no new churches, and all the old ones are going down. Will the people of our county, with the Bible as their guide, longer fold their arms and cry, Peace! when there is no peace? I trust not. —D. Whidden, Abbeville, Henry Co.

Enclosed I send \$2.50, renewal of my subscription. You did right in stopping the paper, but the obscure old invalid Baptist will not allow it to stay stopped. —T. Morton, Glendale. We should be glad to shake Bro. Morton's hand. —New Hope church, in the northern part of Conecuh county, was, years ago, among the first churches of the Bethlehem Association, but by death and removals it is now very feeble. They have had no regular preaching for a year. They are trying to secure the services of Bro. Mize, of Greenville, and I hope they will succeed. There is some good material there, and an active man could work it up to be a good church. —J. G. McCaskey, Garland, Dec. 16. —Bro. McCaskey, one of our evangelists, writes: "I recently visited Liberty church, of the Pine Barren Association, in the southwestern part of Monroe county, where I preached four sermons. That church numbers some 60 members. They have not had regular pastoral service for some time. While I was with them they called Bro. Cree as pastor. I hope he will accept. I organized the church into a Sabbath-school, and I think they will do well. They have some excellent brethren. I did all I could for our paper. I shall labor hard for it in my field. Where it is taken and read church members are far more active than where it is not."

The Baptist Sunday-school at Tuscaloosa had a very pleasant entertainment on the evening of the 21st ult., the main feature of which, of course, was the Christmas tree, or rather in this instance, an evergreen pavilion surmounted by an arch upon which were suspended numerous and beautiful presents for the children. Rev. J. H. Foster was presented with an elegant and costly chair as a token of appreciation and affection from the members of the church and congregation. Pastor Phillips received a sensible and substantial gift in the form of "golden eagles." —Rev. A. J. Waldrop, of Wood's Station, has gone to South Lowell, Walker county, and requests correspondence to be addressed him at the latter place. —Dr. Buckner writes, Dec. 21: "Tallahassee Manual Labor School house, (Presbyterian) in the Creek Nation, was burned this week. It cost \$10,000. One hundred pupils thrown out into the cold. Snow six inches deep." —The ladies of the Evergreen church presented \$20.00 to their pastor, Rev. B. H. Crumpton, Christmas eve, and the ladies of the Greenville church gave him \$60.00. Well done. —The First Baptist church of Eufaula has raised during the year 1880, \$8,252.91 for all purposes. Of this amount \$5,638.82 was to pay their debt, and the remainder was for pastor's salary, current expenses, missions and education. —A. —Gen. O. O. Howard, the notorious commander of the Fifteenth Army Corps that burnt Columbia, has been made superintendent of West Point. It is not creditable to the country that this military Pecksniff should have the training of its future officers committed to his hands. The next step, we suppose, will be the appointment of Cadet Whittaker as Gen. Howard's adjutant. Gen. Schofield has been transferred to the honorable exile of the Department of the Southwest. In this connection we would like to know whether Gen. Howard's awkward accounts with the Freedman's Bureau have given him any notice. —T. W.

In our note in regard to the Friendship church at Pine Apple, we intended to say that the brethren there had recently secured a 400 lb. bell, but the types left off the bell. The omission escaped our notice until a lady inquired if they had secured a 400 pound pastor at Pine Apple. —As might have been expected, after issuing no paper last week, we have on hand a number of articles that we have not over till another week, although some of the writers were desirous that their communications should appear in this paper. —Some of our subscribers this week will receive their copy of the ALABAMA BAPTIST printed on the best quality of newspaper; others will receive it printed on a very inferior quality. We sent forward our order for paper in October, to be delivered not later than Dec. 15. It was shipped Dec. 6, but has not yet reached us. We hope to make a better appearance next week. —It will be impossible for us to continue the ALA. BAPTIST to any whose subscriptions have not been paid in advance. We shall regret to drop from our list any who want the paper, but will be compelled to do so in the case of all who have not paid in advance. Send on your renewal at once, if you have not already done so.

No one can ever be happy where the virtues of his childhood home are wanting. If under his father's roof there was cleanliness, order, discipline, hospitality, he will never tarry long in a household where these qualities are not to be found. Every child is an apostle for the propagation of the attractions of the home of his youth. So that mothers and fathers who rule their own household well, are exerting an influence on posterity which can hardly be overrated.

In Vera Cruz recently there were twenty-six deaths from yellow fever in one night.

J. B. WHITE,
Clinton, Ala., Dec. 21, 1880.

Notes from West Alabama.

Dear Baptist: Religious news from this part of the State may be of interest to the readers of the BAPTIST. Not long since I closed a series of protracted meetings, held with three churches in Pickens county and four in Greene, in which I witnessed one hundred conversions, preached one hundred times, and was paid, in addition to salary, nearly two hundred and seventy dollars.

At Forest church, Pickens county, I preached with pleasure, and with profit to myself, to a noble band of brethren and sisters, who were spiritually minded and united. Not a member of this church, I was told, ever seen in one of the many drinking saloons near by. They have for their pastor, Bro. J. G. Thornton, a zealous and good young pastor, who has at heart the cause of the Master. Though at that time money was very scarce and hard to get, they paid me for eight days' work twenty dollars; and one brother, who is as good as his word, promised me ten dollars more when he sells cotton. I believe I shall get it. Here I saw a good brother, once a Methodist, who has lived in this part of the State sixty-four years, now over eighty years old, baptised like Christ and the apostles. His head white and frame trembling with the weight of years, made the ordinance appear the more solemn and impressive. Exceedingly happy were his loving daughters, his devoted wife and many friends, when on the banks of the Sipsey river he presented his hand and related his experience of grace. Though there were 26 conversions, there were 25 or 30 yet at the inquirer's seat, asking, "What must we do to be saved?"

I left this meeting to rest a little, soon to begin another at Beulah church, Greene county. Here we had another precious outpouring of the Spirit of God. I never can forget the large house, filled to repletion, the good order, the earnest attention and pious, prayerful co-operation of this grand old model church. For eight days' work here, when money was quite scarce, the people of Beulah demonstrated their liberality by paying me between forty and fifty dollars.

Bro. M. P. Smith, an affectionate, dear, good brother, is a sheaf white unto harvest. He is waiting by the river, watching for the boatman. On account of the feebleness of old age he has resigned his care of the church, and they have unanimously called the writer. Bro. Smith is over eighty years of age, and has been pastor of this church over forty years. They were a fortunate people, and he a fortunate pastor. He has never been proscribed by the ill-fated, inexorable "dead lines," of which we all read in the BAPTIST of Dec. 16th, 1880. I wish I could meet the writer of the *Christian Intelligencer*, whose article, on "the dead lines," is copied in the BAPTIST. I would give him a hearty shake of the hand, in congratulation; for, in my judgment, he has touched the very key-note of the trouble of many weak, pastorless churches. Never did a writer pen more truth, in fewer words, than when he said: "The preference for young men is by no means complimentary to the intellect, the piety, or the judgment of the churches."

Beulah is by far the largest church in Greene county; and, as far as I know, there is not a larger in the association to which it belongs in Pickens. Elder J. K. Ryan, moderator of the Bigbee Association, is pastor of the largest church in the association, or in Sumter county. I regret that it was out of my power to attend, according to his request, and preach his twenty-fifth anniversary sermon. He has not yet been proscribed, though he has crossed the cruel "lines," drawn by a few would-be leaders, found in some churches. Oh! those "lines!" those pitiless "lines!" It has been said: "The lines have fallen unto me in pleasant places;" but such lines, never. That was a discreet suggestion, founded, doubtless, upon large experience and matured thought, when the writer said: "Even though a young man may be obtained at less price, may be more easily governed, or there may be daughters in the congregation to be married!" By this, I understand, the young man may be more easily governed by the few ambitious and would-be leaders, so that the young people may dance, if they choose; more easily governed, in reference to the discipline of the churches, etc.

I have been preaching twenty-five years, and never have I done a harder, happier year's work; and, with one exception, when I baptised into the churches 183 members, I was never more successful, by the grace of God, I have more to say of the other churches, and of their meetings, but not now.

In conclusion, permit me to re-specify suggest, that if I have, in this article, written, or should in a which favors of egotism, in the slightest degree, I hope to be readily and unconditionally pardoned upon the ground that I lack a little less than three years of being "just over on the other side." More anon.

J. B. WHITE,
Clinton, Ala., Dec. 21, 1880.

Louisiana Notes.

Having been requested by the corresponding secretary of the State Mission Board of Mississippi to visit Baton Rouge and preach a few days, we left Mobile on the morning of Dec. 6th, and reached New Orleans at 11 a. m. As there was no boat out until the next morning we had a few hours in the Crescent City, Atlanta, because of her rapid growth, is called the Chicago of the South, and may not New Orleans be appropriately named the New York of the South, since her trade is so rapidly increasing, and she is now one of the leading cities in the commercial world? Probably no city in the world represents such a scene on her wharves as the city of New Orleans in her busy season. Millions of dollars in cotton, sugar, molasses and various other commodities are standing in the open air. As one gazes upon the scene and considers the natural advantages of the city, there is the feeling that surely this is not only to be the leading commercial city of the South, but of the United States.

We called upon Rev. J. O'B. Lowry and lady. Mrs. Lowry impressed us as being eminently fitted for the responsible position of a minister's wife. She is a daughter of the late Rev. Howard Malcolm, D. D., L.L.D., of Philadelphia, once president of Georgetown College, Ky., and an author of considerable note. Owing to the continuous rains and the Dengue fever the Coliseum Place church has been hindered very much in her church work. Still, pastors and people are hopeful and pressing vigorously on in the Master's work.

We had the pleasure of a short interview with Bro. Gregory, the leading man of the First Baptist church. We learned from him that the prospects for the old First church were encouraging. They have a good Sunday-school and fair congregation, and their pastor, Bro. Cole, who was once a Methodist minister, is doing a quiet and steady work. A few years ago, because of debt, they lost their house of worship. It was sold, and they are now renting the house they once owned. The State Board of Missions proposes, however, to assist them in securing again their house permanently. This board also aids in the support of their pastor.

BATON ROUGE.

Leaving New Orleans Tuesday morning on the Edward J. Gay, en route for Baton Rouge, the day being beautiful and clear, we had a fine opportunity for the first time in our life for seeing the "sugar planting region" of Louisiana. This is truly an interesting scene to one who has never before witnessed anything of the kind. All the way from New Orleans to Baton Rouge, on both sides of the river, for several miles back in the interior, can be seen large plantations and sugar houses. Many of these houses cost large sums, from \$50,000 to \$100,000. It is thought that the sugar crop this year will be larger than for several years past.

Reaching Baton Rouge at 5 a. m. we got a pretty fair idea of the appearance of the city before many of the inhabitants were up.

The city is built upon a bluff, on the eastern shore of the Mississippi, 120 miles above New Orleans. It is said to be the highest point between New Orleans and Memphis. The city is well built, though many of its buildings are rather dilapidated now, and stand very much in need of repairs. Baton Rouge has a population of between seven and eight thousand. It is soon to be the capital of the State again. The capitol is now undergoing repairs at a cost to the State of \$135,000. There are located several other State institutions, the Military and Agricultural Colleges, the Blind Asylum, the Deaf and Dumb Asylum. There are four denominations of churches in the city: Catholics, Methodists, Presbyterians and Baptists. The Catholics predominate. They are much more liberal than you find them in larger cities; very many of them frequently attend other churches.

The Baptist church is very small, only numbering about twenty, all of whom are ladies except two. They have no house of worship, and have never had any. If we have not been misinformed there was no organization until after the war. Neither have they ever had any regular pastor for any length of time. So it is not a wonder that the church is not larger, but the wonder is that there is any church at all. The Methodists kindly gave us the use of their house. We preached for one week morning and night. The attendance and interest were good. Four were added to the church by letter. During our stay in Baton Rouge we were kindly entertained at Col. Boyd's, whose wife is one of the pillars in this little church.

The State Mission Board of Mississippi proposes to sustain a missionary at Baton Rouge as soon as a suitable man can be found. It is certainly a most important field. May the Lord send them the right man soon.

Z. A. OWENS,
Mobile, Dec. 25, 1880.

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THE FAMILY CIRCLE.

The Well.

BY M. D. B.

The Well is deep.
Yet far beneath the sunlight and the day,
In the light of everlasting life
It springeth up alway.

"Give me to drink!"
So parching lips and eager hands besought;
And to an earthly fountain's falling stream,
An earthly pitcher brought—

And filling drank,
As the dry earth drinks in the dropping rain;
And went away to thirst, and to return,
And then to thirst again.

Worn grew the path,
And weary were the feet that pressed the way,
And bitter grew the water and less clear,
"Till just at noon of day—

Beside the fountain,
Seeking once more, by toil and heat oppressed,
A kind voice through the still air was heard,
Whose voice tones were rest.

"There is a Well
Whose living waters in the soul abide,
Quenching all thirst—and he who drinks it
Knows
That he is satisfied.

"It is a gift:
No other than the water to the free;
And he who knows the giver and the gift,
He would have given it thee."

Thus faith replied—
"Give me this water that I thirst no more;
For ever shall I drink where fountains fall;
Nor hither come to draw."

So love bestowed
All that faith's asking heart could hold or know,
The living water, rising up into
The crystal river of the flow.

The Well is deep:
Deeper in souls than ever souls explore;
It springeth into everlasting life—
And they shall thirst no more.
—Christian Secretary.

"Mrs. Lee's Way."

Mrs. Lee's way! How surprised Mrs. Lee would be if she could see those words, for never was there a more unpretending little woman, or one with less idea of having a "way" specially her own than my cousin, Ruth Lee. It was last winter that I, Ellen Bennett, went to visit her. We had met but once before; that was on her wedding-day, two years by gone.

She was a lovely bride, gifted with that undefinable charm which seems peculiarly to belong to some people. At our first meeting, I had asked myself, "What is the secret of this loveliness?" but not till my visit did I find the answer that solved my query. After I had been in her home about a month, I chanced, one day, to take up a volume of Mrs. Browning's poems, and opened at the lines:

She was not as pretty as women I know,
And yet all her best made of sunshine and snow
Dropt to smile, melt to naught in the long-trodden way,
While she still remembered on warm and cold days.

Her air had a meaning, her movements a grace;
You turn from the fairest to gaze on her face:
And when you had once seen her forehead
And her hair, and her eyes, and her smile,
You saw as distinctly her soul and her truth.

I went straightway to Cousin Alexander's study, exclaiming, "I have found at last a word-picture that is a duplicate of my heart's picture of your Ruth. I have found the secret of her charm." I think Alexander was pleased; for he smiled while he read every verse of the brief poem, though all he said was, "Yes, it is like Ruth; but you do not here find the full secret of her loveliness."

No! I did not then recognize that the secret was bounded by her much pondering of the Bible command, "Whatsoever ye do, do all to the glory of God." And yet, Ruth never seemed to talk religion as some do; she just lived it; just lived in the light of Christ's felt presence, so that her every deed and word had a glow which kindled warmth in other hearts, because, being pervaded with a sense of her Saviour's love, she could no more help imparting gladness than flowers can help giving out their fragrance.

Now I am not going to detail Ruth's life; I am only going to give you an illustration of what I call "her way"—a way that seems to me full of hints for the great company of women all our broad land over, whose queen-dom is home—"place of peace," and do you remember how Ruskin goes on to say, "Wherever a true wife comes, this home is always round her; the woman is to be within her gates, as the centre of order, the balm of distress, and the mirror of beauty?"

You may think my example of Mrs. Lee's influence very insignificant, for it has to do only with her treatment of her servants. I had been with her but a few days, when I noticed the peculiar gentleness with which they always addressed her. I noticed, too, that she never forgot, in the giving even of the simplest command, the gracious little prefix, "please," never forgot, in return for service rendered, a pleasant "thank you," and some how Mrs. Lee's "please" and "thank" always seemed to echo with the kindly note of a heart smile, if there be such an echo, and I think there is. I also observed she turned everything to account, teaching lessons of love and faithfulness through every event, and it is wonderful how full of such lessons are the occurrences of what we are wont to call "a most common-place day," only one must look to find them. I was particularly impressed with this on Palm Sunday. Bridget, Cousin Ruth's waitress, came home bringing a branch of palm straight to her mistress, saying, "I knew you would like to see it, ma'am."

I listened in amazement. Could it be that my orthodox Cousin Ruth would encourage Bridget in setting store by that bit of green? Would she find a lesson to teach from it? Yes, indeed, she did; for with a smile bright as a sunbeam, she extended her hand replying, "Thank you, Bridget," and immediately she began the tender story of the long ago triumphant entry into Jerusalem, city, telling it in language simple as that which one would use in speaking to a little child; and yet her words were like a poem, so glowingly (though she was only talking to Bridget, ignorant Irish girl) she described the rejoicing multitude who out of love for him,

the Christ, scattered their very garments before him, strewed his path with olive, and sweet as a song was my Cousin Ruth's voice, as she added, "Though we, Bridget, cannot thus show our love to Christ, our Kings, we can yet strew olive and palm before him." What did she mean? Only a minute was I left to wonder, for she continued:

"I do not mean real bits of palm, like this I hold in my hand, but I mean this should be a reminder to us that every act of kindness, every act of faithful service, every temptation resisted because we love Christ and would show our love by striving to follow him, he will notice and accept with pleasure as he did the palms the Judean people cast before him, because they wanted to show him honor. And so all the year through, till next Palm Sunday, let us keep this little green branch as a reminder that the dear Lord Christ who loves us will be pleased every time we try to do right because we love him."

Just then, the dinner bell rang, but it was a good place to end the conversation.

Going down stairs I whispered to Ruth, "Where do you find authority for such teachings to your servants?" In reply she quoted the words of Bonaventura, "Then do we go to meet Christ with thoughts of mercy and charity; and with a branch of palm, when we bear away the victory against any temptation; and we strew our garments under the feet of Christ, when we lay down our lives for the love of Christ."

Later in the day, I overheard Bridget repeating the conversation to Jane, the cook, and saying, "It seems after a hearing Mrs. Lee's words as though my bit of palm was worth twice as much. To think of her giving it such a meaning!"

Giving it a meaning! Oh, how we might help those whose creeds differ from our own by just giving them a meaning for the much they do not understand! and this ever ready helping to all was the something that I call Mrs. Lee's way.

Do you smile at it, or do you find a hint in it? I repeat, there is a hint that might aid many and many a perplexed home-mother over rough places in her home government.—Ch. Union.

Natural Aspect of the Drink Problem.

Does the human system in its normal condition require any toxic stimulant? All physical analogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not granivorous; and of all animals only a few granivorous ones have a natural craving for the mildest of all peptic stimulants; deer, wild goats, and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Monkeys, lemurs, and the frugivorous plantigrades loathe the odor of fermented fruits. Tobacco fields need no fence; and only the rage of hunger will induce carnivorous beasts to touch salted or peppered meats. Strong spirits and opium are shunned as deadly poisons even by reptiles and the lowest insects. Sustained only by the tonic of the *vis vitae*, animals endure the rigor of an arctic winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigor is compatible with a non-stimulating diet is proved by the testimonial of many ancient philosophers, and such modern brain-workers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But carabasterians combine mental activity with physical exertion and especially with the laboring classes? In other words, will total abstinence do for the people at large? Is the prosperity of a nation, or even of a community, consistent with a *bona fide* observance of the Maine law? We doubt it. Absolute naturalism a la Dio Lewis is not something phenomenal even in the century of Cincinnati; nor have theologians yet decided the point whether the "sweet wine" of the old Hebrews was must or a sort of Bordeaux. The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnishes one excellent test case in point: the western Saracens abstained not only from wine but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstinence in the use of animal food. Yet six millions of these true sons of temperance held their own for seven centuries against great odds of heavy armed Gaiours, excelled all Christians in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets.—International Review.

Women's Wasted Powers.

I sat beside a woman the other day in a street car, who had a baby in her lap. It was very puny and white-faced, with large eyes, which it turned restlessly and wonderingly upon one and another. It seemed to have been born tired, and perhaps hungry, or rather faint from exhaustion of nervous forces, for it gaped every moment in a pitiful sort of way, as if a natural acceptance of the inevitable, and as if it was a normal state of things, without restlessness or fretting. But it was the burden of wasted power that this poor little baby had to carry that was the saddest part of its faintly pulsating life.

Upon its tiny head, too weak to carry it steadily, was a cap, loaded with trimmings. Upon its delicate few inches of body, besides a flannel gown and a sack, was a long wadded cloak, with cape, both heavily embroidered. The mother was a conscientious woman, desirous of doing her duty, but very much mistaken in her idea of what that duty consisted.

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FARM AND HOUSEHOLD.

Take two long-woolled skins; make strong suet, using hot water; when cold, wash the skins in it, carefully squeezing them between the hands to get the dirt out of the wool; then wash the soap out with clean cold water. Now dissolve alum and salt, each half a pound, with a little hot water, sufficient to cover the skins, and let them soak in it all night, or twelve hours; then hang over a rail to drain.

When well drained, spread or stretch carefully over a board to dry. When a little damp, have one ounce each of saltpetre and alum (polymerized), and sprinkle the flesh side of each skin, rubbing it well; then lay the flesh sides together, and hang them in the shade for two or three days, turning the under side uppermost every day until perfectly dry. Then scrape the flesh side with a blunt knife, to remove any remaining scraps of flesh; trim off projecting points, and rub the flesh side with pumice or rotten stone, and with the hands.—Country Gentleman.

It is now the season of the year to provide for saving soot. Whenever this article can be obtained at a reasonable price, it will be found invaluable to the farmer. By insuring a vigorous growth, it helps plants to withstand the ravages of insects. Being composed of carbon, sulphur and ammonia, there is no crop upon which it cannot be used without advantage. In the liquid form it can be used in the proportion of a peck to a hoghead of water, and for strawberries just as they are swelling, this would be the best method of applying it. On turnips, as a field crop, for protection from the fly, it can be used at the rate of forty or fifty bushels to the acre, more or less, according to convenience. One hundred bushels to the acre will do no harm. An analysis in France of a sample of soot taken from a chimney where wood had been the fuel used, showed, among other constituents, twelve and one-half per cent. of water, over twenty-seven per cent. of soluble carbon, and thirty per cent. of humic acid. With such an exhibit we should expect splendid results from its use, as there always is. Soot from coal is usually thought to be better than that from wood, and it is best when made in a chimney of heat. Soot is valuable, not only as a manure, but to drive away insects that attack young cabbage, turnip, radish and other plants. Like any gritty substance, it repels them, and the bitter principle it contains, when dissolved by the rains or dew and spread on the leaves, is disagreeable to them. It is one of the most valuable substances the gardener can employ.

Where are the Boys?

"A Sad Observer" writes of the multitudes of idle boys, many of them sons of worthy parents, who are seen loafing about the country towns—boys who are out at night, and who prefer the street to the attractions of the most pleasant homes. There is a great deal about this subject that is difficult. The serious difficulty is found at the beginning, that the training of children is an experiment made without experience. One must live a life to know how to live. After sons and daughters are grown, character formed, and destiny foreshadowed, it is easy for the parents to look back and discover where they have erred in their training—but it is very difficult, nay, impossible to human wisdom, to foresee and avoid those errors. Sometimes a boy who is carefully and strictly trained, will fly off as soon as that restraint is withdrawn, as soon or later it must be into ways of dissipation; and hence parents lose faith in vigorous control. These cases are, however, exceptional. There are a few general rules and principles which should be enforced at whatever cost; of these, first, obedience. Let commands be given only when necessary, and let them be wisely given, but enforce them. Second—let it be remembered that habit is the chief force in character. Boys learn to like those things to which they are habituated. Compel them to remain at home in the evenings. They will find it irksome at times, and yet if never permitted to be out at night, except in company and circumstances selected by the parent, they will find amusement in reading, music, and in other refining home pleasures, and by the time they are eighteen or twenty will have formed habits and tastes which will lead them, from choice, to exclude evil courses and companions. Do not let a boy run in the street and get into mischief, and yet hope to save him for anything useful. It cannot be done. He may be lost in spite of all your efforts, but without restraint he is sure to be lost. Let the touch of affection be soft and gentle, but the hand of restraint must be as inflexible and consistent kindness that you love him, and yet that you are immovably firm in all questions of principle and right conduct.—Interior.

What We Need.

The best thing that can be done for the South must be for the benefit of the farming class. We are a nation of farmers, and always will be, and while the people are calling for manufacturers, more capital, more transportation facilities and better government, we should demand improvements in the art of agriculture and an improved farming system.

We need a new farming system and for our future prosperity we must have it. It must come, and come soon. We need that every farmer should know the money value of a well managed farm. He should see the necessity of using every means to diminish or increase its power. He should put more system in his work. He should put more brain—all that he can command—in his work. It is an undeniable fact that it requires more brain to carry on a successful farm than it does to be a lawyer or a member of any other profession. Manual labor alone will not answer. A farmer with any land at all can't afford to work for fifty cents a day. He can find his hands full in directing his laborers and studying the nature of his soils and crops, and in increasing his knowledge of agricultural science. If our farmers would spend half the time reading that they spend in the field, they would soon inaugurate a new era in the agricultural art.

Every farm must be intelligently directed. If you don't farm with brains, you had better go at something else. You are in the wrong place. There isn't a position anywhere that demands a larger supply of brains. Do our farmers know the real value, the dollars and cents that are in little land well tilled, in well chosen stock, comfortable houses, or a well ordered garden? Do they know that there is money in shade trees well trimmed, pretty shrubbery, white-washed fences, (they ought to be painted), and gates well hung? And yet do not these things add greatly to the value of a farm, and are they not productive of comfort, and isn't comfort a high priced commodity?

Nothing could better assure us of our prosperity than to see our farmers go to work on the new year with plans well laid, a good system adopted, and men, teams, and tools in good working condition. It would not take long then to inaugurate an improved system of farming and it would not be many years before the art of agriculture would reach perfection in the Sunny South.

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My 21, 10, 17, 27 is terror.
My 11, 3 is an exclamation.
My 18, 7, 14 is delight.
My 10, 25, 10, 23 is eternity.
My 20, 22, 12 is yourself.
My 4, 13 is a thing or inanimate object.

My whole is an oft quoted declaration.

Word Puzzle.

Whole, I am an article of commerce; take away one-fifth and I am a period letter; transpose me, omitting one letter, and I am a part of a building; transpose me again, omitting my second letter, and I am an entire building; take two-fifths of me away, and I am to cease to be; again take away two-fifths, and I signify concealed.

Decipherments.

1. Behold a noise and leave a disease; again, and leave a tree.
2. Behold to increase and leave a spring; again, and leave a measure.
3. Behold value and leave a grain; again, and leave a congealed fluid.
4. Behold to seize and leave a file; again, and leave a serpent.

James.

Tanning Sheepskins.

Take two long-woolled skins; make strong suet, using hot water; when cold, wash the skins in it, carefully squeezing them between the hands to get the dirt out of the wool; then wash the soap out with clean cold water. Now dissolve alum and salt, each half a pound, with a little hot water, sufficient to cover the skins, and let them soak in it all night, or twelve hours; then hang over a rail to drain.

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James.

A Famous Old Plan for Curing Meat.

As the season has arrived when curing meat is in order, we republish as of old, our famous recipe for curing beef, pork, mutton, hams, etc., as follows:—

To one gallon of water take one and one-half pounds of sugar, one-half ounce of saltpetre, one-half ounce of potash. In this ratio, the pickle can be increased to any quantity desired. These to be boiled together until all the dirt from the sugar rises to the top and is skimmed off. Then pour it into a tub to cool, and when cool pour it over your beef or pork. The meat must be well covered with pickle, and should not be put down for at least two days after killing, during which time it should be slightly sprinkled with powdered saltpetre, which removes all the surface blood, etc., leaving the meat fresh and clean. Some omit boiling the pickle, and find it to answer well, though the operation of boiling purifies the pickle by throwing off the dirt always to be found in sugar. If this recipe is strictly followed, it will require only a single trial to prove its superiority over the common ways of putting down meat, and will not soon be abandoned for any other. The meat is unsurpassed for sweetness, delicacy and freshness of color.—Germanon Telegraph.

Plant Life and Growth.

All good soils contain the elements of plant-food in vast quantities. Chemistry has shown that the average American soil contains potash enough to supply the wants of a fair crop of cotton for more than twenty-five hundred successive years. But in practice the cotton-grower finds that he must regularly supply his soil with manures containing potash, or else be content to produce this crop only once in a term of years. If he attempts to grow cotton every year, without fertilizers containing quite a proportion of this element, he will miserably fail. But if he alternates cotton with corn, oats and grass, so that this particular crop is grown only once in eight years, he will have much better success. This is explained by the fact of the immense amount of potash in the soil, but a very small proportion is available at a time. A little can be taken this year, and if the land has rest, or crops which will use but a small quantity of this element are grown, more can be taken in the future. By the action of the sun, and rain, and air, chemical and mechanical changes are constantly being made in the soil. Day by day the disintegrating process goes on. The land is absorbing nitrogen from the air, potash and phosphoric acid are being set free in the soil, and thus a supply of plant-food is constantly being provided by nature. A frequent change of crops draws more equally upon the supplies, which are thus made ready for the plants, prevents the rapid deterioration of the land which must otherwise result, and also secures a larger percentage of profit from their production than could be obtained if no change were effected.—Farming for Profit.

Humor.

A lady noticed a boy sprinkling salt on the side walk to take off ice, and remarked to a friend, pointing to the salt, "Now that is true benevolence."

"No it ain't," said the boy; "it's salt."

The conversation and carriage of your new minister become the gospel!" asked a learned bishop of a simple-minded farmer. "Well," was the reply, "his conversation is rather fluid and he don't keep a carriage."

A Titusville paper says: "A man called at one of our shoe stores yesterday and vainly essayed to get on either number 11, 12, or 13, shoes. The storekeeper then suggested that he should put on a thinner pair of socks and try on the box."

An "anxious inquirer" writes to know if he can advise a young man to "settle in the West." Yes, we can; but we first advise him to settle at home (if he has anything to settle), and his friends will not hate to part with him so bad.—Middleton Transcript.

A German resident of Belmont avenue, who recently espoused an Irish wife, with proved herself to be the better half, was asked by a neighbor, "What nationality," "Well," he responded, scratching his head, "I was born in Germany, but I was Irish by marriage."

A jury was brought into court in order that one of their number might be instructed upon the following point of law: "I believe that the evidence was one way, and the other eleven believe differently, does that justify any other jurymen in knocking me down with a chair?" The judge answered in general terms.

A lover, who had gone West to make a home for his "birdie," wrote to her: "I've got the finest quarter-section of land (one hundred and sixty acres) I ever put my foot down on."

Birdie wrote back: "Suppose you buy another quarter section, John, so that you can have a lawn around your foot." John made a home, but Birdie never was the mistress of it.

A minister who had preached several times in an asylum for the insane was especially drawn toward one of the patients who had listened intently to his sermon. The last time he preached there he referred to the custom of Hindoo women throwing their children into the Ganges. After service he sought an opportunity for a personal conversation with his eager listener. The patient grasped his hand warmly, and said: "I couldn't help thinking while you were telling that story that it was a great pity your mother didn't chuck you into the river when you were a baby."

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BUCKEY BELL FOUNDRY.

Belts of Engine and Tin for Churches, Water Works, Mills, etc., etc. SELLY, VANDERBILT & CO., Cincinnati, O.

SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are of strictly first-class houses. We recommend them to our readers 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.—Selma, Ala. Baptist.

R. W. B. MERRITT, JOURNALER AND DEALER IN THE LATEST Improved First Class Sewing Machines of all kinds, Needles, Attachments, Oil,