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## COMMUNICATIONS.

## Bible View of Baptism Refuted.

Section B. Church Membership and the Sacrament a Means of Grace.

How hard it is for any one who starts wrong to get right. It will be remembered that Mr. Boland went to Moses for baptism and to Abraham to start his church; but we have seen in each case that he is wrong, for Moses never began nor practiced any baptism, much less such a thing as Mr. Boland teaches and practices for baptism; nor did Abraham ever dream of such a church as Mr. Boland's—the Methodist Episcopal Church South.

In this section Mr. Boland says, "The visible church is made up of all congregations of faithful men, in which the pure word of God is preached, and the sacrament duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same." According to this definition, his church is no part nor parcel of the visible church; and, as it is not a part of the invisible church, it follows that it is neither a church nor a part of a church, but a mere human society. Mr. Boland says, "The invisible church is always pure, how does he know, as it is invisible, for none can enter that except they are washed in the laver of regeneration. I wonder if that laver holds enough to immerse them in, and none can remain in it except they abide in Christ." How can any of those pure members get out of Christ or out of this pure church? If they become impure before they get out, then the church would be impure until they got out. But, I reckon Mr. Boland has them to slip out while they are pure, and after they get out then they become impure; for, mind you, he believes they can get out, that is, fall from grace and be lost.

Again he says, "Church membership, baptism and the Lord's supper must be one of three things, viz.: either the condition of salvation, or grace itself, or the means of grace." I suppose he uses grace and salvation in the same sense. He further says, "Every Bible reader knows that they cannot be the conditions of salvation, nor grace; therefore they are a means of grace." What a syllogism! Webster defines means thus: (4) "Instrument; that which is used to effect an object; the medium through which something is done." Now if church membership, baptism and the Lord's supper are the means through which the end—salvation—is to be obtained, then how can salvation be obtained without using the means? This to all intents and purposes makes the means the condition of salvation. The case of Mrs. Wesley's professing religion while partaking of the Lord's supper, given by him as proof, shows that he uses it in the sense of a condition of salvation. The whole theory is false; it is without a shadow of proof in the word of God.

Again Mr. Boland says, "The visible church is a spiritual hospital; in this hospital the blind and halt and lame and sick are to be nursed and made whole." And he might have added the babies, too, as they are all to be baptized and taken into Mr. Boland's—called visible church—and all except the babies are to have the Lord's supper administered to them. But why deny the little babies that part of the means of grace? Why not give them all? Can any one tell? But he says that "every one who has made up his mind to forsake sin and seek salvation is entitled to the means of grace." Why limit the means of grace? Are not the means of grace, the conditions of salvation, free to all? I really thought this was the boast of Methodism. But again he says, "We do not propose to bring impenitent sinners into the church." Why not? do not they need the means of grace? Will Mr. Boland deny those poor im-

penitent sinners the privilege of reading the Bible? of attending church, and of praying? To be consistent he ought to catch every wicked sinner he can and baptize him into the church and give the Lord's supper to him as a means of grace; and surely this would be doing no more than he is doing with the babies, only he does not give them any bread and wine. But it may be said the wicked, impenitent sinners are not willing to be baptized and taken into church. Neither are the babies willing, as is frequently witnessed by their crying and kicking as they are pulled in through the door of the so-called church. Mr. Boland says, "Take hold of the race at the cradle." Yes, seize them *when* *volens* and make Methodists of them, and you can just as easily make Roman Catholics of them, or anything else. The whole thing is mechanical and is a corruption of Christianity. While I feel confident there are some pious persons in the Methodist societies, yet they are so in spite of their system. Methodism, if I understand it (and I think I do), is so radically wrong that it can save no one.

Luke says, The Lord daily added the saved to the church—Acts 2:47. And remember this was the visible church. Christ was baptized that he might be manifested to Israel as the Son of God. His disciples are baptized to manifest or make known their allegiance to him—buried with Christ in baptism. For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. For by one Spirit we were all baptized into one body, the body of Christ—the church. Baptism is to be performed but once, and that at the threshold of the Christian pilgrimage, to show forth the great facts of the gospel, by which we are saved. Baptism is the answer of a good conscience. The trees are known by the fruit; the fruit does not make the tree either good or bad, but the fruit declares or makes known the nature of the tree. If the tree is good, so will the fruit be good.

Baptism, church membership, and the Lord's supper, are all intended to show our love for our blessed Lord. The Lord's supper is to show forth the Lord's death, his broken body and shed blood. It is to be done in remembrance of him. As oft as the disciples partake of the bread and wine, they show his death. The one loaf represents the real body of Christ; and but one loaf should be used by the church in the supper, as it also represents the oneness of the church, into which all true believers have been baptized.

I now close my refutation of Mr. Boland's pamphlet. Some doubtless think that I have spent more time and labor than such sophistry deserves. If so, my reply is, that I have written in the interest of truth, and have reasons to believe that I have cleared away some of the fog and mist of error which Mr. Boland has thrown over a plain subject.

P. M. MUGROVE.

## To the Friends of the Seminary.

We are within forty thousand dollars of the two hundred thousand dollars which we had to raise by the 1st of June next. This amount has to be secured and paid into the financial Board in cash by the 1st of June. To save all risks we are trying to get it all paid in by the 1st of May. Success is certain if all our churches will now make one earnest effort for us. I ask a cash collection to be taken up in each church on the second Sunday in April or some other Sunday in that month, the amount to be forwarded to me at the latest by the 20th of April, in time to be incorporated in my report to the Board. I have divided out the amount needed among the different States as follows:

|                |        |
|----------------|--------|
| Maryland       | 2,000  |
| Virginia       | 4,000  |
| North Carolina | 2,000  |
| South Carolina | 3,000  |
| Georgia        | 4,000  |
| Alabama        | 3,000  |
| Mississippi    | 3,000  |
| Tennessee      | 3,000  |
| Texas          | 2,000  |
| Louisiana      | 600    |
| Florida        | 400    |
| Arkansas       | 1,000  |
| Missouri       | 2,000  |
| Kentucky       | 10,000 |

Total \$40,000  
This division shows how easily the sum can be raised with an earnest and determined effort. There are some churches in the South, as I know by happy experience in the past, which can even give one thousand dollars of the amount allotted to their State. In more than half of the States I mention several churches which can give five hundred dollars. I hope for such sums as these from about ten to fifteen of our largest and wealthiest churches. But in all the States I have mentioned except four there are

enough churches that can each give one hundred dollars, and that will do it if a vigorous appeal be made, to make up the quota of the State. But I depend not on these alone. I ask of each church to do something. I wish each church, that has in it a friend of the Seminary, to place itself on the roll of those who help this year, and especially in this final effort of this year.

If we secure this two hundred thousand dollars the Seminary will have a foundation which will make its future existence sure. Not that we shall then have all we shall need. This is not the half of the \$500,000 which I have always urged as necessary. But with this, and the collections from the bonds already given as they mature, and from the contributions of the well-to-do, we shall secure that sum and even more. Meantime what we shall annually need in addition for our current expenses, will be easily procured.

I am encouraged to make this request from the fact that in 1874 an appeal for \$75,000 for annual support was promptly responded to, and the Seminary was thus saved. That appeal was made, not personally, but through public prints, and by letters. I ask now, not for what may keep alive for five years, but for what will assure the future. I ask it too, not as then, in a time of financial depression, but when money is generally plenty.

To each pastor I now come as though I were speaking personally to each, and beg him, if he feels any interest at all in our work, not to fail to present this matter earnestly to his church or churches, and to urge them to make a liberal contribution.

Then let the money be forwarded at once to me in check on any bank (draft on New York, Baltimore, Philadelphia or Louisville preferred), or by express, or in money order, or in a registered letter. Don't send cash by mail except in registered letter. The cost of registry or money order or express may be deducted from the amount sent.

Address JAS. P. BOYCE,  
310 Fourth Avenue,  
Louisville, Ky.

## Go to Work.

A Familiar Talk, by Godfrey Ceburn.  
Toil and care,  
Sweat and prayer,  
Success are ever living  
In all the fields of striving—  
When sinks the sluggish spirit,  
The diligent inherit  
The bounty and the blessing of the land,  
And on the height of power and honor stand.

Let the lazy day-thief mark that! Why are you sitting here, with your hands in your pockets and the seat of your breeches almost worn to rags on your split-bottomed chair? Have you nothing to do?

Almost nothing,—well nothing today. I am enjoying a holiday. Yes; sluggards have holidays always. Your hands are used to holidays. I suppose you will give a holiday to your jaws also.

Thank God, I am not in need of bread yet; I have some hog and hominy on hand. And I need not wear myself out in working. God will supply me to-day and to-morrow. Does he not say: "Care not for your life, what you shall eat or drink, nor for your body what you shall put on?" Matt. 6:25. I do not intend to worry myself and tear all my traces to pieces. God will care somehow for me and mine.

No, slug, and you misrepresent the text. God indeed forbids unnecessary care; just forethought he commands. Does he not say: "In the sweat of thy face thou shalt eat bread?" Gen. 3:19. Your strong young bones ought to shame you. If you do not bestir yourself in youth what will become of you in age? Prov. 23:5. Industry brings to youth honor, or to age repose. God has assigned work to every man in his degree, Eccl. 6:7. He who withdraws his shoulder from the burden is not worthy that the sun should shine on him. Sluggard, you are stealing away the day from the God who gave it; you are sacrificing an opportunity that has been so many times renewed. Is it an honor to you to sit at the door by the hour and stare at the passers-by? Do you think that those people speak well of you, who see your head foreboding hanging out of the window? Are you not seen daily with others like yourself loafing at groceries, or sauntering now this way, now that? People call you a pavement trotter, a doggerly-squatter, a house on every street, a useless burden to the earth. What do you call yourself?

I am a man of culture.  
Yes; up to the neck; in the head you have nothing. You never had a zeal to know anything but how to smatter. You are relying upon your little bit of property; upon a rich inheritance from some one, who, alas is not in a hurry to die; upon great

patrons and friends who may help you on. Sluggard, you may be disappointed. To consume much and gain nothing is the way to ruin. He who does not work shall not eat, 2 Thes. 3:10. How do you like this rule? Go to the ant, thou sluggard; consider her ways and be wise: who prepares bread in summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard, when wilt thou rise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth and thy want as an armed man, Prov. 6:10-11. Verily he that follows after vain persons shall have poverty enough, Prov. 28:19. Gains to toil is sure; but the slack hand is poor, Prov. 10:4.

Idleness is a fine business. It costs nothing, so many parents think—but it often realizes a great deal. And it pleases the dear boy, who loves to stretch himself on the bear-skin—but he is not always there; when you are in bed and asleep, he is away like a thiefing screech-owl. What comes of it?—young pranks, then old habits, then the gallows at the end. Sirach whispers in every father's ear: "Train up the child and let him not go in idleness, if you would not become ashamed of him." Had many a father done this and not surrendered his dear son to licence and wilfulness, he would not to-day be obliged to see the shame and ruin of his child. Ah! it is possible that even a minister's son may stagger from under the droppings of the sanctuary into a drunkard's grave, may wander away from the shadow of the pulpit to find himself on the gallows. God guard all pious parents among us from such an experience! And as for the sluggard, I give him Paul's good advice: Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may give to him that needeth, Eph. 4:28.

Yet, one word more, sluggard: the most necessary work lying before you is the work of your salvation. Address yourself to it. The time is short and the work in the Lord's vineyard is great. Ah, work while you have the time, and it is day. The night cometh when no man can work, John 9:4. Work out your own salvation with fear and trembling, Phil. 2:12. Sow the seed of the summer of life is past. If you sleep when the harvest of grace is to be gathered what hope have you of gaining the final harvest of joy? Stand no longer idle. Haste to the work the grapes in Christ's vineyard are all gathered and the laborers have received their reward. Let each labor faithfully in his calling and each will be richly repaid.

When Justice in the court is set,  
And Truth is in the pulpit sealed;  
When tollers, in the work-shop sweet,  
And cheerful labor sing a field—  
Then court and church and tool and soil  
Proclaim the Kingdom of our God.

A letter from Rev. E. C. Mitchell, D.D., to the Examiner, states that application has been made to the Theological Seminary at Paris to receive young men to be trained as Evangelical lay-workers. The great religious movement now in progress makes such workers needful. Men who can address assemblies and lead meetings, expound the Scriptures and counsel inquirers, are in demand. The newly established seminary may be able to do an important work in preparing men for this field of labor as well as for the Christian ministry.

A photograph of an improved construction is to be tried at Paris for teaching pupils the pronunciation of difficult words in foreign languages.

## Spirit of the Gospel—Dancing, &amp;c.

Before we determine with regard to the lawfulness of an act, it is well that we consider the purpose of our creation, and the means by which we may best accomplish this purpose.

Now, I think it can be safely asserted, that not only we, but all things, animate and inanimate, were created to glorify our Maker, and that all created things may best glorify their Creator, by promoting the well being and happiness, both temporal and eternal, of their fellow creatures, and that whatever tends to mar their happiness or well being, is sinful.

It does not appear to me that it is difficult to get at the spirit of the Gospel on these questions.

Idleness, sloth, and indolence are sinful, may become sinful, when their indulgence either offends, or causes to offend, some one of our fellow creatures. The Apostle Paul clearly recognizes this truth when he says: "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." "The liberty" mentioned is in itself not sinful, but may become such, when "a stumbling block to them that are weak."

In the 12th verse he says: "But when ye so in against the brethren and wound their weak conscience, ye in against Christ." In the next verse: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." There is nothing sinful, in itself, in the eating of meat, but if it cause a brother to offend it is sinful to eat. It may appear that under the guidance of such principles as these we are held down to a very strict accountability for all of our actions, and that many of our liberties, right in themselves, are taken from us by reason of the ignorance or weakness of our fellow creatures.

It is none the less the spirit of the Gospel. It cannot be too emphatically declared, that the spirit of the Gospel is that which Christ manifested when he sacrificed himself for us—a spirit of sacrifice for the good of others. There are many acts very prevalent and popular at the present time, which in themselves are not sinful, but which by reason of the ignorance or weakness of our fellow beings, and the fact that through their ignorance and weakness they are caused to offend, are sinful. Among the number of these acts may be mentioned the drinking of ardent spirits. It does not matter whether or not it is through the ignorance or weakness of either the people of the world, or the members of the church, that many are offended or caused to offend, it is none the less a sin to indulge therein when such is the case.

Dancing may also be mentioned in this category. In my judgment, this is the only ground upon which dancing can be condemned. The act of dancing, in itself, is not sinful, but its tendency is to evil, and it does cause, no matter why, some to offend. I say its tendency is to evil. There are some acts, which in themselves are not sinful, but which, I cannot say why, under certain associations, antagonize the Spirit of God, and where the one exists or is practiced the others cannot be found, individual exceptions, if such exist, to the contrary notwithstanding; for there are exceptions to every rule. Dancing, not around the fireside at home, any more than any other innocent amusements, but in the social gatherings, such as a large majority of them are, and in the ball room, does tend to evil, gross evil, a most demoralizing evil, and experience has taught that it does antagonize the Spirit of God. And unfortunately, it may be considered, there are those, either weak or ignorant, who cannot discern the difference between the dance at home and that at the ball room, and who, if taught to indulge in the one, will indulge in the other. The Apostle Paul says with regard to meats: "Meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse." So with regard to dancing. Dancing commendeth us not to God; for neither if we dance, are we the better; neither if we dance not, are we the worse. In other words, there would be no sin in refraining from dancing. It might be argued, that by a similar course of reasoning, it could be shown that it is sinful to eat at all, because eating tends to gluttony, and gluttony is even a more prevalent evil than the one mentioned, but there is this difference; it would be sinful to abstain totally from eating, but not from dancing; and experience does not teach that gluttony, although sinful, so completely antagonizes the Spirit of God, and moreover gluttony injures the glutton alone, and not another.

D. P. G.

## Southern Baptist Convention.

The following bodies are entitled to representation in the Southern Baptist Convention agreeable to Art. 1 of the Constitution, allowing one representative for every \$500.00 expended by them in missionary and Sunday-school work in their own bounds, viz:

|                                 |    |
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| Georgia                         | 18 |
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| Baptist Gen'l Ass'n of Texas    | 3  |
| Missouri Bapt. Gen'l Ass'n      | 14 |
| Wm. H. McElreath                |    |
| Cor. Sec. H. M. H. of S. B. C.  |    |
| Marion, Ala., April 5th, 1881.  |    |

## The Pastor's Salary.

[Although the following has appeared in almost every newspaper, secular and religious, in the country, is yet so well made that we cheerfully accede to the urgent request of a brother to reproduce it in our columns.]

A worthy miller—as the story is told in Rev. Duncan Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having decided that they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for his change, and if all were united in desiring the service of the pastor could they keep him. There was but one voice in reply. The pastor was useful and beloved—the flock was so poor! "Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?" Of course they could not refuse this, although they expressed surprise, knowing the miller to be a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together the miller asked the pastor if his wants had been supplied and his salary met. He replied in the affirmative. When the brethren were asked if they were

pleased with the result, they all replied "Yes," and asked how they could be when they had paid nothing. He asked again, "Is any man here any poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it and with greater promptness. You remember you told me to take my own way in this matter, and I have done so. As each of you brought your grist to the mill, I took out as much grain as I thought your portion and laid it away for the salary. When the harvest was over I sold it and paid the minister regularly from the proceeds. You confess that you are no poorer, so you never missed it, and therefore I now propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something." Mr. Dunbar used to say, "O for a miller in every church!"

## The Sabbath Collection.

Rev. Sylvanus Stall, in his new book on "How to Pay Church Debts and How to Keep Churches Out of Debt," discusses the subject of the Sabbath collection thus:

"It is really not surprising that the basket collection of the regular service on the Sabbath should amount as they generally do, to comparatively nothing at all. 'Alexander, the Copper-smith,' has done the collection much evil too, and yet again and again we hear this essential part of worship stigmatized and belittled and profaned and made despicable by calling it the 'Penny Collection.' That name alone is enough to kill it. A man who speaks of the gathering of the offerings of the people as 'taking up a penny collection,' is guilty of sacrilege. It is speaking irreverently of that which is as sacred as any other part of the worship of the sanctuary. Under the Jewish system no worship was complete without a gift, and the act of giving was itself an act of worship. When David and the princes of Israel assembled to make an offering for the building of the temple, their prayers and offerings ascended to heaven together, and when Solomon dedicated that temple, his great prayer and great offering, of twenty and two thousand oxen and an hundred, and twenty thousand sheep, came up in gratitude together before God. Now, however, this essential part of worship is not only slighted, or treated with disrespect, but some have ejected the offertory from the house of God. Nor are they content with their sacrilege, but proclaim their shame in the public print by concluding their 'religious notices' with the announcement of 'no collection.' Oh, what a relief to the worshippers is permitted to worship an entire hour, consoled by the sublime thought that at the close they are not to be annoyed by a collection, or have their devotions disturbed by the jingling of money on the plates. Any minister who ejects the offertory from the sanctuary is guilty of sacrilege, and if he proclaims it is guilty of heresy,

and if he were expelled from the sacred office of the ministry would only receive what his conduct so justly merits.

"This course is the result of a desire to gratify the wishes of a worldly, stingy, covetous few who know nothing of the grace of giving. Martin Luther said that a man had to be converted three times: First his head, then his heart, and then his pocket-book. To say the least, these people need the third conversion, and might be much improved by a little more of the other two. When professing Christians find themselves getting so near heaven during the sermon that they cannot get back in time for the collection, they may safely regard themselves as deluded. The difficulty with all work affects the direction with great suggestiveness. Another reason why the collection is not a success is the manner in which the offerings are gathered. The collectors catch the general infection, and, as if they were ashamed of their business, go hurrying from pew to pew presenting the basket in an irreverent manner, as if to say, 'This is no part of the service, it is only a penny collection and nothing is expected from most of you.'

## Preaching Above One's Experience.

Rev. L. H. Reid says, in the *Christian Secretary*:

The writer met a friend in the ministry, some time ago, who speaking of a certain text said, "I have written a sermon on that text but have never dared to preach it, it is so much above my experience." Doubtless a personal experience is necessary to qualification and success; but are there not phases of truth and standards of excellence which the minister is bound to present, without claiming that he has attained all that he urges upon others? Is it required of every school teacher that he shall be able to write treatises and make books? Must parents and Sabbath-school teachers forbear to give counsel unless they are quite perfect themselves? May we not teach principles, furnish rules, and point to heights which we know we have not yet attained? It is a mistake that preaching must be confined within what one has himself seen and felt. The more experience the better, but ministers are but earthen vessels that the excellency of the power may be of God. If we must be perfect before we exhort others to be perfect, then we may not speak at all. Is it not rather required that we shall be in full sympathy with our theme, though we may not fully comprehend it, be honest and sincere in our preaching, and even in Christian experience in advance of others, but not so shut in as to be unable to present the abstract principles, models and ideals that lie beyond? We can hardly claim that even inspired utterances were in every instance the language of experience and not rather of desire. Besides we often use the fervent words of the Psalmist and others in the way of expressing what we wish, rather than what we actually feel. Indeed, the entire homology of the church would have to be re-written if intense utterances, pious sentiments, and earnest longings must be brought down to the actual state and condition of individual minds. No man was more honest and enthusiastic than Paul, and yet he added to a lofty declaration, "not as though I had already attained either were already perfect." Every minister will find himself drawn to certain topics by the states of his parish and of his own mind. In times of revival he can preach what he would deem unsuitable for other times. Jesus had things to say which he was obliged to withhold because his hearers were not ready to receive them. But let not a minister keep back any truth, or refrain from the most solemn representation of truth, from fear that he may urge to something that he has not himself attained. Feeling may aid, but it must not rule. There are two extremes. One is to do everything in a profane way, standing as a sign-board, pointing without leading. The other is to claim a knowledge not attained, a piety not realized, and to speak in the spirit of one who should say, "Listen to me, for I am holier than thou." A worldly teacher is better than a hypocrite. But let not genuine desire, with the best purposes, be trampled by a fear of others' judgments, or a sense of personal unworthiness and need.

## A Credulous Religion.

The war against creeds is waged incessantly in certain quarters. The cry is, We want piety in the life, not dogmas. These persons say they believe in Jesus, while they believe little that he teaches. To hold to the plenary inspiration of the Scriptures is called idolatry. The ideal to be attained is a church without a creed, piety without believing anything. Creed is a word from the Latin *credo*, "I believe," and hence a person's creed is what he believes. If he has no creed, he believes in nothing. It is the boast of some men that they have no settled creed. They are examples of progress, really in urging men to repeat at one period, and at another satirizing the teachings of good men in past ages who preached repentance and regeneration. Their theology is like a farm on the bank of some river, liable at any time to be washed off to some other place; one knows not where. This is progress, as some call it.

When trees can be made to grow and bear fruit without roots; when houses can be built without a foundation; when railroads succeed in running cars without road-bed or track, possibly the dreams of these creed-de-

stroyers may be realized. Meanwhile these men are contributing to unsettle others in the faith. They are critics of the destructive school, finding much to challenge in the beliefs of others and little positive truth themselves to defend and enforce.

This is one of the untoward influences with which the gospel has to struggle at the present day. Some of its professed friends do not believe what it teaches, and yet complain of a want of charity, if they are told how the case stands. They claim to be fellow-workers to the truth, when the main burden of their preaching is what they don't believe. It is not this string of negations that will overturn unbelief and skepticism.

Those who do believe in gospel truth must learn rightly to estimate these men who give the strongest assistance to the destructive school. They will stand, though they may doubt and question it. Painful as it is to see those from whom better things were hoped "turn away from the truth and be turned unto fables," this consolation remains, "the foundation of God standeth sure."—*Christian Secretary*.

## Scientific Miscellany.

All ordinary fruit acids are said to act upon tin, and one case is reported in which persons were made violently sick from eating fruit preserved in tin cans, no foreign substance except tin being found in the fruit.

The object-glass for the Lick Observatory telescope is to be three feet in diameter, and, if successful, will be the most powerful instrument of the kind ever made. About three years will be required to finish the telescope.

Prof. Kleis, of Prague, has discovered a peculiar microscopic growth in the remains of patients who have died of typhoid fever. It is not found in the bodies of persons whose death has been caused by other diseases.

Sir Wyville Thompson has estimated that the pressure upon a man's body at a depth of 2,000 feet beneath the surface of the sea would be equal to the weight of twenty locomotives, each with a good train loaded with pig-iron.

A writer in the *French World* points out that, contrary to the received idea, the elder Rabbins of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry, the figures holding in the hand a *baton*, a bird, or a globe were prohibited, because the *baton* symbolized the dominion of the world, the bird that the forbidden because it resembles the world itself.

According to the studies of M. Hebert, the storms which reach the European coast from America originate for the



## Alabama Baptist.

SELMA, ALABAMA, APRIL 14, 1881.

JOHN L. WEST, PUBLISHER.

## EDITORS.

J. L. WINKLER, Editor. Marion, Ala.

J. J. D. KENFROE, Editor. Talladega, Ala.

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Order of Business of the Baptist State Convention, to be held at Troy, Alabama.

COMMENCING WEDNESDAY, JULY 13, 1881, AT 10 O'CLOCK A. M.

## WEDNESDAY.

MORNING SESSION, 10-12 o'clock.—  
1. Opening services.—2. Enrollment of members' names.—3. Election of officers.—4. Opening address by Rev. T. H. Stout, 10 minutes, responded to by the former President, or by some one appointed by him for that purpose.—5. Receive correspondents and visitors.—6. Appoint the various committees.—7. On religious exercises.—8. On finance.—9. On nominating remaining officers of the Convention.—10. On nominating delegates to the Southern Baptist Convention.—11. On nominating State Mission Board.

AFTERNOON SESSION, 3-6 o'clock.—  
1. Report of the committee on Home Missions, to be read by J. W. Bishop. Opening addresses by S. Henderson and M. T. Sumner.—2. Report of Treasurer.—3. Miscellaneous business.

WEDNESDAY NIGHT, 8½ o'clock.—Introductory sermon, by Rev. B. H. Crumpton, Alternate, Rev. J. O. Hixson.

## THURSDAY.

MORNING SESSION, 9-11 o'clock.—  
1. Religious exercises.—2. Miscellaneous business until 10 o'clock.—3. Report on State Missions at 10 o'clock. Opening addresses by S. A. Goodwin and W. C. Cleveland.

AFTERNOON SESSION, 3-6 o'clock.—Committee of the whole on the state of religion. Brief reports from evangelists, colporters and others.

NIGHT SESSION, 8½ o'clock.—Report of committee on Sabbath Schools, to be read by H. S. D. Mallory. Opening addresses by Z. D. Roby and J. D. Rougemore.

## FRIDAY.

MORNING SESSION, 9-11 o'clock.—  
1. Religious exercises.—2. Miscellaneous business until 10 o'clock.—3. At 10 o'clock report of committee on Aged and Infirm Ministers, read by G. B. Eager; and also report of committee on the Fund for the same, read by W. C. Ward. Opening addresses by J. J. Stamps and J. M. Phillips.

AFTERNOON SESSION, 3-6 o'clock.—Report of committee on Education, read by G. R. Farnham. Opening addresses by W. N. Reeves and L. R. Gwaltney.

NIGHT SESSION, 8½ o'clock.—Report of committee on Ministerial Education, to be read by G. B. Eager and E. T. Winkler. Opening addresses by G. B. Eager and E. T. Winkler.

## SATURDAY.

MORNING SESSION, 9-11 o'clock.—  
1. Religious exercises.—2. Miscellaneous business.—3. Report on Foreign Missions, to be read by M. G. Hudson. Opening addresses by A. B. Woodfin and I. T. Tichenor.

Report of committee on Evangelization of the Colored Race, to be read by F. P. Hubbard. Opening addresses by W. Wilkes and E. T. Smyth.

NIGHT SESSION, 8½ o'clock.—  
1. Report on Temperance, read by S. Henderson. Opening addresses by E. B. Teague and J. T. Davis.—2. Closing exercises, by J. S. Paulin. Devotional exercises at appropriate intervals.

Miscellaneous business always in order before and after the regular order. Addresses by appointees limited to thirty minutes.

After the opening addresses on any subject, general discussion is in order. Chairmen of the several committees are expected to prepare their reports before the Convention meets. In case they are unable to do so, they will prepare reports to be prepared by some other member of their committees respectively, and have them at the Convention on their first day.

J. J. D. KENFROE, Chairman of Committee on Programme.

## CHRIST'S EXAMPLE OF MEENESS.

This quality was displayed in all the periods of our Lord's life and in all the places of his ministry. In conformity with the compassion which sent him into the world, the pity and the love which he felt for a fallen race, his treatment of all who approached him was admirable in its gentleness.

His disciples were ignorant and foolish men, weak in their faith, hard of understanding, timid, easily discouraged, ambitious of pre-eminence, and yet how truly he loved them and how faithfully he discharged to them the duties of a friend.

His enemies were crafty, and scandalous, and cruel; they hated him without a cause; they reproached him as the comrade of sinners, and the hireling of hell; they persecuted him; they slew him. Yet ere their hellish purpose is accomplished, he stands over Jerusalem, and weeps for it like a mother for her firstborn. He hangs upon the cross. A darkness like a tempest descends and hides his writhing form from the reproachful eyes of men. Heaven is obscured as it shall be when the great day of the Lord is come. All is lulled as when the thunders and lightnings are about to burst upon the earth. Is it the consummation of all things? Has man filled up the measure of his guilt? Now is God coming forth upon the whirlwind to slay the outcast creatures whose hands are wet with the blood of his son? No! no! For out of the deep silence, out of the awful darkness, a voice appeals to the Lord God of Sabaoth: Father, forgive them, they know not what they do.

Are we Christians? Then this meekness of Jesus Christ is our pattern. To our brethren, to our enemies, the same spirit must be displayed. Otherwise our Christian evidences are deplorably imperfect.

Yes, that prevailing sentiment of the world, the sentiment of personal and selfish pride, must be abased, if we would enjoy the assurance that we are favored of God. You must be clothed with humility, wearing it like a daily garb. You must emulate the heroic example of him, who first stripped himself of his glory, that he might descend among men, who disinclined to the most humble companions, who undertook the most menial services, who contented himself with the most unostentatious triumphs.

Behold, O Zion, thy king cometh unto thee meek and lowly. Behold ye people of God your Savior in his painful and patient death, and think whether you shall be permitted to plume yourselves with greater dignity and more exalting pride, than were ever claimed by your King and Savior? In his esteem there is no virtue so eminent as the virtue of humility.

Where then do we stand and what is the condition of the churches of Jesus Christ?

What means that ambition to be great, which so many cherish? What means that pride of station; of fashion; of artificial manners and of a decorated person which so many prefer to the ornament of a meek and quiet spirit, which in the sight of God is of great price?

What means that contempt for the humble and the poor, that reversal of the Apostle's rule, that minding of high things, and not condescending to men of low estate, which many bring into the house, where the poor and the rich stand together before the Lord, the maker of them all?

What means that boastfulness and censoriousness of speech, when the father of the Gentile churches, the greatest of the apostles of Jesus, was less than the least of all saints in his own esteem? Surely such a spirit does not copy the spirit of the Savior.

more than anything else to hinder the rapid and general triumph of the cause of Jesus Christ. How important that a teacher who has influence with others should remember this when he explains the ordinance of baptism,—telling the truth, the whole truth and nothing but the truth.

E. T. W.

## WHICH IS THE RIGHT WAY?

The way of salvation, according to the Word of God is faith in the Lord Jesus Christ. "Come unto me," says the blessed Master, "and I will give you rest." But the *Catholic Mirror* preaches another Gospel. According to this religious guide when "the new believer has the waters of conditional baptism poured on his forehead, a deep peace succeeds the storm of doubt and anxiety." And when the "believer" falls into temptation, as is apt to be the case after so hollow an experience of grace, "the tempted one has only to disclose his trouble to his director and to receive holy communion."

How different the resort of David: "I said, I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin."

When "The Church" and the Word so radically disagree we prefer to follow the Scripture.

E. T. W.

## ABSENCE.

We expect to be in Mississippi for nearly one month, but we hope to give the readers of the ALABAMA BAPTIST a weekly letter on matters and things over there. Thus we expect to meet our obligation to the reader during our sojourn in our sister State.

R.

## DISORDERLY MEMBERS.

Dear Bro. Renfro: Will you please answer through the ALABAMA BAPTIST the following questions?

1. Should a church receive a confession from and retain a member that has been guilty of any of the offences mentioned in Gal. 5: 19-21?

2. What class is it the church is required to withdraw from, in the expression, "From all such as walk disorderly withdraw thyself?"

3. Are not the offences mentioned above evidence of a disorderly walk, and is not the command imperative to withdraw from them?

Your answer to the above will very much oblige

MORE LIGHT.

## REMARKS.

All three of these questions may be answered as one. We do certainly believe that those who are clearly guilty of any of the offences specified in the above mentioned references, should be excluded from the church.

We cannot see how the church can retain them in fellowship. Acknowledgements in such cases cannot wipe out the stigma on the good name of the church. He who has done such things should be allowed to do his repenting out of the church. Churches sometimes lose their moral power by lightly treating such gross offences, and in some cases by not treating them at all. Honest men of the world cannot but have contempt for the retention of men in church relations, who are known to be whelmed in the worst moral corruption. But whatever may be the notions of men of the world or men in the church, the word of God does make the duty of expulsion imperative. Put him out of the church and let him reform his life, and then he can be restored and the dignity of the church sustained.

This was the case with the man mentioned in 1 Cor. 5: 1-6. In his very expulsion there was hope expressed of his salvation; that out of the church he might run his corrupt race as in the very hands of Satan, until his baseness should destroy his manhood; yet his spirit should be saved in the final day. And in 2 Cor. 2: 6-10, the Apostle instructs the church to forgive and restore him.

We are aware that this rigid discipline is often met with the plea that we drive people away from us, but in all conscience what use have we for such people? Churches should be careful. None but the guilty should be punished. Nor should the charges be magnified. But we should not forget that we claim to have a converted membership, and we stand among the sects insisting on the spirituality and purity of the churches. Therefore all Christendom has a right to expect a more rigid discipline from us than from any other people. We cannot harbor the grosser vices and pass them over as small matters.

R.

In behalf of the family altar, the Congregationalist urges the consideration that there is nothing of good in a home that does not call to household prayer, and that is not strengthened by it; and there is nothing of evil which such prayers will not help to shut out or to remove.

Now, I say the times are full of promise. I look over the earth, and nearly everything is hopeful. Christianity is growing stronger. To-day there are more Bibles, more Sunday-school children, more teachers, more spiritual songs, more sermons, than there were on any Sabbath since the light of the sun dawned on the Garden of Eden.—*Bishop Simpson.*

## FIELD NOTES.

"Rev. J. H. Curry has been elected by the trustees Principal of the Pickensville Female Institute, to succeed Prof. Lovett, who has retired. Mr. Curry takes immediate charge, and the exercises of the school will be continued without interruption. Mr. Curry is eminently qualified for the position."

"West Alabama. Bro. Curry is one of the most intelligent and progressive Baptist preachers in West Alabama. We congratulate the trustees of the Pickensville Institute on their good fortune in securing his services."

"We shall expect each reader of this paper to send us at least one new subscriber during the present month. I will do all I can for our paper, and I pray for you and your brother editors. I must say, God bless John Trapp and all the other dear brethren who give us so many good things to read in the paper."

"Jno. J. Beeson, Pisgah. I am much pleased with your paper and have been doing what I could to increase its circulation. It requires almost super-human effort to induce men to take a paper that aims principally at the improvement of the inner man."

"Jas. Hogan, Bibbville. The sad intelligence reaches us that Jewett G. DeVotie, only remaining son of Rev. Dr. J. H. DeVotie, of Georgia, breathed his last at Monday, April 12, at 10 o'clock. He will have the sympathy and prayers of many warm Christian friends in Alabama."

"The Religious Herald reports a good work in several of the Baptist churches of Richmond. At the First Baptist Church Dr. Hawthorne has closed his special services, but there continues a good deal of interest. There have been forty-five adjectives to the church. At the Grace Street church Dr. Hatcher has baptized, or received for baptism, fifty. Special meetings have closed at the Leigh Street church with about one hundred professions of conversion."

Since Bro. Hale took charge of the church at North Port, the congregation has so increased that it has been found necessary to enlarge the house of worship. "Some of the churches in the New River Association have no pastors. The demand is very urgent for more active workers among us. None of the churches of this association meet every Sabbath."

"G. W. Gravlee, Newtonville, Fayette county. "Our church at Pisgah has an interesting Sunday-school and prayer-meeting, and, by the way, the Mt. Pisgah church is not dead."

"Jno. J. Beeson, Pisgah, Jackson county. "Who is God-love Coburn?" "N. H. O. "Who is John Trapp?" "G. W. E. "What wonderful curiosity some people have."

"It is no uncommon thing to hear men boast of the great and excellent deeds they would do, if only they had the ability and opportunities of some of their acquaintances. It is easier to see the faults and shortcomings of others than our own; and the wish that we had their powers, must not be taken as an evidence of superior virtue. On the contrary, it is the cheapest of all ways of proclaiming our own goodness, and exposing our neglect of duty."

"St. Louis Evangelist. Dr. Renfro passed through Selma last Friday on his way to Clinton, Miss., where he has an engagement to deliver a series of lectures before the students of the Mississippi Baptist College. He will return in about three weeks."

"The Baptist church in Savannah has called to its pastorate the Rev. Dr. Thos. H. Pritchard, now President of Wake Forest College in North Carolina. Strong hopes are entertained that Dr. Pritchard will accept this call, and it will be a matter of congratulation to the church if it succeeds in securing his services."

"Christian Index. Pastor Hale of the North Port church has been delivering, at Wednesday evening meetings, a series of lectures on the life, the travels, and the preaching of the Apostle Paul."

"Whatever I am, or may be, that is meritorious, I owe to my mother." One of the most active members of the Baptist church, and one of the best citizens and business men of this place, said that to me a few days ago. Think of this, Christian mother, and then read, carefully, Proverbs 22: 6. "J. M. Fortune, Ft. Deposit."

"When we find a man who is always hunting up objections to everything that his brethren do, we cannot resist the impression that he needs converting."

"Baptist Record. At the conference meeting last week Rev. M. M. Wambold was re-called to the pastorate of the First Baptist church of Eufaula, for the ensuing year."

"The ALABAMA BAPTIST has reduced in size to a seven column paper. We hope this is only a temporary retrenchment. It is too good a paper to even suffer that. The brethren in that State ought to support their paper handsomely."

"Bapt. Reflector. Only one issue of the seven column ALABAMA BAPTIST was done. Our supply of paper was exhausted. We expected to need it, was delayed first by an accident at the paper mills, then by the high waters which stopped the running of trains for several days."

"In the future our children will fill their places in society, in the State, and in the church, with credit to themselves and honor to God, and be a blessing to the world. Or they will be blots on society, failures in life, and a curse to the world. And parents are molding these characters now; for the man or the woman will be what we make the child."

"J. M. Fortune, Ft. Deposit. "Rev. W. A. Parker has been called to the care of Goose Creek church, and will preach his first sermon to-morrow. I think Goose Creek fortunate in securing the services of such an able preacher."

"J. L. Clifton, March 26. "I am glad, very glad, your paper has come. I will send every penny I can get."

"D. Rodgers, Barker's Hill. "We have a very prosperous Sunday-school in the Dunaway neighborhood. Rev. J. W. Dunaway, a young licensed preacher, is our superintendent."

"J. L. Clifton. "We regret to learn that Rev. H. W. Battle, pastor of the Baptist church at Columbus, Miss., is quite ill at Tuskegee, where he went recently on a visit to his mother."

"Mrs. M. J. Dunaway shot and killed a wild turkey, on the 33rd ult., that weighed 23 pounds. She is a subscriber to the ALABAMA BAPTIST."

"Bro. Woodfin's meetings at the First Baptist Church of Montgomery have steadily increased in interest, and will be continued through this week."

"In our last issue, we made Gleaner, Jr., say unsuitably where he wrote *unattainable*. Where he wrote *brief extracts* we printed *bright extracts*. Instead of King John as he wrote, we printed King James. We beg Gleaner, Jr.'s pardon."

"Bro. J. W. Robinson, Benton: We thank you sincerely for your kindly interest. Yes, any one can unite with a club and renew his subscription at our reduced club rates, whether his subscription has expired or not. To give a direct answer to your question, you can unite with a club of five men and renew subscribers, and forward your renewal now, at reduced club rates, from Jan. 1st, 1882, to Jan. 1st, 1883."

"Should my health continue as now, I will try to write you often; if you would like to hear how your little cousin is getting on."

"W. N. Chaudin, Jacksonville, Fla. We should be pleased to hear frequently how he is getting on."

"Dr. Winkler has been conducting a meeting of considerable interest in his church at Marion. A number have professed conversion, and others are interested."

We invite the prayerful attention of all our readers, and especially of our pastors, to the appeal Dr. Boyce makes for our Theological Seminary, in another column of this paper. We will take up a collection for this object at once, and send whatever may be secured to Dr. Boyce at Louisville. It is of the utmost importance that the amount asked for shall be raised without delay."

"I have been in trouble for some time over the question as to how much a brother may charge for the use of his money, and money to lend, but I notice that a great many of our brethren charge from 12½ to 25 per cent on money given me your views through the columns of your paper."

"Wm. Upshaw, Edictic, Ala. Will some one of our correspondents answer Bro. Upshaw's query? We should be glad to print an article devoted to a manly Christian discussion of that subject. We will not print an abusive tirade against men who have money to lend."

## Alabama Christian Advocate.

The joint committee of the Alabama and North Alabama Conferences, on the *Alabama Christian Advocate*, met in this city on the 22d ult. The following members of the committee were present: Rev. T. J. Rutledge, of the Alabama Conference, and Anson West, D. D., C. D. Oliver, D. D., and J. W. Christian, of the North Alabama Conference. Other members of the committee were prevented from being present on account of high water.

After a full discussion of the matter it was decided to publish the paper. Birmingham was fixed as the place of publication. A. S. Andrews, D. D., was elected editor, and J. W. Christian, assistant editor. W. A. McCarty, D. D., and J. W. Rush, of the Alabama Conference, and W. C. McCoy and J. A. Thompson, of the North Alabama Conference, were elected corresponding editors. T. J. Rutledge, of the Alabama Conference was elected general agent.

J. W. Christian and T. J. Rutledge will be the publishers of the paper, they providing for all expenses and assuming all financial liability. A new *Campbell Press*, new types, &c., will be used for the purpose, and the *Advocate* will be one of the neatest and best printed papers in Alabama.

It will be a four page, seven or eight column paper—price two dollars per annum, in advance. The first number is expected to appear about the first of May. It will commence with 2,000 *bona fide* subscribers. It will circulate in every county in the State, and have readers in almost every community, and among every class of society.

No paper in Alabama will furnish a better medium for advertising. A strict regard will be had to the character of advertisements admitted into its columns. "Nothing will be allowed that cannot receive the endorsement of a healthy moral sentiment. But all legitimate business and laudable enterprise can find a place, and will be received on liberal terms. The space is limited, and persons wishing to advertise should apply at an early day. Application may be made to the Associate Editor or the General Agent."

Thousands of the great Methodist family in Alabama have been waiting with deep interest for the appearance of this paper, and the action of the committee will doubtless be read with pleasure throughout our borders. Whilst set for the defense of the doctrines and polity of Methodism, and the support of its institutions, yet it will be conducted on those principles of Christian liberality which have ever characterized the church. The friend of the universal good, rejoicing in the success of the truth and the achievements of the gospel, wherever and by whomsoever won, it hopes to deserve the esteem and sympathy of all orthodox creeds, and of every friend of virtue and a true civilization."

The *Alabama Christian Advocate* will soon take its place among the religious journals of the day, and will make its weekly visits to thousands of homes in the State, and to many beyond its borders.

J. W. CHRISTIAN.

## Mr. Trapp's Acephalous Letter.

Mr. West: I read in your last issue several notices of myself. Let me say to Mr. Appleton, I do not beg any question. I never had any opposition to the dance referred to; therefore I did not "take away" any opposition. Further, let me say, if Mr. Wells has a good "article of spirits" and thinks that a moderate quantity taken in private will do him good, I see no objection to his taking it.

By order of one of the best physicians in the State in which I live, I am taking a dose of apple brandy three times a day,—two teaspoonfuls measured. It would be very pleasant if the doctor had not sweetened it with quinine. I fear the intemperance of total abstinence men is doing the temperance cause serious harm. A number of life-long temperance men are driven into silence by the violent expressions of total abstinence.

I always agree with the Apostle Paul when I am sure I understand him. On one occasion I remember he advised a young man to take wine. Ordinarily I do not keep spirits of any kind in my house, but whenever I think it will be beneficial to the health of my family or myself, I get the best article and use it as my judgment dictates. Moderation, temperance, has ever been the rule of my life.

My most respectful regards to Mr. J. R. Caldwell. I like him.

I have seen Mr. Baber—a first rate man. The first time I ever saw him I was impressed with the fact that his hair is as black as a coal. Tell him my name is Mr. John Trapp. I glory in the simple Mr. To be called Mr. is an honor enjoyed by few men in these days of various titles. It shows that a man stands high in the estimation of men.

Some ministers are called doctor, some Rev. Mr., and some parson. If I were a preacher and a man were to call me "parson," I would feel like he had spit in my face; I would know he had a contempt for me. Who would think of saying *Doctor* Spurgeon? He is above titles. Some gentlemen are called General, Colonel, Captain, Major, Judge, &c. Who would think of saying *Squire* Gladstone? Mr., simply Mr.

Do not misunderstand me. I have no sympathy with the talk I hear about D. D.'s. True, the title does not amount to much now-a-days, when almost every preacher is a D. D. He must be a very poor preacher who is not a D. D.

I see that Mr. Renfro is going over to Mississippi to deliver some lectures. They are going to have a good time at Clinton. He is just the man to say interesting, instructive things.

For 3 weeks past I have had a most miserable, disagreeable, tormenting engagement. As soon as I get through with this engagement I may write again.

MR. JOHN TRAPP.

P. S. I think you have printed enough about dancing. Ask your correspondents to discuss some other things mentioned in the article which has provoked so much writing about dancing.

I am very glad everybody has ceased writing and talking about the "Indigent Ministers' Fund," and about "poundings."

Achim is not a poet; he is a poet-aster. Better quote when you can't write anything better than he did.

## An Appreciative Reader.

Dear Bro. West: Would you like to hear from your old chum? I use no unmeaning words when I say you are loved by your old friends and brethren here, not only because you are a preacher and a former pastor, but also because you are associated with the dear ALABAMA BAPTIST, whose weekly visits are so cordially welcomed. May God bless the paper and your efforts. To read it is to know its true worth. I could select a few articles in the back numbers that are worth more than the subscription price. I will be one of twenty to place it in the houses of fifty Baptist widows in this State.

How any one who is able, professing to be a regular Baptist, can fail to support it, is a question I cannot solve,—unless it is a question of *sound doctrine*, of which we hear so much. They have professed faith; they think they have repented; they have been baptized; they go to church on Sabbath in each month and the Saturday before, if the weather is good and they are not too busy; they send delegates to the association with twenty-five cents each to have the minutes published;—they are sound, they are safe; and there is no necessity of these newfangled ideas, such as religious papers, State-missions, ministerial education, and so on. Some of us are not quite so safe, and we will try to extend the circulation of the paper under the liberal offer you have made. But I have written too much.

D. W. RAMSEY.

Pine Apple, April 5th.

The Christians of America gave, last year, to foreign missions, one dollar to every \$25,000 worth of property owned by them.

The following States are entitled to representation in the Southern Baptist Convention upon funds contributed to the Home Mission Board, viz.:

|                |    |      |
|----------------|----|------|
| Florida        | 2  | del. |
| Alabama        | 26 | "    |
| Tennessee      | 1  | "    |
| North Carolina | 1  | "    |
| Mississippi    | 9  | "    |
| Georgia        | 2  | "    |
| Virginia       | 28 | "    |
| South Carolina | 10 | "    |
| Maryland       | 21 | "    |
| Louisiana      | 8  | "    |
| Kentucky       | 30 | "    |

Wm. H. McIntosh,  
Cor. Sec. H. M. B.  
Marion, Ala., April 6th, 1881.

## Meeting of the State Board.

Dear Baptist: On Tuesday, the 5th inst., the State Mission Board convened in its quarterly meeting. The President, Dr. Cleveland, is just recovering from a protracted and painful spell of sickness, but he presided over the meeting with his usual dignity and promptness. Besides our excellent Corresponding Secretary and the writer, only the resident members were in attendance. We greatly missed the genial presence and wise counsels of Drs. Winkler and Renfro, who were providentially prevented from attending—the one by a meeting of interest in his church, and the other by an engagement to deliver a series of lectures at Mississippi College.

Most of the time of the Board was occupied in hearing and discussing reports of our missionaries. During the past quarter the condition of the weather and the roads was exceedingly unfavorable to the prosecution of missionary work, but the reports showed that most of those engaged in it were as busy as bees. Indeed, in several instances, the labor performed was so great as to excite the surprise and admiration of the Board, and resolutions of commendation were heartily adopted.

We have abundant reason to congratulate ourselves on the ability, piety, and efficiency of the men who are laboring under the auspices of the Board, and those who are contributing to their support may rest assured that every dollar they contribute is well invested.

The colportage feature of our work is growing in interest and importance. If the brethren could be induced to contribute, say \$1,000, to be permanently employed in colportage it would prove an inestimable blessing to our cause in the State.

It is probably not generally known that the Board now has a missionary laboring specially among the colored people. They were fortunate in securing the services, in this capacity, of Rev. C. O. Booth, one of the most pious and cultured of the colored ministers of the State. His report and the letter accompanying it were, in all respects, admirable, and we confidently believe that he is destined to do a noble work among his people.

We earnestly bespeak for him the cordial co-operation of those, of both races, who love our Lord Jesus Christ.

The amount contributed to State Missions up to this time is not so large as we could wish, and yet it is sufficiently large to indicate genuine progress on the part of our Baptist brotherhood in the matter of beneficence. Our sleeping giant is beginning—beginning, I say—to bestir himself. When he shall thoroughly awake, Alabama will soon become the Lord's.

One thought firmly fixed itself in my mind during the recent meeting of the Board. It is, that it would be far better for our churches and associations to contribute their funds without encumbering them by any conditions as to how and where they shall be expended—leaving the disbursement of them entirely to the discretion of the Board. I throw it out now that the brethren may ponder it.

It afforded me great pleasure, as it always does, to mingle with my brethren of Selma. One could hardly help having a good time with Dr. Cleveland if he should try, and it is sweet indeed to hold counsel with those well-informed, comparable lay (2) brethren whose zeal and good works are the praise of all our churches. And then, their wives—but I forbear.

Were I to enter on that theme, my letter would be too long drawn out.

On reaching Montgomery Wednesday night, I found a fine congregation awaiting me, and our protracted meeting, suspended on account of the pastor's absence, was resumed. The Holy Spirit was with us. Several professed faith in the blessed Savior, and others sought the way of







## THE FAMILY CIRCLE.

## The Peacock.

"I was early in the Spring-time, the air was crisp and chill. The maple and the dogwood gleamed in beauty on the hill. The butter-cups and violets, and yellow jonquills bright. With honey-suckles, birds and bees, all reared in the light. The noisy fowls had gathered on the barnyard's sunny side. Ducks, turkeys, chickens, geese, and peacocks in their pride. Such cackling, clucking, strutting, cawing. You'd have thought judge, jury, lawyers, all were lawing. A little bantam hen, with snowy outspread wing. And upstart eyes, was listening to a mock-bird sing. The baby kittens, chickens, ducklings, criss. Seemed coming through the oak tree from the blue and smiling skies. In spite of all the merry sounds and gay confusion. The mimic's notes rang out above in rich profusion. At length a peacock's note, high, clear and shrill. Pealed forth,—the mimic's voice was still. Then turning in the sunshine, his dazzling feathers spread. In a semi-circle around him, and high above his head. The esultant peacock marched and screamed; Just then the cock came bustling in, and said it seemed 'Twas 'time to get out dinner'—and so it proved."

I still kept thinking of my bird, how proudly grand he moved! The matchless beauty of his royal crest, And rainbow splendor of his glittering breast. The dinner, dairy, charm and out-door work I tried me to the sitting room; there matters to adjust. I stopped and raised my hand in great amazement. Alas! my eagle-eyed, majestic, pet was all ablaze! Stepping proudly up, in self-complacent mood. Before the mantle-glass himself his image viewed. Thinking it a rival pop he turned himself in ire. And swept his capful brilliance thro' the blazing fire.

## The Beggar.

## A TRUE STORY.

One cold, windy morning, the last Sunday in December, 1849, a half-naked man knocked timidly at the basement door of a fine, substantial mansion in the city of Brooklyn. Though the weather was bitter, even for the season, the young man had no clothing but a pair of ragged cloth pants and the remains of a flannel shirt, which exposed his muscular chest in many large rents. But in spite of his tattered apparel and evident fatigue, as he leaned heavily upon the railing of the basement stairs, a critical observer could not fail to notice a conscious air of dignity and the marked traces of cultivation and refinement in his pale, haggard countenance. The door was speedily opened, and disclosed a large, comfortably furnished room, with its glowing grate of anthracite, before which was placed a luxuriously furnished breakfast table. A fashionably attired young man, in a brocade dressing gown and velvet slippers, reclined in a soft fauteuil, busily engaged in reading the morning papers. The beautiful young wife had lingered at the table giving to the servant in waiting her orders for the household matters of the day, when the timid rap at the door attracted her attention. She commanded the door to be opened; but the young master of the mansion replied that it was useless—being no one but some thievish beggar; and the door was already opened, and the sympathies of Mrs. Maywood enlisted at once.

"Come in to the fire," cried the young wife, impulsively, "before you perish!" The mendicant, without exhibiting any surprise at such unusual treatment of a street beggar, slowly entered the room, manifesting a painful weakness at every step. On his entrance Mr. Maywood, with a displeased air, gathered up his papers and left the apartment. The compassionate lady unwisely placed the half-frozen man near the fire, while she prepared a bowl of fragrant coffee, which, with abundant food, was placed before him. But noticing the abrupt departure of her husband, Mrs. Maywood, with a clouded countenance, left the room, whispering to the servant to remain until the stranger should leave.

She then ran hastily up the richly mounted stair-case, and paused before the entrance of a small laboratory and medical library, occupied solely by her husband, who was a physician and practical chemist. She opened the door and entered the room. Mr. Maywood was sitting at a small table, with his head resting upon his hands, apparently in deep thought.

"Edward," said the young wife, gently, "coughing his arm. I fear I have displeased you; but the man looked so wretched I could not bear to drive him away; and her voice trembled as she added: "You know that I take the sacrament to-day."

"Dear Mary," replied the really fond husband, "I appreciate your motives. I know it is pure goodness of heart which leads you to disobey me, but still I must insist upon my former commands that no beggar shall ever be permitted to enter the house. It is for your safety that I insist upon it. How deeply you might be imposed upon in my frequent absences from home. I shudder to think. The man that is now below may be a burglar in disguise, and already in your absence taking possession of the house."

"Oh, no mystery," only this stranger is the image of my long-lost brother, Arthur. And Mrs. Maywood, overcome with emotion, turned to leave the room.

"Stay one moment," pleaded the stranger, drawing a small mourning handkerchief from his pocket, and holding it up as if he recognized the relic.

"It may be so," responded Mrs. Maywood, "but it seems wicked not to relieve suffering and want, even if this person had behaved badly, and we knew it. But I will promise to ask another into the house."

At this moment the servant rapped

violently at the door, crying out that the beggar was dying.

"Come, Edward," said his wife, hastening to the apartment. The doctor did not refuse this appeal to his professional vanity, for he immediately followed his wife's flying footsteps as she descended to the basement. They found the mendicant lying pale and unconscious upon the carpet where he had slipped in his weakness from the chair on which Mrs. Maywood had seated him.

"He is a handsome fellow," muttered the doctor as he bent over him to ascertain the state of his pulse.

"And well he might say so. The glossy locks of raven hair had fallen away from a broad, white forehead; his closed eyes were bearded by long, brown lashes, which lay like long silk fringe upon his pale, bronzed cheeks, while a delicate aquiline nose, and a square and massive chin, displayed a model of manly beauty."

"Is he dead?" asked the young wife, anxiously.

"Oh! no! it is only a fainting fit caused by the sudden change of temperature, and perhaps the first stage of starvation," replied the doctor, sympathizing. He had forgotten, for the moment, his cold maxim of prudence, and added, "He must be carried to a room without a fire, and placed in a comfortable bed."

The coachman was called in to assist in lifting the athletic stranger, who was carried to a chamber, where the doctor with his own hands administered strong doses of port wine sangaiee. The young man soon became partly conscious, but all conversation was forbade him and he sank quietly to sleep.

"He is doing well," let him rest as long as he can; should he awake in my absence give him beef tea and toast *ad libitum*," said the doctor professionally as he left the room.

In less than an hour afterward Dr. Maywood and his lovely wife entered the gorgeous church of "The Most Holy Trinity."

Amid the hundred fair dames that entered its broad portals, dressed with all the taste and magnificence that abundant wealth could procure, not one rivaled in grace and beauty, the orphan heir of the rich physician. Her tall, graceful figure was robed in a violet silk, that only heightened by contrast her large, azure eyes, bright with the lustre of youthful happiness yet. There was a touch of tender pity in their drooping lids that won the confidence of every beholder. The snow ermine mantilla, which protected her from the piercing wind, rivaled, but could not surpass, the delicate purity of her complexion. Many admiring eyes followed the faultless figure of Mrs. Maywood, as she moved with unconscious grace up the centre aisle of the church, but none with more heartfelt devotion than the young, wayward, but generous man who had recently wed her in spite of her poverty and the sneers of his aristocratic acquaintance.

The stately organ had pealed its last rich notes, which were still faintly echoing in the distant arches, when a stranger of venerable aspect, who had previously taken part in the services at the altar, rose and announced his text, the oft-quoted but seldom applied words of the Apostle, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Dr. Maywood felt his forehead flush painfully; it appeared to him for the moment that the preacher must have known of his want of charity towards strangers, and wished to give him a public lesson, but he soon saw from the tenor of his remarks, that his own guilty conscience had made the application in his particular case.

I have not the space, nor indeed the power, to give any synopsis of the sermon, but it, combined with the incident of the morning, effected a happy revolution in the mind of at least one of his hearers. So much so that on the return of Dr. Maywood from church he repaired at once to the room of the mendicant to offer such attention as he might stand in need of. But the young man seemed to be much refreshed by rest and nutritious food, and commenced gratefully thanking his host for the kind attentions he had received, which with-out doubt had saved his life. "But I will recompense you well, for, thank God, I am not the beggar that I seem. I was wrecked on Friday night in the Ocean Wave, on my return from India. My name was doubtless among the list of the lost, for I escaped from the waves by a miracle. I attempted to make my way to New York, where I have ample funds in bank awaiting my order, but I must have perished from cold and hunger had it not been for your and your wife's charity. I was repulsed from every door as an impostor, and could get neither food nor rest. To be an exile from one's native land ten years, and then after escaping from the perils of the ocean, to die of hunger in the streets of a Christian city, I felt was truly a bitter fate."

"My name is Arthur Willett," added the stranger.

"Why, that is my wife's family name. She will be doubly pleased at her agency in your recovery."

"Of what State is she a native?" asked Arthur Willett, eagerly.

"I married her in the town of B— At this moment Mrs. Maywood entered the room, surprised at the long absence of her husband.

Arthur Willett gazed at her with a look of the wildest surprise murmuring: "It cannot be—it cannot be. I am desirous to think so."

Mrs. Maywood gazed with little less astonishment, motionless as a statue.

"What painful mystery is this?" cried Dr. Maywood, excitedly, addressing his wife, who then became conscious of the singularity of her conduct.

"Oh, no mystery," only this stranger is the image of my long-lost brother, Arthur. And Mrs. Maywood, overcome with emotion, turned to leave the room.

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"It is my father's gray hair, and you are—are—"

"His son, Arthur Willett, and your brother."

Mary Willett Maywood fell upon the mendicant's breast, weeping tears of sweetest joy and thanksgiving.

Dr. Maywood retired from the room and left sister and brother alone in the sacred hour of reunion, saying to himself:

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

## Be Like Him.

A gentleman of this city who for years has been more or less under the influence of liquor, and whose red nose and bloated figure stamped him as an inebriate, had gone home to his wife and children in the usual condition. He was not unkind in act or word. It was his delight to play at games with his little ones, as he was able, and entertain them with wonderful stories.

On this occasion the family were all together in the sitting room, and the usual games having been played little Freddie, a lad of about six years of age, had climbed upon his father's knee and was asking him all sorts of boyish questions. He talked as a child will—of what he would be when he was a big man—asking if he would be like papa, and finally, after a long and serious look into his father's face, with every shade of childish curiosity in voice and glance, put to him this bewildering query:

"Papa, when I grow up to be a man, will my nose be red like yours, and my face swelled?" "Ah! why should his arms so quickly draw that boy to his breast? And why should his tears flow and voice tremble as he replied in words and tone that made his mother's heart glad.

"No, Freddy! Please God, you won't be like me when you get to be a man; and neither your father, my boy; for from this hour he will lead a sober life."

"Be like him!" He had not thought of that before, and the base possibility staggered him. All the love in his father's heart cried out against such a fate. That boy! his pride, going about with bloated face and poisoned breath! No, no! He was not prepared for that. Never before had he seen his looks so clearly reflected in the boy's—the boy growing to manhood,—and honor, affection and reason came to the rescue. The child had preached a sermon no orator could deliver, and innocence and ignorance had accomplished what learning and logic had aimed at in vain. These words went home.—*Cedar Rapids Republican.*

## FARM AND HOUSEHOLD.

## The Holsteins as Milkers.

The Unadilla, N. Y., herd of Holsteins, which consists of eleven head, average 11,289 pounds of milk a year, or 5,550 quarts. The highest yield of any one cow is 15,900 pounds, or 7,423 quarts, or 20½ quarts per day for the whole year. The poorest yield of any one cow is 7,310 pounds, or 3,578 quarts for the year. This yield of even the poorest is a remarkable average for a cow of any breed.

## Something to Eat.

Farmer mothers and wives, the busy season with your sons and husbands at hand, and men who work hard, must be well-fed. They are getting tired of fried pork, and you must stir up your soul and kitchen dependents to get something palatable. The winter has been cold and garden greens are backward, but if you will send the children out into the cotton patch, they will find on the southern exposure of the hillside quantities of pepper-grass, which will do as a substitute.

The tender weeds of the poke weed are also nice, if boiled in two waters, and may be seasoned with a few of the more advanced mustard plants, which will soon be ready for the table.—*Planters Journal.*

## Alfalfa.

Alfalfa needs a rich, well-drained soil. The plant, unlike our red clover, is perennial. It makes a comparatively feeble growth the first season, and should never be cut or pastured. It spreads less than red clover and requires, therefore, more seed to the acre—not less than 15 pounds. It succeeds admirably in California and Kansas, and is being tried in Northern and Eastern States. We know of one instance where it is doing well in Southern Canada. It will endure any amount of drought, as its roots extend to a great depth in the soil. We should have no fear as to getting rid of it by plowing. In Kansas Professor Shelton informs us that he cut "four large crops from the same ground" in 1879. The ground should be thoroughly prepared, the seed harrowed in and rolled.—*Ex.*

## Culture of Cucumbers for Pickles.

The ground should be plowed once or twice in the spring, and, if soil land, it should be turned over the previous fall. After the middle of June furrow out the field, having the furrows from four to five feet apart. At a distance of four feet apart, in these furrows, make the hills, and in each hill put a shovelful of well-rotted manure, over which throw a little earth, and on this plant the seed. The cultivator may be used in cultivating, though the hand-hoe. When the vines begin to run, pinch them off at the third joint and the crop will be increased. For pickles the seed should be sown the latter part of June or the first of July. The best variety for this purpose is the Green Proific. It is well to plant plenty of seed of the "striped bug" may destroy some, and when the vines begin to run, all but three plants to a hill may be pulled up. Fine bone flour sprinkled on the hills every day or two often rids the vines of these

pests. A solution of tobacco put on the vines in the early morning and then a sprinkling of bone dust are effective, but there is nothing better than four or sulphur mixed with plaster or finely sifted coal ashes. We have no statistics at hand concerning the yield, cost and profit per acre, farther than that a large grower on Long Island realized a profit of from \$125 to \$150 per acre, when the cucumbers were contracted for \$1.75 a thousand.—*Rural New Yorker.*

## How to Manage a Ten-Acre Plot.

Eds. Country Gentleman: In a recent trip through the Southern States, I came across a case which is typical of many. A business man had purchased a house with ten acres of land in the suburbs of Atlanta, chiefly at the urgent request of his wife, who wished to do something on her own account and her family, in case of reverses happening to her husband. Her praiseworthy desire has been carried into execution, and having the land, the next element of the problem is how to cultivate the small farm to the best advantage. As my advice was asked in this matter, I think it a favorable opportunity to give through the *Country Gentleman*, which comes into the hands of a large number of persons similarly situated, and to whom the information will be equally acceptable. Now this is a case in which "ten acres" will be truly "enough" to support a family in moderate but comfortable independence, if they could be turned to the best uses under the favorable situation of nearness to a large town or city; and there are several ways in which they may be so used. For instance, the whole plot may be used for the support of cows and the production of milk where from 6 to 8 cents per quart may be obtained, as is easily to be done in the South, where milk is a scarce article. Or it may be used for the growth of strawberries and market vegetables, and one or two, or even more cows kept, to consume the waste from the unsalable part of the product. These two methods are the easiest in practice, and the least subject to risk, and if a beginning should be made in either way, changes could be made, as they appeared to be desirable. Each method requires special management.

The ten acres may be used to support at least six cows during the summer and fall in a southern locality. It would be easy to procure sufficient corn fodder for the planters for the winter feeding; this fodder could easily be grown to order planted close in the rows, and as the fodder only is needed, poorer ground could be used than would be required for a crop of grain. Or cow-pea hay could be grown for this purpose; and either, fed with sufficient corn meal—75 pounds of fodder and 8 pounds of meal—would be a good daily ration for a cow. The cost of doing this, with the value of the milk, would form a basis for figuring a profit. As good cows are scarce in the South, milk is dear, and always will be, because it is not at all a staple product. The best heifer calves could be raised for less money than good cows can be purchased; but some good cows can be procured, even in the South. A considerable portion of the land could be used for strawberries and vegetables, and the cows would supply the manure needed for this. This method would be more laborious and require more capital than that of cultivating only fruit and vegetables. Strawberries are the best crop, and are always salable. Green peas, sweet corn, lettuce, cabbage, cucumbers, carrots, onions, melons and some other market vegetables, would give a sufficient variety, and a skillful person would always have a supply earlier than could be procured under ordinary circumstances, and would get better prices for the product.

The plot might be divided as follows: First, a lot of a quarter of an acre, in which one or two cows should be kept, and in which an open shed and a stable may be provided for shelter. Here the cows could take all the exercise they desired. Any of all kinds of litter that could be procured would serve to make a large supply of manure for the other part of the ground. For the rest there might be three acres of strawberries; one acre of lettuce, cucumbers, &c., one of cabbage, three or four acres of sweet corn, and one or two of peas. After the strawberries have yielded a second crop, this ground should be plowed up, after taking out sufficient plants to make a new plantation on the sweet corn or pea ground, as soon as those crops have been harvested. The pea vines and the cornstalks would furnish fodder for the cows; but as the milk would be sold, and purchased food and feed a good profit and manure besides, the garden refuse would only serve as an aid and not a sole dependence in this respect. A hot-bed and cold-frame would be found very useful for forcing cabbage plants, lettuce, melons, cucumbers, &c., so as to secure the earliest crops. When these are taken off, turnips or late potatoes may be put in, and it would be necessary to use some fertilizer for those crops, to secure such a yield as would be the most profitable. Superphosphate of lime would be the most suitable for all the crops grown in this way.

A very short experience would give an earnest person abundant skill to turn everything to account, and the naturalness and clear foresight of a lady inclined to such a business as this would very soon enable her to become an adept at it. The greatest help may be derived from a study of the *Country Gentleman*, in the columns of which are constantly found hints and suggestions given by hundreds of other persons, who are all intent upon industriously procuring an income from the soil, as well as health and pleasure from "out-door pursuits." And these hints and experiences will serve to guide persons in the South as well as those in the North, for the difference of climate, after all, is no more than a difference in time and season.—*H. S. Bergen County, N. J.*

## OUR PUZZLE CORNER.

Word Square.  
1. Paradise.  
2. Relating to Denmark.  
3. A man's name.  
4. A cosy residence.  
N. C. M.  
Hints.  
Fill blanks with words transposed.  
1. Do not—the boy to—  
2. Did you see the—on the—  
robe of the—  
NETTIE G.

Enigma.  
Composed of 25 letters.  
My 15, 14, 4, 18, 25, 9, 20, 11, 3 is a mineral.  
My 21, 17, 19, 2, 12, 7 is a kind of plant.  
My 13, 5, 10, 22 is an animal production.  
My 1, 6, 16, 23, 24 is an alarm bell.  
My 8 is a consonant.  
My whole is a book and its author.  
LILLIAN.

Diamond Puzzle.  
1. A consonant.  
2. A pronoun.  
3. Speed.  
4. A narration of events.  
5. A ware house.  
6. Sooner than.  
7. Sometimes a vowel.  
GYPSIE.

ANSWERS TO LAST PUZZLES.  
ENIGMA.—Many hands make light work.  
RIDDLE.—The letter M.  
DECAPITATIONS.—1. Plump, lump.  
2. Madder, adder. 3. March, arch.  
4. Maim, aim. 5. Swaddle, waddle.  
6. Swarm, warm. 7. Grace, race.

DOUBLE ACROSTIC.—  
A cordia N  
N ominate E  
T o W  
W ra P  
E ch O  
R igo R  
P iquant

SCRIPTURE ENIGMA.—[Mis.] M.  
L. Dection.

HUMOR.  
A German settler in Canada being required to give a "receipt in full," produced the following after much mental labor: "I wish you no more monish." John Jwachhammer.

Materialist (finding the new nurse deep in a sensational novel): "Surely, nurse, you can't nurse 'baby' and read at the same time!" "Nurse: "Oh, Lor', yes, 'm. She doesn't disturb my reading a bit, 'm!"

Sunday-school teacher (about to comment on St. Paul's direction for the conduct of men and women during Divine Service): "Now, do you know why women do not take off their bonnets in church?" Small boy: "Coss they ain't got no looking glasses to put 'em on again by."

There has been a great deal of bad feeling between two Galveston families, hence there was much surprise when they intermarried. A friend, in speaking to the father of the bride, asked if the families had made friends. "Not a bit of it. I hate every bone in my son-in-law's body." "Why did you let him marry your daughter then?" "To get even with him. I guess you don't know that girl's mother as well as I do."

It was safe.—A Chicago man at Plainfield, Ind., desired to leave his traveling bag and overcoat while he walked to a place twenty miles distant. He put them in a field, unprotected from thieves except by the sign "Smallpox—beware!" and when he returned they were right there under ground, buried by health officers. Oh, it takes a Chicago man to be smart.—*Boston Post.*

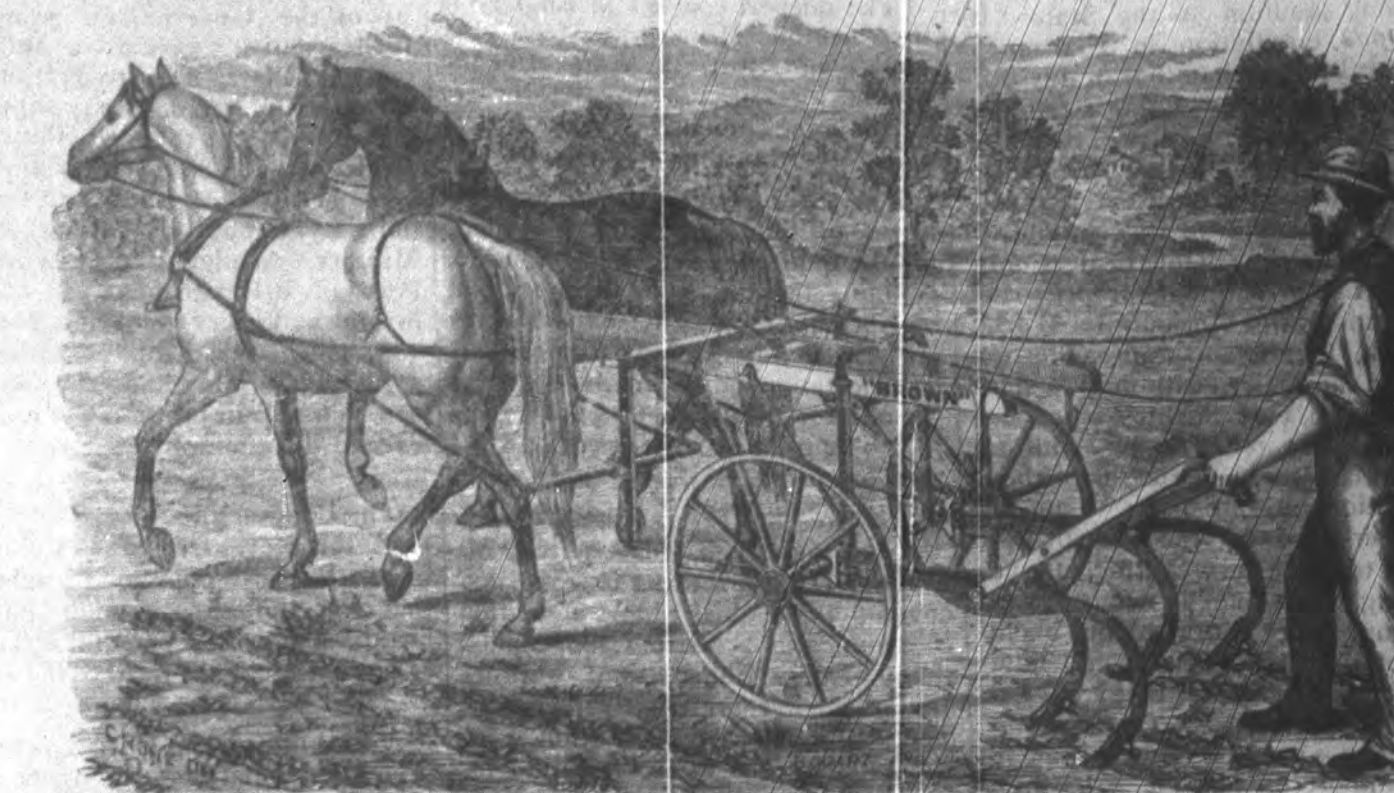
Who will venture to say that the women of the West are not economical? A young married lady of Madison, Wis., who is very fond of her husband, concluded that a box of cigars would be a very nice birthday present for him, and accordingly, purchased the gift and concealed it from view in a bottom drawer of the "spare bureau." But she could not help intimating to her lady friends what a shrewd bargain she had made. "Why James always pays ten dollars a box for them, and I got these for one dollar and fifty cents." Unhappy James; he little knew what his birthday had in store for him.

UMBRELLA FLIRTATION.—To place your umbrella in a rack indicates that it is about to change owners. An umbrella carried over the woman, the man getting the drippings of the rain, signifies courtship. When the man has the umbrella and the woman the drippings it indicates marriage. To carry it at right angles under your arm signifies that an eye is to be lost by a man who follows you. To put a cotton umbrella by the side of a nice silk one signifies, "exchange is no robbery." To lend an umbrella indicates "I am a fool." To carry an open umbrella just high enough to tear out men's eyes and knock off hats signifies "I am a woman."—*Beiton Transcript.*

An Englishman went to church in Rome one Sunday to see some solemn service that was longer than he expected it to be and got tired, so he reached for his hat to go out. As he did so a man sitting behind him caught his arm. The Englishman, supposing the service was unusually important, and that it was against the rules to go out during it, relinquished his attempt without looking around to see the man who, he thought, was probably an official of the church. He waited a while, and then thought he would go anyhow in spite of the rules. He again reached for the hat, but was again prevented by the man behind him. He tried a third time with the same result, and preferring not to be thought disrespectful he waited till the service was over. Then he reached for his hat, but the inevitable man behind him once more clutched his arm, saying, "I beg your pardon, but that is my hat you are taking," and so it was.

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