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The Alabama Baptist.

"SPEAKING THE TRUTH IN LOVE." TERMS, CASH, \$2.50 A YEAR. No. 47.

RATES OF ADVERTISING.

Space	1 mo.	3 mos.	6 mos.	1 yr.
1 inch	\$2.00	\$5.00	\$7.00	\$10.00
2 "	3.00	7.00	10.00	15.00
3 "	4.00	9.00	13.00	20.00
4 "	5.00	11.00	16.00	25.00
5 "	6.00	13.00	19.00	30.00
6 "	7.00	15.00	22.00	35.00
7 "	8.00	17.00	25.00	40.00
8 "	9.00	19.00	28.00	45.00
9 "	10.00	21.00	31.00	50.00
10 "	11.00	23.00	34.00	55.00

Publisher's Notice: 25 per cent. additional.

Alabama Baptist Directory.

Baptist State Convention.
Hon. Jos. Harlan, President, Selma, Ala.; E. R. Davis, Secretary, Eufaula, Ala.; S. H. Foxwell, Treasurer, Marion, Ala.
State Mission Board.
W. C. Cleveland, President, Selma, Ala.; T. M. Bailey, Cor. Sec. and Treas., Marion, Ala.; J. D. Renfro, A. B. Woodfin, J. H. Burns, W. C. Ward, H. A. Harlan, R. C. Keeble, T. S. Bowen, H. S. D. Malloy.
Missionaries and Colonizers of State Mission Board.
P. C. David, J. J. Stamp, J. Hogan, T. J. McCandless, J. N. Prestidge, J. E. Cox, J. M. Callaway, J. G. McCaskey, D. Rogers, J. C. Skipper, J. L. Byars, L. Norris, G. T. Gresham, G. S. Anderson, B. F. Hendon, Wm. Pritchett, Colporteur; J. F. Brant, Colporteur; G. B. Jenkins, Evangelist and Colporteur; C. J. Miles, T. A. Higdon, K. Taylor, Colporteur; P. Armstrong, Colporteur; M. E. Abbey, Colporteur.
Direct funds for Foreign Mission Board, for Home Mission Board, for Southern Baptist Theological Seminary, for State Missions, for Evangelization of Colored People, and for Colporteur work to T. M. Bailey, Marion, Ala.

Missionary Notes.

The Methodists of Canada raised \$131,204 last year for foreign missions.
There is a Baptist missionary society in Canton, China, which supports two missionaries.
The Methodists of Canada last year gave an average of \$1.50 per member for missions.
Under the efficient labors of Dr. Stimson the contributions for foreign missions in Indiana increased 50 per cent. last year.
In the decade, 1850-1860, the Baptists of the United States gave \$1,328,414 to foreign missions. In the 10 years, 1870-1880, they gave \$2,519,462, more than twice as much.—*Religious Herald.*
There are more than 65,000 Presbyterians in New Zealand. The native churches of Madagascar have their own missionary society managed and supported by themselves. There are more than 9,000 Baptists in New Zealand.
A Baptist missionary, of Alcoy, Spain, was stoned by Romanists on the streets, and a priest took pity on him and protected him. For this the priest was denounced before his superiors and severely reprimanded for "protecting Protestants."
There are 2,600 ordained evangelists in the world, 1,000 in America. Of these 700 are American, 1,300 British, and the remaining 600 are sent out by other churches, and do not include lay missionaries and helpers, nor natives, many of whom are ordained.
The Episcopal Society in New York for the promotion of Christianity among the Jews has sustained a school with eighty-five scholars, and an industrial school of forty-six members. The average attendance of Jews at the lectures delivered by clergymen is two hundred. Over one hundred and six thousand copies of publications in different languages, have been issued during the past year.
"The village of Bertolla, near Turin, in Italy, has renounced Romanism and accepted the Protestant faith. The Archbishop suspended the priest and closed the church against the 2,000 parishioners. The indignant villagers then invited the Evangelical ministers of Turin to come and expound the Word of God to them, which they have continued to do since early in January."—*Illustrated Christian Weekly.*
In India, according to Dr. R. H. Graves, there are 666 ordained European and American missionaries, sent out by 35 missionary societies, a man to nearly one-half million; about 120,000 communicants; a half million adherents to Protestantism. Four-fifths of these have been from the lower classes. Increase from 58 per cent. 1851-61 to 61 per cent. 1861-71; probably larger still during the present decade.
Statistics of China missions are as follows: 250 ordained ministers; 63 female teachers; 73 ordained native pastors; 511 assistant preachers; 90 Bible women; 20 theological schools with 231 students for the ministry; 68 boarding schools with some 1,400 pupils; 259 day schools with 5,000 pupils; 312 Protestant churches with 15,000 communicants and 50,000 adherents; 91 hospitals; 24 dispensaries; 12 missionary societies and 3 Bible societies have their agents in China. In New York City there is one Evangelical minister to every 3,300; in Philadelphia to 1,800; in China one to every million.—*R. H. Graves.*
Miss Lulu F. Whilden, Southern Baptist Missionary to Canton, in a recent private letter, writes that Mrs. Johnson, an Independent Baptist Missionary in Hong-Kong, is growing feeble, and has decided to give up her work and go back to her relatives in Holland. She thinks of turning over her work to the Seavot Baptist Mission ("Northern Foreign Mission Society"). Her return home will be deeply regretted by the Canton and Hong-Kong communities, and no less by the Chinese among whom she has lived and for whom she has labored. She will leave behind substantial achievement in the cause of missions. A church numbering between seventy-five and one hundred members has been gathered by her during eight or ten years past; a chapel has been built, and three native preachers have operated under her directions. The financial management has all devolved upon her. What can objectors to woman's work in heathen lands say against a record like this?—*N. B. W.*

COMMUNICATIONS.

Predestination.

"Secret things belong unto the Lord our God; but those things which are revealed unto us and to our children forever, that we may do all the words of this law." Deut. 29:29. No man knows anything whatever of those secret things which belong to the Lord our God, otherwise they would not be secrets. And it is folly for any man to attempt to pry into them.

The doctrine of predestination does not belong to that class of things. It is revealed in the Holy Scriptures. And, as "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17), it cannot be some supposed dangerous doctrine. But false interpretations of this, or any other Bible doctrine, are dangerous; but in this, there is no more danger than there is in the doctrine that "Christ died for the ungodly."

A clear understanding of the meaning of the word, and of its use in the Scriptures, will go far in removing the objections to the doctrine of predestination.
"The word predestination is of Latin origin (*prædestinare*), and signifies in that language to deliberate beforehand how one will act, and in consequence of such deliberation form a settled plan, or predetermine where, how, and by whom any thing shall be done." The Greek word *proorizo* exactly answers to the English word predestinate, and is translated by it.
All practical men are predestinarians in the business affairs of life. The planter, the mechanic, the merchant, and all other practical men deliberate what they will do before they go to work, and form some settled plan by which they hope to accomplish certain ends. Men often make mistakes in consequence of their ignorance and often fail to accomplish their purposes for the want of ability. But never with Jehovah. All things were made by him according to his plan.

"And God saw everything that he had made and behold it was very good." The end was accomplished; God was glorified. "The heavens declare the glory of God, and the firmament sheweth his handiwork." "The morning stars sang together, and all the sons of God shouted for joy." And God said, "Let us make man in our image, after our likeness." So God created man in his own image. "Gen. 1:26, 27. God did not make man a sinner. Sin is the transgression of the law. Adam transgressed it, and thereby made himself a sinner. "God made man upright, but they have sought out many inventions." Eccl. 7:29.
Some men may ask, Why did God permit Adam to transgress the law of his Maker, and thereby introduce sin into the world with all its attendant evils? This is one of the secret things which belong to the Lord our God; and no man has the right to ask God the reason why. But this we know; sin is here. "For all have sinned and come short of the glory of God." Rom. 3:23.
And now the practical question is, "How shall man be just with God?" God predetermined "when the fullness of time had come to send forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "Without controversy great is the mystery of godliness. God was manifest in flesh." 1 Tim. 4:16.
We know that this much was embraced in God's settled plan, because God revealed the advent of his Son by all the holy prophets. Thus Isaiah prophesied, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. 7:14. Jesus said, "I came down from Heaven, not to do mine own will, but the will of him that sent me." And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." Jesus finished the work his Father gave him to do, and then laid down his life that he might take it again. "He died for our sins according to the Scriptures. He was buried, and he arose the third day according to the Scriptures." 1 Cor. 15:3-4.
All this God predetermined. LOVE WAS THE MOVING CAUSE. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." There are two parties to this tragedy—God and wicked men. The

wicked Jews hated Jesus, and more than one "ought to kill him" before he had finished the work which his Father gave him to do, but he escaped out of their hands."
These wicked Jews were predestinarians. They predetermined to destroy Jesus. They had their settled plans. They hired Judas, Simon's son, to deliver him. They predetermined to condemn Jesus, and then deliver him to the Governor to be crucified, because it was "not lawful for them to put any man to death." The hour came. But Jesus would not pray to be saved from that hour, but said, "For this cause came I into this hour." He was "delivered by the determinate counsel and foreknowledge of God." O what wonderful love! This is the plan of the heavenly Father. He delivered his only begotten Son he could not have been slain. And what then? No sinner could be saved! The Jews falsely accused Christ of blasphemy; unjustly condemned him, and then by wicked hands crucified the Lord of glory. This is their part of the tragedy. They did it of their own volition. They were guilty of murder—of regicide, for they killed their king. God did not influence them to commit the awful deed. Their own unbelieving, envious, wicked hearts needed no outside influence to prompt them.

The English word *predestinate* only occurs in two chapters in the New Testament. There are other words derived from the same root which mean about the same. In Rom. 8:28, 29, Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (*both in holiness and glory*). God has pre-determined to accomplish glorious things for his saints. And we triumphantly say like Paul, "If God be for us who can be against us?"
In Eph. 1:5, Paul says: "Having predestinated us to the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace."

Principles laid down and established above. It is a question of propriety, but the propriety is doubtful. If the public mind should have correct impressions of its design and nature there will be no necessity for it. Once divested the mind of the idea of its conferring grace or sanctifying efficacy, and impress the truth that it is only a duty, and no one desires to engage in it where duty does not require it. As a member of the church at New Market, in his appointed symbol; but while present with the church at Huntsville, there is no obligation upon me unless I assume it upon the invitation of the church, who must know that I possess the same qualification which they themselves claim to have, or they should not invite me. It does not meet the argument to say that I am not subject to the discipline of the church inviting. If she is acting as she should, she has already sat in judgment upon my order and qualification and regards me as worthy as her own members. If I accept the invitation thus given, I assume the duty and for the time being become a member of the inviting church.

Doubtless the logical thinkers among the readers of this article will sympathize with me as they now find me exposed between two fires. But I think I have maintained my conclusion in defence of "local communion," and the friends of that theory will cry out, "Traitor!" and hurt the charge of inconsistency, and say I would not be allowed to vote with the inviting church. But I accept the dilemma and meet the attack with the same weapon. The church that would invite me to work with her in observing her ordinance should be willing to accept my advice and vote in electing a pastor or in the reception or discipline of a member. Otherwise she would act inconsistently. But, says the objector, that would destroy the peace, order and independence of the churches. Not necessarily so if all possessed the zeal for Christ and sound judgment in spirit for the Master's cause. But, as I intimated above, and I would here repeat and emphasize the thought, the practice of such a course (intercommunion), with all it involves, is of doubtful propriety.

But the practice is one thing and the principle involved is another. Looking at the question from the standpoint of principle, I cannot see how we can deny the position here maintained and yet practice intercommunion. Shall I call again? Do I shall be glad to see you.

Intercommunion Again.

As introductory to this article, I would refer the reader to my former article in this paper of Feb. 3d, in which were discussed the design and nature of the Lord's supper. I wish now to submit some views on intercommunion.
QUALIFICATIONS NECESSARY TO APPROACH THE LORD'S TABLE.
If I am correct in defining its nature to be an ordinance of the church, it follows that fellowship in a scriptural church is the qualification which the person must possess who would observe it. In that fellowship is implied, first, regeneration or having been born again. There is no truth of God's word more plainly taught. Acts 2:47; 1 Peter 2:5. Again the churches are addressed as saints. 1 Cor. 1:2; Col. 1:2. Second, that these persons have been baptized. A most noted divine has said, "Without baptism there is no church relation." "This is an admitted proposition and needs not to be discussed. Thus we see that church fellowship implies re-

generation and baptism. The great-est includes the less. It also implies an orderly walk, for we are commanded to "withdraw from every brother that walks disorderly."
ADMINISTRATION AND DISTRIBUTION.
The ordained minister, corresponding to the New Testament office of bishop or elder, is to administer it as the servant of the church, and thus it is administered by the church through her divinely appointed officer. "Baptist usage" makes it the duty of the deacons to distribute it, but it is no more their duty than it is the duty of any other member. Obedience to the command: "Take, eat; drink ye all of it," in such a manner as order and propriety would suggest, is all that is required.

How often the Lord's supper is to be observed is not definitely taught. The apostles' instructions and the New Testament examples imply that it should be observed at stated times and at short intervals.
INTERCOMMUNION BETWEEN THE CHURCHES.
My conclusion, in my former article, was that the ordinance cannot be extended beyond the membership of the church. If the church is local in its nature and in its organization, the ordinance must be so. This is the divine order, and circumstances must be made to bend to it if we would be faithful to the trust committed to us. The very prevalent practice among many of the churches of giving a general invitation to all who know themselves to be in good standing in their churches, is manifestly erroneous, as in the invitation the church surrenders her trust of the gospel and ordinances and throws wide her doors, so that a stranger, if so disposed, could come to the ordinance, while he may be the character with whom we are commanded not to eat. The church should guard the door to the Lord's table as she would guard the way to fellowship in her body, as the qualifications are the same. While it is not the duty of any one to observe the ordinance except in the church of which he is a member, a church may invite to the ordinance those whom she deems to possess the necessary qualifications. I can see how the

presence of another church or knowledge of the fact of membership, and the acceptance of the service of ministers who are not members of the local organization accepting their service, and co-operation in mission work, and general denominational enterprise, all imply an idea that I suppose might be called "interdependence." There is a sense in which the churches are interdependent in outward, practical work; but independence and separate in their organization and obligation, displaying in infinite grandeur the wisdom of him who has laid over all things to the church.

T. J. MCCANDLESS.
Market, Ala.
"The Banner of the Faith."
Luke 2:42.
A Friendly Talk by Godlove Coburn.
"Dear child of God, how is it that you are here at home to-day? I had rather stay at home than go abroad, especially on Sunday. But this is a day of holy Convocation, Ex. 20:3 the day on which God calls from Heaven; Keep thy Sabbath, Ex. 31:13. If this were a work-day you might devote it to your domestic duties; if there were no preaching you might stay at home; but now you are to blame. This is the very hour when God is speaking in his temple. Now you should, like Mary, sit at his feet and hear his words, Luke 10:39. Yet I have an excellent book on hand and that does me good. A book on hand is the finest Sunday ornament of a Christian; it shines more brightly than costliest rings and jewels;—but only after divine service, my child. The worshiping assembly must not be neglected, Heb. 10:25. You read an edifying chapter; this is well, better than a novel; yet a Gospel sermon in church is better than ten home readings. Why do you think so? Because it edifies more. God's Spirit works in the worshiping assembly more effectively than at home. You must neglect neither public nor private devotion. If you would have the Lord on Sunday with you, leave the Lord on Sunday with you. Sweet promise of thy presence where I record my name, I will come unto thee and bless thee, Ex. 20:24.
There are teachers however who give the preference to private devotion. Yes; but take heed of these corner-stones. They are heretics, ambitious to be leaders. They are house-sneaks and seducers. So they are deceived by the Spirit of God, 2 Tim. 3:2-6. They are devouring wolves in sheep's clothing. Matt. 7:15. Not upholders, but downcasters of the kingdom of God. God's command is: Thou shalt keep my day; and must obey God rather than men, Acts 5:29. What then keeps you from preaching?
I cannot use my horse to-day. My good friend, are your legs broken, so that they cannot carry you to church?
But that would not suit my social position. I am no footman, thank you!
In this matter God does not care for your position. I have never read that the early Christians had to be carried to church. And you must saddle or harness your horse, even when the church is at your door! Shame on you. And then you must go thundering up to the door and clattering into the church to disturb the devotions of Christians and interrupt the preacher.
I am now in deep sorrow and must stay away from church for some weeks yet.
Ah, what a shabby excuse! You need public worship now more than ever. Where can you receive sweeter consolation in sorrow, than in the place where the God of all consolation, 2 Cor. 1:3, kindles the household fire, Isa. 31:9?
But what if God visits me this day with indisposition? What if he lays a heavy cross upon me that keeps me from public worship?
These are valid excuses: I am only censuring singularity and the contempt for God's word. If you cannot, like the publican, go and pray in the temple, then pray at home. God's word may address those who cannot resort to the public assembly;—it may speak to a leprous Naaman and Gehazi, 2 Kings 5:27; to a Job sitting in ashes, Job 2:8; to a Lazarus full of sores, Luke 16:20; to a Hezekiah mourning upon a sick bed, Is. 38:14. In such cases the Lord's Sabbath may be reverently kept at home. But I have something more to say upon this subject. Shall I call again?
Do I shall be glad to see you.

The Church at Pickensville.

In Pickens county, on the banks of the Bigbee River, is Pickensville, a pleasant little town, in which are two good schools, one of which has for its president a Baptist. Bro. Lovett is a loving and lovely man, a ripe scholar, a good and humble Christian. His school deserves the patronage and the hearty support of every Baptist in West Alabama who has children to educate. The other school, I was told, is supported chiefly by Methodists.

Situated in an eligible spot in this town is the sacred edifice called the Baptist church. I know not that it has hanging over it a dollar of debt. Can as much be said of every church in the State? It is a commodious house. The church is strong, not in numbers and in wealth, as in the faith of Jesus Christ. Before the meeting began it was said of this church, "It is small and very weak; the people are cold and barren; the singing is poor; comparatively few attend church; we have had no revival of religion for years; it is a hard place."

But it was not long before it was seen by all that the set time to favor Zion here had come. The grace of God, eternal truth, the prayers of the church, and the power of the Holy Spirit, combined, made a force too mighty for "the strong man armed keeping his palace, with his goods, in peace." It seemed that as soon as the windows of heaven were opened the powers of darkness were shaken, and the people had poured out upon them blessings in rich abundance. The doors of every store and every drinking shop were closed. "Liquid fire and distilled damnation," during this meeting, seemed quenched by the outpouring of the Spirit of God. The lovers and the vendors of this article were seen kneeling at the throne of mercy, in deep contrition. A father, mother and three promising daughters—a whole family—were converted and baptized as the Saviour was, and as every Christian in the whole world should be. The parents were converted from the fatal errors of Methodism to the true teachings of the Bible, and the children from darkness to light, and from Satan's power unto sweet promise of thy presence.

Why do you think so? Because it edifies more. God's Spirit works in the worshiping assembly more effectively than at home. You must neglect neither public nor private devotion. If you would have the Lord on Sunday with you, leave the Lord on Sunday with you. Sweet promise of thy presence where I record my name, I will come unto thee and bless thee, Ex. 20:24.
There are teachers however who give the preference to private devotion. Yes; but take heed of these corner-stones. They are heretics, ambitious to be leaders. They are house-sneaks and seducers. So they are deceived by the Spirit of God, 2 Tim. 3:2-6. They are devouring wolves in sheep's clothing. Matt. 7:15. Not upholders, but downcasters of the kingdom of God. God's command is: Thou shalt keep my day; and must obey God rather than men, Acts 5:29. What then keeps you from preaching?
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Do I shall be glad to see you.

I noticed, in the church no assuming leader, no one ambitious for priority in the church. I saw no rivalry in the choir, no jealousy among organists. No one appeared anxious to be puffed, coaxed or cajoled into the service. Brethren of the pulpit, how are you all getting on with your choirs and your organs? It has been said that "misery loves company." To this, however, there are exceptions. A certain rich man desired not the company of five brethren. Doubtless there are exceptions on the earth. Nor is the writer miserable now. But may we all have patience. "Let patience have her perfect work." The prayer, found in a certain little book, "Good Lord, deliver us!" might not be amiss, for it is worse than John Trapp's poundings.

Of the sisters of this little church it may be said they had much of the spirit of those who were last at the cross and first at the tomb of Jesus. Their special present was sixteen dollars in cash. The payment in full, for thirteen days' work here, was one hundred and ten dollars. One good brother said, "We are small here, but we have as big hearts as anybody." I thought so too. It is a feast to the soul of a Christian to kneel with that brother, while, with unctuous spirit, in moving, melting tones, he pleads with Almighty God in prayer for his blessings on the ministry, on sinners, and on the church. He loves to relate his Christian experience, his conversion to Jesus, and to talk of experimental religion, and the love of God to a lost world. To be with him a little makes one think of the happy days of former years.

The pastor of this church, and of Carrollton, is Old J. H. Curry, an unassuming, unostentatious man, a humble Christian and a good preacher. Since these churches have so freely and liberally supported, for a few days, one of the most undeserving of ministers, I cannot but believe they will pay their pastor well, pay him quarterly, and pay him at the end of the year, and not wait till next March. I must believe that they will, with every other church in West Alabama, support the cause of missions and renew subscriptions to the ALABAMA BAPTIST. May the best blessings of heaven rest upon Bro. Curry and his churches.

J. E. WHITE.

The Methodists have established a mission among the Telugus.

Dancing.

William Wells has appeared before the public as the special apologist of dancers. In so doing he has singled out those of the Baptist denomination who are opposed to dancing and stigmatized them as "old fogies." He charges "ignorance" on their part for entertaining an "idea" which is so palpable that to deny it is to deny that cause produces effect. I wish to say a few words, though it may seem presumptuous in "old fogies" to array themselves against anything Mr. Wells has written, backed as he says he is by the "ablest ministry in the world."

That people for ages have engaged in an exercise denominated dancing is not denied, but the exercise itself and the motive which moved to it, as also the end had in view by those who engaged in it, in past ages, were all very different from those of the present age. Passing over the oriental dances for the present, I would make mention of a set we read of, who flourished in the thirteenth century, called Dancers, who all of a sudden would fall a dancing, and hold each other's hands and continue to dance until, overcome by the exhausting exercise, they fell down breathless together. This set was a religious sect and the exercise was professedly a religious exercise. The presumption is that they called opposers "old fogies." This set seems to have preceded the Convulsionists and the Jumpers.

When pastor in South Carolina, after a marriage ceremony and supper, I was asked if I had any objection to the young folks having a little amusement in the exercise called *twistification*. I answered, It is not my house; do as you think proper. When the exercise commenced, I found that twistification was simply dancing with a slight change in the twist. By the way I think twistification is a more appropriate name for the performance than dancing, as in some of the dancing now-a-days no little twisting is done.

The Bible is not so silent upon the subject of dancing as Mr. Wells seems to think. If he would like to consult it, I will refer him to about fourteen passages which speak of it. There are a few others, but when he is reading, I will refer him to three passages which speak of social dancing for amusement. The first speaks of the dancing of "the vain fellows void of shame;" the second of the dancing of the "irreligious families described by Job," which produced increased impiety and ended in destruction; the third of the dance which terminated in the rash vow of Herod and the murder of John the Baptist. The whole tenor of the inspired word of truth condemns dancing. I wish it to be understood that I am not "down" on any body; my object is to defend the Bible against insinuations that it tolerates sinful indulgences. "Elite and fashionable," when applied to the professed followers of the Lord Jesus Christ, is entirely out of place. Such terms are not the Shibboleth to be pronounced at the crossing of Jordan.

A. B. COUCH.

Dots from North Alabama.

Dear Baptist: The Baptist church at Moulton was blessed on Sunday last with the presence of four ministers, all members of our faith and order. It was the first time we had been able to attend service for two months, and the morning being pleasant, a large audience assembled to hear the gospel preached by the Rev. Dr. Shackelford, our pastor. I will not attempt to give a synopsis of his sermon, but will say that it was splendid—like all his discourses,—and did—in the conclusion, \$15.00 was paid (in cash on the spot) for ministerial education.

Bro. Stamps, our evangelist, was present, and was to preach at 7 p.m., but as the weather was inclement, he was deprived of that pleasure. Your correspondent has never heard him, but learns that he is a man of more than ordinary ability, and is proud to announce that he is doing a grand work in this part of the Lord's vineyard.

It may be news to some of your readers to know that the Rev. Matt. Lyon, of Miss., has located in Moulton. He is a man of strength and influence; is a good thinker, a fine preacher and one of the best writers in the denomination. Moulton is proud to claim him as a citizen.

Rev. Jos. Shackelford has been called to preach to this church this year—a sermon once a month—at the insignificant salary of \$150.00. What a commentary upon deep learning and the ability of a man who poses to teach the people how to live that they may know how to die! The church could pay \$250.00 and never feel it, and I hope the day is not far distant when our brethren will more highly appreciate the talents of such men as Dr. Shackelford.

Since the commencement of 1881, many old and valuable citizens have passed away in this section of the country. It has been a fatal winter on our old landmarks, and before this letter reaches its destination perhaps Hon. Charles Gibson, for fifty years a member of the Baptist church, will have been called up higher. He has been here for nearly 80 years, and is worn out with old age and a complication of diseases. He has raised a large family of girls and boys—all grown and married,—and besides giving liberally to the church, will leave \$15,000.00 to the Baptist church. All hearts are sad at the thought of giving him up. His life has been glorious—his death will be sweet.

OCCASIONAL.
Moulton, Ala., March 1st.

General Religious News.

There are said to be among the Anglican clergy 130 converted Jews, 3 of whom are bishops.
The Catholic population of England is estimated at 1,450,000; there are 14 bishops, 1,982 priests and 1,175 churches and chapels.
In Boston, there are, according to Dr. Worcester, 18,258 Congregationalists, 16,965 Baptists, 10,686 Episcopal Methodists, 8,577 Episcopalians, 1,491 Presbyterians, 1,185 Lutherans and German Reformed, 618 African Methodists, and 403 Free Baptists.

"A table of general religious statistics for England and Wales states that there are 470 different denominations, which have 45,000 places of worship, with upward of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy in the Church of England. The communicants number about 3,000,000, and the average Sunday attendance at church is 10,000,000."

General News.

Kellogg & McDougall's lined oil works, Buffalo, were burned. Loss \$78,000; insurance \$58,000.
Private dispatches received in London declare that peace has been declared, and the leadership of the South, which is much discontented with him.
A decree has been published prohibiting the importation into France of salted pork, bacon ham from the United States.
The Smithsonian Institution has received from Prof. Voerster of Berlin the announcement of the discovery by Palisa, at Pola of a planet of the tenth magnitude in 11 hours 30 minutes right ascension, 8° 25 minutes north declination, with a daily motion of 1 minute north.

Scientific Miscellany.

M. Dolra is stated to have introduced the use of the telephone in connection with his scientific explorations of the bed of the Bay of Naples. By this means the diver and the boatman overhead are able to communicate with each other as quickly and intelligibly as can be wished.

In an essay on the nutritive value of fish, Prof. Atwater gives this table: Taking medium beef at 100, we have, as the food value of like weights of fish free from bone: skinned milk, 100; fresh milk, 23.8; skinned milk, 18.5; butter 124; cheese 75; hen's eggs 72; codfish, fresh, 68; scallops, 65; halibut, 58; striped bass, 79; mackerel, 66; lake trout, 91; eels, 95; shad, 99; salmon, 104; salt mackerel, 111; dried codfish, 34.6.

Perfumers are aware of the curious fact that some of our sweetest and most delicately scented flowers are of no value for perfumery. For example, no process has yet been discovered by which the fragrance of sweet-brier and eglantine can be extracted and preserved, but a good imitation is produced by a compound of rose oil with alcoholic extracts of rose pomade and of orange flowers. Lily of the valley, which is likewise unavailable to the perfumer, is well imitated by a combination of vanilla, extract of tuberose, jasmine, and otto of almonds. Lilies are little used in perfumery, their odors being too powerful.

With the single exception of Saturn, nothing in the heavens presents a greater attraction as an object of study than Jupiter and its moons. There is a peculiar fascination in watching the four little points moving in rapid succession around the parent body, passing now above and now below it, and then behind and in front of it. A glimpse of the moons may be had even through a good opera-glass, and in an exceptionally clear atmosphere, at a considerable elevation above the sea, they have been seen by the unaided eye. The large red spot may be seen with a five-inch telescope. The size of this spot varies somewhat in length, but is quite constant in breadth. Its average length is about 23,000 miles, by a breadth, in the widest portion, of 6,000 miles—equal in area to about one-quarter of the entire surface of the earth.

Alabama Baptist.

SELMA, ALABAMA, MARCH 10, 1881.

JOHN L. WEST, PUBLISHER.

E. T. WINKLER, Editor. - - - Marion, Ala.
J. D. HENFORD, - - - Talladega, Ala.Entered as the post-office at Selma, Ala.,
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NEWSPAPER CRITICISMS.

The *Texas Baptist Herald*, in speaking of the contract made by the Home Mission Board with Messrs. Burke & Co. for the publication of "Kind Words," observes that this act must be approved by the Convention. Certainly, all the acts of the Board must be laid before the Convention. And this act will secure the approval of that body. The firm pay a royalty of \$1,000 for the publication of the paper, besides the salary of the editor. And Dr. Wharton, who is a member of the firm, will take the financial management of the paper under his own efficient charge. It was necessary for the conduct of the paper that the contract should be agreed upon at the beginning of the year, when wood-cuts and other appliances must be provided and the arrangements for the ensuing twelve months be made.

"Judging from the last issue of the *Alabama Baptist* our brethren are becoming rather hypercritical."—*Baptist Reflector*. Our correction of a mistake of grave importance calls for your thanks rather than your censure. All history shows that the principle we asserted against your dictum is true, and sustains us in the assertion that controversy may be the work of giants as well as of pigmies. Was it a small man, or a mere verbal caviller who, urged believers to "contend earnestly for the faith once delivered to the saints?"

"We do not profess to be above criticism, but we do claim to be able to appreciate a good point even when made against ourselves."—*Journal and Messenger*. Why then do you not acknowledge that your "many fewer men" are "awful funny?"

"When E. T. W. confesses his error, as a Christian gentleman should, we will submit gracefully to his reprisals upon us."—*Journal and Messenger*. We will confess our error so soon as we discover it. In the meantime we ask G. W. L. whether a Christian gentleman ought to speak in this way to his brother.

"We have 'down into a passion and lost our self-possession,' over his criticism. This will be news to those who read what we said on the subject of criticism in Cincinnati, an antipathetic regimen, remarkably cool and dry."

The *Journal and Messenger* complains that we have given no other authority than our own for the phrase "undertaken to be done." None are so blind as those who will not see. We gave G. W. L. the active form of the phrase from which the passive form is legitimately derived; we gave him the dictionary-meaning of the words; and finally we gave him a paraphrase of the expression. As all these resorts have failed to enlighten him, his case is hopeless.

And now, untaught by his sad experience, our friend makes another charge. He stigmatizes our "egregious error in using the co-relative conjunction, *neither*, without having used its corresponding co-relative, *neither*," in the sentences: "The grammatical construction is faultless: not is it a solecism." In reply, we ask with astonishment: Where did G. W. L. study English? Is it he who is egregiously mistaken. We can find a thousand instances, in standard English writers, where *neither* is used without being preceded by *neither*, just as it is used by us. Let the following example suffice, from the writings of Christopher North, that most genial of critics. He is speaking of Byron's indebtedness to Wordsworth, in the description of natural scenery. He says: "A greater in that domain was his instructor and guide—*neither*, in his noblest efforts, did he make any close approach to those inspired passages which he had manifestly set as models before his imagination." Worcester whose authority is certainly as high as that of any other lexicographer, says: "*Neither* sometimes begins a sentence in prose, with a reference to some negative meaning, expressed or implied, which has preceded." And such was precisely the case here. After showing that G. W. L.'s objection to our phrase was frivolous, because the language was grammatically correct, we added, to complete the defence of our expression, "*Neither* is it a solecism." A critic who condemns such a passage as an "egregious error," (he means to say, blunder) is not attacking us, but all the masters of English speech.

It is amusing to read the English which this fastidious critic himself writes. Just above the article devoted to our benefit, G. W. L. thus commends a Sunday-school paper: "The paper deserves the support

which it ought to receive." This is good. But here is something better, occurring in a leader on the low state of Sunday morals in Ohio: "Whoever desires to engage in any kind of secular employment, whether manual labor, trade or speculation, is as much at liberty to do so, as though there were no law." Can anybody interpret this conundrum of dislocated nouns and adjectives? Not to multiply these elegant extracts, we offer just one more: "There is a public sentiment abroad," says G. W. L., "but it is strangely perverted. As a matter of fact, it is proved that the lower, the more demoralizing, the more injurious to the moral character of the young, the less is it [what?] deprecated." Evidently a part of the last sentence has sloughed off, and left the final *it*, which represents the lost fragment, in a lonely and languishing condition.

While Dr. Lasher has provoked these reprisals and displays but little critical discrimination, as the above extracts show, he is, as we take pleasure in adding, a spirited and vigorous editor, and publishes an interesting and valuable journal. We hope he will take the reprisals he calls for in as good part as we have taken his ill-judged criticisms. Surely editorial badinage does not call for ill-temper, and questions of rhetoric, logic and grammar do not involve personal character.

Since writing the above, we happened to open a volume of Liddon. In one of the first sentences that caught our eye, this accomplished preacher gives Matthew's testimony to the Divinity of our Lord, and immediately continues: "Nor is it otherwise with St. Luke and St. Mark." Does G. W. L. wish any additional authority for the use of *nor* without its correlative *neither*—any further proof that what he terms an "egregious error," is, on the contrary, one of the proprieties and even felicities of the best English speech?

E. T. W.

THE TABLE AND THE PULPIT.

"We deny that a Baptist minister or member has the right to commune in a church of which he is not a member, and we deny that a church has the authority to give him the right, because Christ has withheld it; nor do we deem that he has the right to preach in any church he pleases, unless invited by said church—and we do claim that any church has the right to invite whom she pleases to teach her, because, as an independent body she is empowered to elect and dismiss her own pastors and teachers."—*The Baptist (Memphis)*.

This is an amazing statement. It denies the right to extend a customary and innocent and becoming courtesy to a visiting Baptist whose character may be universally known and loved; while he at the same time claims that "any church has the right to invite whom she pleases to teach her." The church, he says, has no right to seat a visiting brother at her table; but she may invite any one she pleases into her pulpit. Our brother editor is wholly at fault in both these positions. No church has any more right to invite "whom she pleases" into her pulpit than to her communion table.

No church is denied the right of inviting an accredited Baptist minister to preach in the one, or a regular Baptist member to sit at the other. To make the table too sacred even for courtesy and the pulpit too cheap even for restriction, is to elevate an ordinance even above the Gospel; it symbolizes and commemorates, is to confound all moral distinctions and to overthrow the most important of ecclesiastical safeguards. Surely Dr. Graves spoke unadvisedly when he claimed that any church has the right to invite whom she pleases to teach her! Suppose that the members had "itching ears," and wished to hear what a Unitarian, a Universalist or a Mormon had to say for his religion—has the church a right to put such a man into the pulpit? Suppose a man of fine oratorical abilities, but of more than suspected character, should offer for the pastorate—would the church have the right to elect him?

We claim that there is not a text or fragment of Scripture to show that a church may not extend the usual courtesy to visiting brethren. We insist that an invitation to commune is less liable to abuse than an invitation to teach. We have never observed any evils arising from courtesy to brethren at the table; we have known churches to be divided and ruined by courtesy to visiting preachers. The history of defection in the time of Mr. Alexander Campbell conclusively shows the danger that may arise from this cause. To treat the pulpit with contemptuous indifference is to sacrifice everything we hold dear, as Baptists and as Christians. E. T. W.

The New Testament in Japanese is selling rapidly. One distributor has sold, not given away, but sold five thousand five hundred copies in about one month.

A report comes from St. Petersburg that a very ancient and interesting manuscript of the four gospels has been found at Odessa under an old house. It is written on one hundred and twenty sheets of parchment.

FRUITS OF SANCTIFIED SORROW.

The soul of man is diseased, and crosses and troubles are God's methods of healing. We are prone to forget this alarming circumstance of our condition. The deadly stupor of the spirit, the occasional pangs of conscience, rarely excite any permanent disquietude. Yet there is nothing in the most frightful ailments of the body so painful and so sad, as in those of the immortal spirit,—the palsy of neglect, the fever of passion, the rheumatic pains of remorse, the dropsy of pride, diseases of the soul, infallible proof that infection has reached every vital part, that the whole head is sick and the whole heart faint, portentous symptoms of the second death, the death that never, never dies.

How ungrateful to repine, when God administers his bitter, salutary medicine! How unnatural! When a dangerous sickness was upon you, did you refuse deliverance because it was painful, and medicine because it was distasteful? And will you treat the physician of your souls more unkindly than you have treated the physician of your bodies? If indeed these light and temporary afflictions are preparing us for a far more exceeding and eternal weight of glory, instead of murmurs when they come, they should be welcomed as signs of the compassion and love of God.

In truth our complaints show that we do not value our souls enough. We have lapsed into insensibility, and we revolt at that which thrills us with a new life. We fret and rage until what was intended for good becomes an evil. We need to remember that these troubles borne patiently will do our souls good. The knife cuts to the quick, but the eating cancer is being removed. The cherished visions of this earthly night are breaking and dissolving and passing away, but O! these are the precursors of the morning, and soon the sun of righteousness will arise upon us with healing in his beams.

It is beautiful to see a Christian at the close of this discipline, like Jacob confessing God's wisdom and kindness, but more beautiful is it to see a believer, like Job in sickness, reproach and ruin, wrecks of fortune, wrecks of happiness, wrecks of home, wrecks of hope, humbly kneeling down before the mercy seat. There was an old jail at Philippi, and at the depth of midnight, two chained prisoners sang praises to God, and never was there aught more sweet than those sounding strains. Such are our examples in the endurance of our

Look upon these things now as you will hereafter; when, from the brittlements of heaven, you survey the whole course that you trod on earth from the cradle to the grave. You may descend here to poverty and scorn, but your crown shall be brighter for every conflict, and your peace shall be sweeter for every disquietude, and your joy shall be greater for every pain. The earth itself may reject you, but you shall be raised aloft on the arms of heaven; you shall be placed upon the shining breast of God.

Such are the methods, by which you may escape from the troubles of life. May you all in your own experience, dear readers, learn their value, and may the peace of God that passeth all understanding keep your hearts and minds through Jesus Christ.

E. T. W.

HITCHCOCK'S BIBLE.

Some time since a valued friend inquired of us about the suitability of "Hitchcock's Complete Analysis of the Holy Bible" for ministers. For ministers with few books and for teachers of Bible classes it is very fine. We do not think it is better than Dr. Eadie's "Analytical Concordance of the Bible" which we have had for many years, and in some respects not as good. We have some objection to Hitchcock's work. We think it is too costly. Cruden's Concordance published in the body of the book is objectionable, because it refers not to this book but to the common Bible; this makes it cumbersome and inconvenient. We will mention a single objection to the arrangement of the work. Among all of its vast array of subjects, the church is not a subject; there is no collection of passages under the idea of a church. It seems that while the learned author was arranging topics the fact that the Word of God often speaks of a church did not occur to him. This is the spirit of the age—to ignore the organized church of Christ. That cannot in fact be a complete analysis of the Bible which has no collection of passages under the head of the church.

Men who are familiar with the Bible, and experienced ministers with good libraries can find no great use for this book. But for young ministers, for men with few books, and for Sabbath-school teachers, it is a very valuable work.

It is stated that the Episcopal rector in Warwick, New York, has sued the officers of his church for his salary.

THE UNBROKEN CHAIN.

The question of "Baptist succession" is a question which will not rest. We suppose that it must be conceded that a majority of our more distinguished writers deny the doctrine. We do not precisely understand the nature of that denial. If they mean that the historical facts which are used to prove a succession are unsatisfactory, we can agree with them. An unbroken official succession cannot be certainly proved, nor can it be certainly shown from undoubted history that there have always been organized churches of our faith. But if it is meant to assume that therefore such churches did not always exist, we must insist that the assumption is unfair and illogical.

In courts of justice, if we mistake not, circumstantial evidence of a really consistent character, is the best evidence. The circumstances on which the believers in succession rely are of the strongest character. What are some of these circumstances?

1. Old Testament prophecies and New Testament declarations of the plainest type, do state that the kingdom of Christ should stand forever, and that the gates of hell should not prevail against his church. The only way that the opponents of succession can get rid of this is to take the Protestant dogma that such passages do not refer to an organized visible church, but that they have reference to a general, universal, invisible church. As well might they assume that when the Bible speaks of the family, the household, it means a universal household.

At this point there is one question we would like to urge, namely, if in the 18th of Matthew, when Jesus for the second time, used the word *ekklesia*—church, he referred to a visible organization, as all concede he did, why should we conclude that when he used it in the 16th of Matthew—the first time he used it, he meant an invisible institution? Why should we suppose that he used it in these two cases differently? The position that it was used in the 16th chapter as referring to an invisible something is inconsistent with the facts in the case and inconsistent with the faith of plain Baptists. It is an exposition which was introduced to get rid of the perpetuity of the visible churches of Christ, and the unbroken chain is made out whether there is a word of history or not. And this is our first circumstance.

2. The second circumstantial fact, is found in that a people with the main distinctive traits of Baptists, show themselves in every age where history speaks of a season of religious revival.

The Bible speaks of the cedar tree, of the palm tree, of sheep, of goats, of the ass, and of man. If we find these things in existence to-day, and at occasional periods in the world's history, must we, in order to show their succession, prove that they have existed every year and every day since they were mentioned in the Word of God? Does not every man have the conviction of a moral certainty that they have existed every day? The earth is not the cedar tree, nor the sheep, nor the man, though it does perpetuate their life and their succession. Neither is the Word of God nor the Spirit of God the church of God; the Word and the Spirit perpetuate the life and the succession of the church, but they are not the church. The church is composed of men and women who believe the Word and who have the life of the Spirit, but they are still men and women; and they are not a church in the sense of the Word of God, until compacted together according to the order and ordinances of that Word.

3. Our third circumstantial argument is found in the fact that very many ecclesiastical historians of great learning and research, have testified in favor of a chain of Baptists in all ages. And in this we do not have reference to a single Baptist author. They are as learned and as honest and as competent as any who testify against us. An unsophisticated man—a plain Baptist man—who cannot have access to the vast volumes of history, cannot but feel that there is great moral weight in this fact.

Now, in conclusion, we may say that we are with our brethren in not attaching vital importance to the doctrine of an unbroken chain of Baptists. Dr. Jeter declared his belief that such a succession had existed, but that we have not yet access to the history which certainly proves it. Here we agree with him. We believe that the Word of God teaches it, and this is enough for us without a line of history. Conceding that we may be mistaken about the teaching of the Bible on the subject we do not hold to succession as vital, but the bearings are such as to cause us to attach great importance to the subject, and to earnestly long for more light, and we confess that we are impatient when brethren treat it as a trivial matter.

No success in life can be so desirable that man can afford to sell his integrity for it; no wealth, be it untold millions, can make up to a man what he loses if he gives up a quiet conscience to gain it.

FIELD NOTES.

—Rev. Wm. A. Parker has moved from Octagon to Hampden, Marengo county. "Nothing gives me more pleasure than my ALABAMA BAPTIST, each week." This writes an excellent lady of St. Louis, who has long been a reader of our paper. What have you to say to that, Bro. Ferguson?—We acknowledge with thanks the receipt of an invitation to be present at the crystal wedding of Rev. and Mrs. O. F. Gregory, Cheraw, S. C. They were married March 6, 1866. We congratulate our friends, and hope that their golden wedding day may find them here still active and useful. "I am watching with interest what the State will do toward the State College. It is a noble cause, and I wish some wealthy brother could be found who would begin it by making a handsome donation toward it."—R. S. Lewis, Mo.

—Rev. A. Cunningham, one of the most widely known and influential colored Baptist preachers in Alabama, died at his home in Conecuh county Feb. 23rd. Those who have known him through a long life testify that his character was above reproach, and he was one of the most enlightened and progressive colored preachers in the State. His death will be a great loss to his people. He was an appreciative reader of the ALABAMA BAPTIST and always paid his subscription promptly. "The familiar face of the ALABAMA BAPTIST makes its appearance weekly at my western home. You may put me down as a life-subscriber. I don't see how any Baptist that lives in Alabama can make up his or her mind to do without the paper. Dr. Stribling, formerly of Tyler, is now our pastor. God bless the ALABAMA BAPTIST."—J. Free Hardy, Colbert, Texas.

"When you get a church to give of their money and education, you will get more for your own salary. But some pastors don't believe it."—J. F. Buid, in Baptist Courier. "A Methodist preacher held protracted services in a small town for three weeks, took forty persons into the church, but never once mentioned to them the propriety or importance of taking a church paper. Some time afterward a Presbyterian preacher held a protracted service in the same town, using the Methodist church for that purpose. He received but three members into the church, but secured fifteen subscribers for his church paper. Five years later more than half of those Methodist converts, nurtured by the Presbyterian food, were Presbyterians. Draw your own conclusions."—Central Methodist. "The pastor who preaches to churches able to support him for nothing, weakens the churches, violates the divine law, and commits a sin."—Baptist Record.

—From Jan. 1st to Feb. 15th, Alabama contributed to Foreign Missions \$18,300. The total receipts from all sources during that time were \$3,866.84. —Mrs. W. H. Thornton, of Eufula, wishes a few copies of the issue of the ALABAMA BAPTIST

sent her from our office. Any one who has a copy of that number would confer a great favor on her by mailing it to her at Eufula. —Deacon Wm. O'Neill, of Fitzpatrick's, says Rev. J. G. W. Mallett: "The Baptists of Alabama owe him, not only love and gratitude, but a liberal support in his old age." Bro. Mallett now lives at Corinth, Miss. —"I am doing what I can for the ALABAMA BAPTIST in my new field of labor." —Mars Hill church has a new house of worship. —John Trapp is quite an interesting man. —S. F. Jones, William's Station. —Rev. L. M. Stone, A. M., President of a flourishing female college at Shuqua, Miss., is a gentleman of good sense and refined taste, as the following letter testifies: "I value the ALABAMA BAPTIST very highly. It is one of the very best religious and family papers I get, and I receive some twenty religious papers. You deserve great credit for your zeal and perseverance in the interest of the Baptist denomination in Alabama. You are furnishing a paper whose literary character, religious tone, and soundness in doctrine, make it worthy of the most cordial and universal support of the Baptists of the State. I am glad to see my old friend, college class and fellow theolog filling so important and useful a position. May you continue to rise in power and influence for the Master."

—The Roanoke News says: "At the usual Sabbath afternoon prayer meeting at the Baptist church last Sabbath, about forty ladies and gentlemen were present, but not a single member of the church was in attendance." How about it, Bro. Shaffer?—Rev. J. M. Wood, Editor of the Cumming, Ga., Baptist Banner, which was burned out some weeks ago, has issued a half sheet, in which he makes a candid statement of his condition and submits the question to his friends as to whether the paper shall be revived. Those who owe the Banner should pay up all back dues, and its friends should exert themselves to secure new subscribers. After mentioning various plans that have been suggested for the revival of the paper, Bro. Wood says: "We submit to the friends of the BANNER, perhaps for the last time, the question, Will you go to work in earnest, in any of the ways previously mentioned, to raise means which will enable us to start the BANNER again?"—The Baptist Weekly says the case none too strongly when it says: "It will be a day bright with promise to the cause of Christ, when, instead of relying on extraneous means, including novel themes and new methods of work, ministers are found preaching the plain and searching truths of the gospel. Never was there more need than now of impressing upon the hearts of men the fact that there is one and only one way of salvation. Under a conviction of guilt, wrought by the word and Spirit of God, the glad tidings of the gospel are what lost sinners are eager to hear, and to churches where these are published the multitude will flock."

—And this from the same paper should awaken serious thought: "Far as we may think ourselves from anti-nomianism, yet in many congregations sermons devoted to honesty, purity or benevolence are unawakened, are faithfully rebuked. Certainly a homily against expensive and self-indulgent habits would be condemned as old foggy, if not impertinent, and altogether apart from the rightful province of the pulpit. The churches, however, of our day can never exert the influence they should till they do set themselves more steadily against every form of evil and prove that they live for higher ends than those who are without."—We have received from our venerable brother, Rev. Z. H. Gordon, of Boyd's Switch, \$3.00 for the cause of missions and desires to do all he can to advance it. —There is a wide difference between calling and as a learned profession, and the tendency of our times is to exalt the latter idea, while the former is thrown into obscurity. —Christian Secretary. "It is unspeakably desirable that a preacher's head and heart should both be full, but if we must make a choice, give us to minister in us in holy things a man whose heart is full of love to Christ and who is willing to sacrifice and labor for the salvation of souls, rather than one whose head is full and whose only object is to make for himself a name and a place."

A Striking Contrast.

Last summer and fall the cause of Christ seemed to prosper in this part of his moral vineyard. Sabbath-schools and prayer meetings had been kept up in several of our churches through the year, and, as is always the case, the result was great revivals and many accessions to the churches in the fall. But while Christians were at work, and pastors were encouraged, Satan was not idle, but was going "to and fro in the earth, and walking up and down in it," and although we thought we were not ignorant of his devices, yet, while the churches were gone into winter quarters, he has sown the seeds of discord and confusion, and many who a year ago were active Christian workers, are now in a dormant state. Alas! how easily are men discouraged! how ready to give up the struggle! When God's word teaches us that our Christian life is one of warfare and toil, having the world, the flesh and the Devil to contend with, we may expect persecution and many sore trials. But God has said his grace is sufficient for the prayers of his people.

But when will our people get out of this spasmodic mode of serving God? When, oh! when will each church have her pastor and meet every Lord's day for worship? How can our denunciation be stirred up

porting the ministry? If this can be done, instead of a week's religion in the fall of the year, it would last all the year round and we would continue to grow in grace and advance in the divine life, and God would add to the churches daily the saved; the world would see the reality of Christianity, and the influence would be so great that men would be persuaded to acknowledge Christ as their Savior.

But we can not expect such results so long as the present state of affairs exists among our country churches. One pastor cannot serve three or four churches, and plow or teach five days in each week for a support for his family. And if he could, the churches could not live unless they have regular services in the absence of their pastor, and this they are not apt to do. The farmer can just about as well plow on one meal in every four days, as the church can prosper with only one visit from her pastor in four weeks. We are so worldly minded that we need to be reminded of our duty continually. Hence the great importance of a consecrated ministry; and, as we have truly said, "A consecrated ministry will make a consecrated church." Oh! if our great denomination could only feel the great responsibility that rests upon us, and would put forth all their powers for the upbuilding of Christ's Kingdom, what a power would be felt! what victories achieved! We have nothing to fear. We can do all things through Christ who strengthens us.

—J. G. LOWREY, Clement's Station, Ala.

STANDARD OF THE ENGLISH LANGUAGE.—Webster's Unabridged Dictionary is commended by the English World over for its excellence. Wherever you find English speaking people there you find Webster. England has produced nothing equal to it, and in America it is the standard. The illustrations are a marvel for accuracy and number, and it is a treat just to be able to look through it. The new edition has 1,928 pages, 3,000 engravings and four pages colored plates. Its able and comprehensive definitions are a library in themselves—a thesaurus of unbounded treasures.—Our Church Paper, New Market, Va.

The Irish Wesleyans raised \$65,000 toward a special thanksgiving fund.

The Membership of the First African Baptist church, Savannah, is twenty-five hundred and fifty-four.—Christian Index.

In Oliver Cromwell's time \$3,000 were raised for the Waldensians who were for so many generations persecuted to death. Of this sum \$16,000 were left in the hands of the English government, who to day pay \$257 annually to the Waldensian Church.

Miscellaneous Notes.

At a regular church conference of Antioch Baptist church, Blount county, Ala., held Feb. 5th, 1881, David Raney, a member of this church, was expelled from fellowship on a charge of having deserted his wife and left for parts unknown. This is therefore to warn all people against being imposed upon by the said David Raney. Done by order of the church in conference the date above written.—H. W. Watson, Moderator; J. W. Platt, Clerk.

The next meeting of the first district of the Tuscaloosa Association will convene with the church at Shultz Creek, Blount county, on Friday before the fifth Sunday in May next, at 11 o'clock. Eld. J. T. Verby to preach the introductory sermon; Eld. James Hogan, alternate. 1st subject for discussion: What relation does the doctrine of regeneration sustain to that of sanctification? Opened by W. H. Logan and J. W. Lovelace. And question: What difference is there between church and Christian communion, and how often did the apostolic churches commune? Opened by Elds. I. U. Wilkes and T. M. Barbour. We cordially invite visiting brethren to meet with us and aid in the discussions.—J. G. Lowrey, Stated Clerk Clement's Sta., Ala.

The hearts of pastor and people of the Sumterville church were sad on the last Lord's day morning as letters of dismission were granted Rev. B. F. Hendon and family. Bro. Hendon was at one time pastor of the Sumterville church, and with his family, have for many years been numbered in its membership. He will carry into his new field the untiring energy and the spirit of self-sacrifice he possessed in so marked a degree in his mission labors in West Alabama. He goes among a fine people, one of the best of my acquaintance, and under the blessing of God, we hope to see good results from their combined labors. With reference to his estimable wife, I can only say that her loss is well nigh irreparable. Her former pastor, feels it; the church as a body feels it; the Sabbath-school children feel it. May the good Lord still continue to bless them.—A. B. W., Livingston, Mar. 4.

Bro. Editor: Last Tuesday night Dr. S. A. Goodwin delivered an address on missions before our Young Men's Society. His speech was well conceived, elegant in style and eloquently expressed. It will doubtless do much in moulding the character of every young Christian that heard it.

If some Baptists don't quit confounding the expression, "A thus saith the Lord," with the Baptist principle, "The Scriptures are the sufficient and complete rule of faith and practice of God's people," some one will have to show them the difference. The readers of the ALABAMA BAPTIST have been edified by the idea that Baptists do not propose to condemn any practice as wrong unless it is denounced by name in the word of God. And that is about as nearly correct as the truth is to be obtained. And if the conditions and manner of performing are given, this manner of using and applying our great distinctive principle may help to account for the looseness of some Baptists and the "do nothingness" (I didn't coin that) of others.

My churches take up collections monthly, and I do not believe that they could now be induced to abandon the practice.

W. S. ROGERS.

Midway, Ala., March 1.

General News.

St. Patrick's Cathedral at Peoria, Ill., built two years ago at a cost of \$50,000, was burned Saturday.

There are 1,800 periodicals published in France. Paris has 463, of which 70 are daily political journals.

A series of systematic robberies have been discovered in the National Bank of Virginia, amounting to an aggregate of \$33,000.

The late Thomas Carlyle bequeathed the Dumfriesshire estate to the University of Edinburgh for founding a bursary in the faculty of arts.

Four million dollars have been spent in improving the Tiber at Rome, and the Government has ordered \$4,000,000 more to be laid out for this year.

One hundred and fifty-four young Southern men received their diplomas, Tuesday of last week, from the Baltimore College of Physicians and Surgeons.

The Florida orange groves now cover a tract 400 miles long by 20 wide. About 300,000 boxes have been shipped to New York this season, valued at \$600,000.

The Hickman county, Ky., Seed Oil Mills were burned last week. An employee and the landlady of the boarding house were burned to death. Loss \$55,000; insurance, \$34,000.

By the laws of Guatemala Jesuits found within the territory are liable to execution, and the President lately shot a priest named Gillett, who had returned on account of his health.

A broken rail three miles west of Canton, O., on the Pittsburg, Fort Wayne and Chicago railroad, threw a freight train from the track recently morning and did damage to the extent of \$50,000.

New York is to have a Zoological garden similar to those of London and Paris, costing three millions of dollars. Thirty-three acres of ground in the vicinity of Central Park have been secured for it.

A hitherto unknown variety of the hippopotamus, named like the ancient Egyptian hippopotamus goddess called Ta-ur or Thoris, has been discovered, it is said, at some remote part of the Blue Nile.

Switzerland was visited, according to statistics collected by the Alpine Club of Italy, by 1,400,000 tourists in 1879. Of these 700,000 came from Germany and Austria, 285,000 from England, 200,000 from France, 60,000 from the United States. The foreign travel is estimated to pay the Swiss \$40,000,000 annually.

Mr. Noblet, of Rutherford county, N. C., employed a negro man to help him kill hogs. At night the negro stole one hog, and had gotten some distance on his way home, when, coming to a fence, he laid the hog upon the top rail, balancing it till he got over. Afterward, in attempting to shoulder the hog, it fell on the opposite side of the fence, and the gammon stick, which the negro had neglected to take out, caught him around the neck and fastened him. Next morning he was found dead, the hog on one side, and the negro on the other side of the fence.

In Berlin, Germany, Sunday, Feb. 27, Prince Frederick William, Victor Albert, eldest son of the Imperial Prince of Germany, was married to Augusta Victoria, daughter of the Grand Duke of Schleswig-Holstein. The bridegroom is a descendant of two royal houses; his father is the eldest son of the Emperor of Germany, and his mother is the eldest daughter of the Queen of England. The marriage ceremony was performed with the utmost magnificence and the Prince of Wales and other royal personages attended. The aged Emperor was visibly affected by the unusual circumstance of being present at a grandson's wedding.

Mr. Geo. I. Seney, President of the Metropolitan Bank of New York, has given \$240,000 for the purpose of founding a hospital in Brooklyn. Mr. Seney placed the gift at the disposal of the Methodist Episcopal Church, wishing the new institution to be a Methodist General Hospital, but he stipulated that its members should not be confined to members of that church, but be open to Jew and Gentile, Protestant and Roman Catholic, heathen and infidel on the same terms. Only a few weeks ago he gave \$50,000 to found a library in Brooklyn, and he had previously given away enormous sums for other public purposes.

A Nevada sheriff had a judgment for \$24,000 against the Central Pacific Railroad for taxes due his county. He made the judgment good by seizing two trains belonging to the railroad company, and loaded with passengers and freight. The lawyers of the railroad kept up a fusillade of telegrams from San Francisco protesting against the seizure, and informing him that the rolling stock of the company was mortgaged and could not be attached, and they referred him to sections of the laws of the State; but he replied that, mortgage or no mortgage, he was going to seize that came along, and that he would put up a notice of sale of the attached property the following day. This brought the company to terms, and they at once paid the whole amount of the judgment.

News from St. Paul, Minn., March and says: Last night while both Houses of the Legislature were in session an alarm of fire sounded which started the members from their seats. Rushing from the chambers they were confronted with a falling fire brand from the dome of the Capitol, which was already all ablaze. Hook and Ladder Company, with headquarters near by, repaid to the extent, and with the aid of these, the members all escaped, some of them slightly singed. The building burned rapidly to the ground, entailing a loss to the State of over a hundred thousand dollars for structure, and the loss of the historical and Supreme Court library is a much greater loss because they cannot be restored. The records were all saved, however, as they were in the vaults. One of the vaults contained over two million dollars' worth of State trust bonds which are saved.

The British navy amounts in the aggregate to 31,000 tons of armored vessels, which cost the nation £18,000,000. England possesses 35 ironclads, built and building, exclusive of 10 vessels commenced. France comes next with 53 effective vessels, having an aggregate tonnage of 284,000, including those now building. Russia is possessed of 29 ships, which can show a fleet of 24 fighting ships as good as any afloat. Italy can muster 16 ironclads, and when the Duello and Dandolo are completed will possess the two most powerful fighting ships in the Continental waters of Europe. The German Empire has 13 vessels, 8 of them efficient seagoing ironclads. Holland possesses 17 ships; Austria, 14; Spain, 11; Denmark, 6; Sweden and Norway, 8; Greece, 3; and Portugal, 1. This side the water having lost her seagoing ironclads, Chile, 3; the Argentine Republic, 2; while in Asia, Japan musters a fleet of 4 ironclads, and China has a armed gunboats.

The City Press gives the following details of the possessions of the London companies in Ulster, Ireland, dating from the reign of James I. The Salters' Company possess 10,000 acres; the Ironmongers

THE FAMILY CIRCLE.

Frankie's Impatience.

BY LOTTIE F. HAMMOND.

"Tell me 'bout ze ole man, Frankie," said little Freddie. "White one day, to his sister, as he stood beside her."

"I can't now, Freddie, I'm reading," replied Frankie, without raising her eyes from her book.

"Please tell me 'bout ze ole man," coaxed Freddie.

"Don't bother me now," with a touch of impatience in her tone; "I can't stop to fuss with you!"

"But I want to hear ze story; I've lonesome; set ain't no one to play with me; and he put his little fat hand up and pulled the book."

"Do stop your teasing, you little bother!" she said, rather sharply. "Do go out in the yard and play, can't you, and not be plaguing me?"

A little grievous look came over the childish face, and after standing quietly a minute he turned and went out. Frankie heard the small feet patter across the kitchen floor, and glancing up a few minutes later she saw Freddie at play in the yard.

The Whites live in the country, in an old-fashioned farm-house full of odd nooks and queer corners, with great square chimneys, jutting out into the rooms, leaving at the sides nice little alcoves for play-houses. There was a piazza at the front of the house, and on the roof, just above this, Mr. White and two workmen were shingling.

Frankie saw the little fellow in his bright plaid sailor suit, running back and forth, busily piling up a few of the fallen shingles. Then, giving herself no further care or trouble, she settled comfortably down in her chair and resumed her story.

After a time she heard the patter of the little feet again, and Freddie, flushed and eager (he had forgotten and forgiven her impatience), came up to Frankie, his brown eyes shining.

"Come out an' see mine house, Frankie," he said. "Tis so bid an' tall!" stretching up his chubby hands and measuring.

A frown passed over her face and she said:

"No, no; I can't now."

The light in the childish face was shadowed. Freddie's wants and wishes were usually heeded by the family at large. He was only three, and the pet of the household. Frankie was thirteen. These two children were all. There was a small mound in the churchyard, which marked the grave of the little baby boy who died ere Frankie was born. She loved Freddie dearly, but she was often tired of his teasing, and impatient with him. When there was anything she particularly wished to do, it seemed as if then was the very time he must bother her. Her book was very interesting, and he was just as well off to play by himself, so she said, as to be teasing her. Mrs. White had gone on a short visit to a neighbor's this afternoon, leaving Frankie to look after things and take care of Freddie.

She meant to take care of him—that is, see that he didn't get into mischief or get hurt, and he was all right at play in the yard, for her father was near, and he stopped from his work to speak to him now and then, and encourage him in his play.

Freddie said, quite beseechingly, "Please come," "tis a pity house."

"I don't want to now," said Frankie, fretfully, "and I can't, so stop your fussing."

Then seeing the disappointed little face, she said in a gentler tone, "Be a good boy; Freddie, and go and play now, and perhaps by and by, sister'll come out and see your house."

"Come now, Frankie, come now," said he, with eagerness, pulling her by the hand.

"No, and I shall not come at all, if you're not a good boy and go and play now."

Freddie turned away, saying, "Mine house is dooder'n your boot."

He went as far as the door, then turned, a new thought in his mind. He came back to Frankie's side, saying, "I'm tired, Frankie, take me up, I want to be rocked."

"O, what a tease you are this afternoon!" she said, crossly. "Can't you let me have a little peace?"

"You're awful tross," said he. "I wis mamma'd tome home."

"So do I," said Frankie. "Perhaps she's coming now. Go out and fix your house for her to see."

Freddie went out.

Frankie was not interrupted again and she read on till she finished her story, then she thought a little remorsefully of her impatience and she started up to find the little fellow.

She went to the door and looked out into the yard. He was not in sight. She called, "Freddie—Freddie, come now and I'll tell you about the old man."

But there was no answer, and no little form came to meet her. She called again—in vain! Then she began to search for him, thinking:

"Dear little boy! I guess he's gone to sleep somewhere. I ought to have rocked him when he was tired and asked me. But I'll hunt him up and take him in and put him on the lounge."

She hunted, a nameless fear quickening her footsteps, in the front yard, out in the back yard, behind the wood pile, in the stable, the barn, the wood-house. No Freddie. Where could he be? Her heart began to beat wildly. She called to her father: "Have you seen Freddie? I can't find him anywhere."

Her father answered: "Yes, he was here at the shingles a few minutes ago. He can't be far off."

Then Frankie began her search anew, through every part of the house, calling his name. Only her own heart-beats answered her. She came to the door looking around, feeling that she would give anything only to catch a glimpse of the gray plaid dress and tangled brown curls, or to hear the childish voice.

At the end of the piazza was a half barrel, put there to catch rain water from the eaves. Frankie saw it, and with a dreadful fear tugging at her heart, she almost flew across the piazza, and then such a wild cry of terror and anguish burst from her lips, "O, father, come quick!"

Mr. White felt the terrible danger and fear in his daughter's voice and waiting for no ladder ran across the piazza and sprang to the ground.

Poor Frankie, with her face so white and terror-stricken, was holding in her arms the form of little Freddie, the water running in little pools from the gray plaid dress, the brown curls in a wet and tangled mass about his face.

Her father took the childish burden in his arms, calling in a quick, sharp tone to the waiting, awe-struck workmen, "John, go quick for the doctor; Tom, run for Mrs. White."

Then he gave a few quick directions to Frankie and carried little Freddie into the house.

The doctor came. But human skill was vain. Freddie was dead.

There was an apple floating on the water in the half barrel.

"The child probably reached for that and fell, losing his breath so no sound came to tell of the little one's danger," so the doctor said.

I need not tell you of the grief or life-long sorrow of Frankie. Perhaps you have seen her, and noticed her patient care and gentle love for children. She is a teacher in the Kindergarten. The little ones love her dearly. She has a kind and beautiful face, but there is a shadow of a great sorrow in her brown eyes, and sometimes her smile, as she watches the children at their play, is as sad as tears.—*Church and Home.*

Sharp Words.

"Nonsense!" said Mr. Wheaton shortly.

Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton at the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on some business question; I think it concerned the morality of some Wall Street operation. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two of silence; then I broke it. Mr. Wheaton and I are old friends, and I presume a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself—"I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness that there had been in his. It was a hazardous experiment, but Tom and I were old friends; and at all events, there was no drawing back now.

"He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. 'Shob!' said he, speaking to himself. 'I wonder—' and then quickly turning back to me, 'Do you suppose she minded it?'"

"What did she get up and go out for without a word in reply?" I asked him.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking her a long time to find them," I replied.

"Yes, she did mind it. If you had seen the quick flash in her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she had said to you 'Nonsense!' and I fired it at him again as explosively as I could; 'how would you have liked it?'"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her, 'Nonsense!' (explosively as before); 'how would you have liked it?'"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but—"

"But what?" said I.

"Well, John, a fellow can't be studying all the time how he'll talk to his own wife, you know. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if any one else accused you of saying something when you didn't mean anything, you'd get red in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was nonsense, and blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I; "but if it were, there was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia jury?"

"No matter what I do," said I.

"Perhaps I have learned a lesson here to-night that will make me more careful of my words. Of one thing I am very sure, Tom: if we were as careful of our wives after twenty-five years of married life as we are of our girls in courtship—"

But I did not finish my sentence; for just at that moment the door

opened and Mrs. Wheaton came in. I had barely time to notice that she had forgotten what she went for; for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her toward him and said, "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so; at least not in that brutal style."

She flushed redder than before; then stooped down; brushed the rich, black hair off from his forehead; put a kiss upon it; thanked me with her eyes; and then said, "I declare I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one, too," I replied.—*Christian Union.*

Hints for Young Ladies.

If any young women waste in trivial amusement the prime season for improvement, which is between the ages of sixteen and twenty, they thereafter regret the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever become mothers, when they feel their inability to direct and assist the pursuits of their children, they find ignorance a severe mortification and a real evil. Let this animate industry, and let not a modest opinion of their capacity be a discouragement to them in their endeavors after knowledge. A moderate understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest pleasure, which would remain when almost every other comfort would be a comfort and resource in almost every possible situation of life.—*Vermont Messenger.*

FARM AND HOUSEHOLD.

Cotton vs Corn.

A correspondent of the Memphis Appeal says: "Last June I planted five and a half acres of ground, from which I gathered 200 bushels of corn. I paid for the cultivation of the corn \$1.50, not charging anything for use of mules and plows, or about 8 cents per bushel. I have just sold a neighbor 100 bushels of this corn for \$105, or \$1.05 per bushel. The money that he paid me he got from the sale of cotton at 8 cents per pound, net. So he gave 8 1/2 pounds of cotton for one bushel of corn. Now a man with the proper tools can make and gather 2,000 bushels of corn. So, if he can trade his corn for cotton at the same rate, he would get for his crop of corn 16,350 pounds of cotton, or 40 1/2 bales, averaging 400 pounds. Now, brethren farmers, for fifteen years you have been doing this. Is it any wonder that the North tells you that the South cannot be trusted with the government? You have given your time and work to a people who hate you. You have toiled hard twelve months in the year to pay for corn and meat that you could have produced with four months' labor."—*Live Stock Journal.*

The Fallacy of Large Farms.

And still the cry is for more land. Why don't they cry for more brains, or more food for the brains than they have, and let the coveted acres go until they know what to do with them? Many say that they had rather let their land lie still than to hire help, and so it lies as still as they can make it. However, it does not lie quite still. It is an elephant on their hands, eating with its huge teeth of interest and taxes a big hole into the tiller acres for its unworthy support. This is the cause of it. It is no Government bond that can be hid away and is the better for keeping quiet, but there it is, exposed to the assessor's eye, exhausting the strength of the owner and the profit of the rest of the farm for its unprofitable existence. This land possessing mania has worked more mischief with progress in farming than any other obstacle ever found in its path. That it springs from worthy motives it is impossible to deny, since the holders of much of this land have inherited it from a long line of ancestry who would consider the sufferings of a part a sacrifice. The ancestral yoke has proved a bond of strength in keeping certain families true to the love of soil, though it may be questioned whether it has not always been the means of extirpating many a family, root and branch, who would otherwise to-day be in possession of a home, had the call of duty not yielded to the call of pride.

Could a computation of wasted energies, time and means, ever be made in our methods of farming, it would be enough to set every farmer to-day in an independent position on his estate. Think of the average returns of the farmers through the country! It is enough to make a man blush with shame for the honor of his profession. All because he will not concentrate his nervous and muscular energies, his interest account, taxes and labor hire upon a less number of acres.

Concentration means power, diffusion, weakness. When that point is reached that the land fails to pay interest on its valuation, taxes and marked rates of wages for the time bestowed in cultivation, it had better go into the hands of the next man who stands ready to try his power upon it. We will hazard the assertion that enough is lost to the farmers every year through this holding of more land than can be swung to pay for what extra help they really need to make the rest of their land return what it should.—*Planter's Journal.*

Progress in Bee Culture.

BY GEO. B. RICE.

Probably no branch of farm management has made so rapid improvement during the last five years as bee culture.

By the old methods, if the farmer's family by their united efforts with dinner bells, horns, tin pans and shotguns were able to bring down the issuing swarm and secure them in a box, bin, butter-firkin, or among the most progressive a moth-proof, warm-dividing, money-saving, observation, or some other high-sounding, high-priced hive, the whole business was completed, and if they were lucky, all depended on luck, they had a big mass of honey in the fall, and it usually was a mess, or if they had poor luck, they only found the debris left by the mice and worms.

Now, in some sections of the country bee culture has become a specialty, and it is easy to find men so proficient in their business that they will take you through the apiary, opening hives and showing bees, brood, and queens, pointing out their condition, and showing the fine points of their queens, hives or management, as thoroughly as the horse fancier or poultry breeder can tell the merits of his stock.

The apiary of the present time has its grounds tastefully laid out, its buildings commodious and convenient, and containing all the tools, implements and appliances for carrying on the business in accordance with the most approved plan. The importance of such conveniences, together with the most skillful labor, is just as necessary and remunerative, in producing tons of honey, as in the production of tons of the best gilt edged butter.

A simple, movable frame hive, of which the Langstroth is undoubtedly the most popular, frame 17 x 8 x 9 1/8 inches, with comb foundation, the honey extractor and prize section box, have enabled producers to put on the market immense quantities of honey in such attractive packages that the old time method of destroying the bees and straining their honey, is far behind the times.

With the smoker the operator now has his bees completely within his control, and rarely needs any protection from their stings during the busy season. He opens his eyes at each colony and knows the condition of each colony as to bees, brood and honey. He increases or doubles up his colonies as the conditions require, adding bees, brood queens or honey when needed, and changing the entire stock from black bees to Italian queens.

Like the fruit crop, a year of plenty is likely to be followed by one less productive, but some honey is always made, and we believe as a luxury and a source of profit bees might be kept on every farm, and with careful management would show a large percentage of profit during ten successive years as any stock kept on the farm.—*Bee Journal.*

The Sunflower.

We have lately met with a paragraph in several of our exchanges recommending the planting of a sunflower seed in the middle of each hill of pole beans, so that the stalk of the sunflower, growing faster than the beans and always keeping a little ahead, would serve instead of a pole, saving to the grower considerable labor and expense. How this would work in practice we cannot say, but we do know that for many uses the sunflower is a valuable plant to raise.

It grows very rapidly, and when thickly planted around sink drains, privies and other unsightly and offensive places, it not only serves as a screen, but it is also said to have the property of absorbing malarious exhalations and purifying the atmosphere. The seeds are much relished by poultry, and, if not fed too liberally, are very wholesome. A correspondent of the *Country Gentleman* recommends the seed as a cure for the heaves in horses, and says: "A gentleman told me that there is nothing equal to sunflower seeds for that purpose. He had one bushel of the seed ground with two bushels of oats and gave a horse two quarts of the mixed meal, wet with water, three times a day. He took the time when the horse was not used at hard work. In two weeks not a sign of the heaves could be observed, and the horse looked as sleek and bright as if his hair had been oiled. He had cured two horses of his own of this distressing complaint, and recommended it to others, who had experienced a like result. In cases of horses having distemper and coughs it is an excellent remedy."—*N. E. Farmer.*

A farmer says: "Four years ago my barn was fearfully infested with rats. They were so numerous that I had great fear of my whole crop being destroyed by them after it was housed; but, having two acres of wild pepper-plant that grew in a field of wheat, cut and bound with the wheat, I drove the rats from my premises. I have not been troubled with them since, while my neighbors have any quantity of them. I feel convinced that any person who is troubled with these pests could easily get rid of them by gathering a good supply of mint and placing it around the walls or base of their barns."

Whenever you hear a man asking if life is worth the living you can make up your mind that he is doing a note and had to pay it.

OUR PUZZLE CORNER.

Numerical Riddles.

I am composed of fourteen letters.
My 7, 5, 13, 2 is a small cavity.
My 8, 3, 14, 13 is a streamlet.
My 1, 11, 12 is to be in debt.
My 10, 9, 6, 5 is a greater quantity.
My 6, 3, 4, 12 is to split.
My whole was once ruler of Eng-land.
Old Sol.

Problem.

A person has eight cents, which he spends for eggs. He bought six times as many eggs as eggs were cents per dozen. How much were eggs per dozen, and how many did he buy?

Chimera.

Through the dew, scented grass
There is a streamlet flowing;
And upon its mossy banks
My first is always growing.

Overhead the dancing leaves
Are in the breezes blowing,
While upon a lofty branch
My next is loudly crowing.

In among the light and shade,
With dogs and guns and clatter,
Bright black eyes will surely find,
Though dead to feet's light patter.

AUNT SARAH.

Hidden Clues.

1. The eccentric air of the man was peculiarly apparent in the small community in which he lived.

2. Mr. Jones will be at home to-day, to-night and probably to-morrow.

3. If I never shot a Buffalo—well if I never shot one I have at least seen many.

4. Her jewels are polished bright only in places. UNCLE CLAUDE.

An Animal.

One-fourth of a lion, one fifth of a hyena, one-fifth of a moose, one-seventh of a panther, one seventh of a gazelle, one-fourth of a bear, and one-fourth of a deer.

MELANCTHON.

ANSWERS TO LAST PUZZLES.
CROSS-WORD ENIGMA.—Atacida.
LETTER CHANGES.—Rack: pack, back, hack, Jack, lack, sack, tack.
CHARADE.—Milk-sop.

CURTAINMENTS.—1. Maine, main. 2. Plead, plea. 3. Heart, hear. 4. Tone, ton. 5. Fare, far. 6. Brown, brow.

Decapitations.—1. Sway, way. 2. Hit, it. 3. Task, ask. 4. Eye, ye. 5. Swing wing. 6. Spin, pin.

HUMOR.

Dr. Murrell tells this story: "An old woman came to my office suffering from rheumatism in one knee. The knee was actually swollen, and she had been complaining for some time, and on this particular morning it happened that some brown corrugated paper was lying on my table which I had removed from some specimens of maitine and pepsin that had been sent to me for trial. She asked me what kind of plasters those were. I told her they were patent Chinese corrugated rheumatic plasters that had been sent to me for trial, and if she wanted to try one of them she might. She concluded to do so. Next day she came back, and when I asked her how she was she expressed herself as being a great deal better. She had been able to walk up stairs, the swelling was gone, and she declared that it drew so hard in the night that she had to take it off."

During a recent session of the Galveston County District Court, a stranger employed one of our young lawyers to assist the County Attorney in prosecuting a man charged with burglary. The young lawyer did his very best to convict the burglar, but the jury acquitted him without leaving their seats. When the stranger who had employed the young lawyer to prosecute the burglar came to pay the young lawyer, the latter said: "I will only take half the money, as I failed to convict him." "That's just why I want to pay you well," was the reply of the stranger. "The prisoner is my brother, and if I hadn't hired you to help the State, he would have been convicted and sent to the penitentiary. You have done nobly, and the young lawyer gobbled the fee without any more hesitation. He says he earned it."—*Galveston News.*

A rather amusing typographical error appeared in a Washington paper the other day. Alfred Foreman, colored, was shot on a man's premises there and died from the effects of the wound. He belonged to a "Colored Benevolent Society," but had a weakness for fowls that was the cause of his untimely end. The society sent to the paper in question suitable resolutions on the sad occasion, which appeared duly. But the printer was careless, and "Colored brother has gone white, chickens, sorrow, pain and death are felt and feared no more." The explanation by the editor that "chickens" is a misprint for "sickness" has been of no avail, and he has had to leave town abruptly.

Tom Marshall was using quite abusive language in a Kentucky court one time, and the Judge, after one or two reprimands, fined him \$10 for contempt. Mr. Marshall looked at the Judge with a smile and asked him where he was to get the money, as he had not a red "borrow of a friend," said the Court. "Well, sir," answered Mr. Marshall, "you are the best friend I have; will you lend me the money?" "Mr. Clerk," said the Judge, you may remit the fine. The State is as able to lose it as I am."

"My case is just here," said a citizen to a lawyer, the other day; "the plaintiff will swear that I hit him; I can swear that I did not. Now what can you lawyers make out of that if we go to trial?" "Five dollars apiece," was the prompt reply, as he extended his hand.

A little Scotch boy had delivered a message to a lady, but did not seem in a hurry to go. Being asked if there was anything else that his mother bade him say, Jack whimpered out, "She said I wasn't to seek anything for comin', but if ye gied me't, I was to take it."



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