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MISSIONARY DIRECTORY.

Alabama Baptist Directory.

Baptist State Convention.
Hon. J. H. Hamilton, President, Selma, Ala.; J. B. Renfro, Secretary, Eufaula, Ala.; S. M. Fowles, Treasurer, Marietta, Ala.

W. C. Cleveland, President, Selma, Ala.; T. M. Bailey, Cor. Sec. and Treas., Marion, Ala.; J. H. Hamilton, L. W. Lawler, E. T. Winkler, J. B. Renfro, A. B. Woodfin, J. H. Hamilton, W. C. Ward, H. A. Harbison, R. C. Keeble, T. S. Bowen, H. S. D. Malloy.

W. C. Cleveland, President, Selma, Ala.; T. M. Bailey, Cor. Sec. and Treas., Marion, Ala.; J. H. Hamilton, L. W. Lawler, E. T. Winkler, J. B. Renfro, A. B. Woodfin, J. H. Hamilton, W. C. Ward, H. A. Harbison, R. C. Keeble, T. S. Bowen, H. S. D. Malloy.

Evangelists among the colored people.
Direct funds for Foreign Mission Board, for Home Mission Board, for Ministerial Education in Howard College, for Southern Baptist Theological Seminary, for State Missions, for Evangelization of Colored People, and for Colportage work to T. M. Bailey, Marion, Ala.

COMMUNICATIONS.

The World Field.

SOUTH AMERICA.—This country was discovered in the early part of the sixteenth century. It has an area of 7,411,097 square miles, and a population of 27,262,881.

BRAZIL was colonized by Portuguese; the remaining sections by Spaniards. The Aborigines have become, to some extent, mingled with Europeans and Africans, and have greatly declined in numbers. Roman Catholicism for the most part prevails.

PROTESTANT MISSIONS.—Brazil with its population of 9,700,187 and area of 3,775,326 square miles, has 5 evangelical missions within its bounds. The Presbyterian Church North has 8 stations and 977 members; Presbyterian Church South has 3 stations; the Southern Methodist Church has 3 stations; the Southern Baptist Convention has a mission at Santa Barbara, with 42 members; the South American Missionary Society is doing a good work there.

ARGENTINE REPUBLIC (population 1,877,490) has the labors of missionaries from the Methodist Episcopal Church and the South American Missionary Society. The former reports 24 members and 5 probationers.

CHILE (population 2,068,447) has the following missions: The Presbyterian Church North, with 5 stations and 92 members; the South American Missionary Society and the Methodist Episcopal Church under Rev. Wm. Taylor.

FALKLAND ISLANDS (population 811) have missions of the Scotch Free Church and the South American Missionary Society.

BRITISH GUIANA (population 193,491).—Here the English Wesleyans report a membership of 4,256, with 142 probationers. Missions are also conducted by the London Missionary Society and the Society for the Propagation of the Gospel (Episcopal).

IN PATAGONIA (population 24,000) are missions of the South American Missionary Society.

IN THE UNITED STATES OF COLOMBIA (population 2,910,329) are missions of the Presbyterian Church North.

IN URUGUAY (population 450,000) we find the Methodist Episcopal Church and the South American Missionary Society at work. The former reports 159 members and 140 probationers.

THE BAPTIST CHURCH among the Chinese emigrants in British Guiana, presided over by the Rev. Louis Fook, a convert of the Rev. R. H. Graves, and once a member of the First Baptist Church, Canton, China, has 192 members, 25 of whom were baptized last year. They have two chapels and own three stores, the profits of which are devoted to missions in China and South America. Last year they raised \$2,200 for Christian work. They have a missionary society of 60 members, each contributing 25 cents a month. Mr. Geo. Muller, of Bristol, has rendered great aid in carrying on this work.

AFRICA.—The eyes of the civilized world is turned with almost breathless interest upon that region in the dark continent hitherto laid down on the map as "unexplored." The Christian consciousness will be impressed in view of the newly awakened interest in that long misunderstood and much neglected land, that the expeditions which are threatening their way through its forests and over its high table lands mean not merely the introduction of sewing machines, telegraph lines and railroads; these with all the material developments of an advanced civilization, will be regarded as the mere accessories of, and incidental to, Christian effort. In all, the fulfillment of the divine promise, "a way shall be there," will be seen. The "rough places" are being made "smooth;" and the "crooked places," "straight;" the "wilderness and the solitary places" are being made to "blossom like the rose." May the Christian world recognize the call to duty made by opening fields. Opportunity to work all things being equal is ever the divine call to work.

A notice of the principal exploring parties now on the field, or soon to be there, may be well here: The "German Geographical Society" has 6 expeditions in Africa. The "Geographical Society" of Spain has sent Commander Sotelo to East Africa. The Portuguese are to send two expeditions, one to the East Coast and the other to the West—the two to meet in the interior. An Austrian party is to examine Kalakka; and another, led

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"SPEAKING THE TRUTH IN LOVE."

TERMS, CASH, \$2.00 A YEAR.

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Publisher's Notice: 25 per cent. addition on

by Holab, is preparing to start from Cape Colony, to penetrate to Zambesi and through Darfur. An Italian expedition is penetrating Abyssinia and thence to Soudan. A Russian party is journeying up the Nile. The British expedition, commanded by Mr. J. Thomson, has thoroughly examined the region north of Lake Nyassa and south of Lake Tanganyika. Capt. Wybrants is leading an English expedition to explore Umtali's kingdom. The king of Belgium is president of an association which has 4 companies exploring Africa; one of these is proceeding from Zanzibar, forming stations, and intending to join Mr. Stanley on the upper waters of the Congo, the whole to constitute a chain of commercial centres across the continent. France contemplates a trans Sahara railroad. Almost all of the expedition rest out in the spring to determine the best route were killed.

Stanley, with men and means at his command, has established a permanent station at Vivi, at the foot of Yellala Falls, about 120 miles from the mouth of the Congo. He has constructed dwelling houses for his European staff, and has planted gardens, which grow almost every kind of vegetable. A road 12 feet in width and 30 miles long, by the river side, has been built from this station. A force of 125 laborers is employed in extending this road along the river bank to Stanley Pool. It is hoped that before many years the Congo may offer an open highway to Central Africa. Trade already on the Lower Congo has greatly increased. Count de Brazza, an Italian explorer, arrived at Gaboon on December 16th, 1880. Coming down the Congo after an ascent of the Ogoire River, in a canoe, he met Stanley, 25 miles inland from the mouth. Stanley's party was in a mountainous country, traveling over land (the rivers being full of rapids). No provisions available, Stanley's men were feeding on rice, and his donkeys were eating corn and hay from Europe. The Count reported one of the English Baptist missionaries shot by the natives. "He represents the country far up the Ogoire to be a table-land, 4,000 feet above the sea, comparatively free from fever, and supporting a large and peaceful population." He has built a supply station there, and has reserved one room in his house for the Rev. R. H. Nassau, M. D. of the American Mission, who, he hopes, will take up his abode there and teach the people.

The article in *Woman's Work* for *Women* (Presbyterian) from which these facts are culled, says: "It is in this direction that our little mission on the coast has begun to expand; and this section of country seems to be pointed out as our special field of labor in Africa." The mission referred to has a well located station on the Ogoire, from which, as a centre, effective missionary work can be done.

THE CHINESE IN CALIFORNIA.—Dr. Hartwell, in a letter to the mission department of the *Baptist Courier*, notices recent "important changes" which have taken place among the Baptists of California. In the State Convention at Dixon "fourteen of the best churches in the State, before the organization was effected, presented a paper, duly signed by pastors and delegates, in which no names were called but which declared, 'our convictions of what constitutes the purity and efficiency of Christian life and work, not only among our churches, but among our ministry (referring especially to Rev. J. S. Kallio), are radically opposed to those which are entertained by a large element composing this body,' and recognizing the fact that these convictions could not be harmonized, called upon 'those who are in sympathy with us to withdraw and organize a new and separate convention.'" This call was promptly responded to. The withdrawing delegates retired, and at once, the business of forming a new organization was begun. The new convention commenced its work in a way worthy of the Master. The cause of missions, kept in the background by the old organization, was brought to the front. Among other things commendable, "the report of committee on Chinese missions was very favorable to our (Dr. Hartwell's) work." Attention was called to his "need of funds to pay an assistant" in his night school; "whereupon \$100.00 was immediately raised for this purpose."

A committee was also appointed to organize a Chinese mission society, to be a constituent of this body, with branches in the several churches, having for its object the promotion of evangelization among the Chinese in the State by prayer, direct work, and contributions in money." Bro. Hartwell's "little Chinese church is a member of the new association and the new convention."

Has not the time arrived for the Southern Baptist Convention and Northern Baptists to unite in the work among the Chinese in the West? Several reasons can be given for their doing so.

N. B. WILLIAMS.

Several Things.

playing at colportage. But the Board has done what it could—a start has been made, and there is nothing like a start in any big undertaking. The time for work has come and I was glad to see the editor's suggestion about an increase of the fund for this object.

Troy is the place for this advanced step to be taken; it cannot be deferred longer; but the Convention cannot do anything unless the money is sent them. Let the delegates carry up something for this purpose. At least \$1,000 ought to be contributed for this object. One of the beauties of this department of work is, the amount can never grow less. One or two thousand dollars contributed will always remain the same, no matter how many men may be employed. No salaries are to be paid out of it; it buys books, and then buys again and again indefinitely.

selling the right sort of books it they are carried to the people. We have no book stores outside our larger cities, and if we had, our people hurrying to town on business would not enter one, or if they did, might buy that which was not best for them. But these traveling book stores, with good men to run them, often a good preacher, with nothing but the best thoughts of our best men, go into the quiet of the home, and if there is any money about the books will be bought—the very best missionary work. Let's arrange this matter, brethren, at Troy. We can, with very little effort before we go to the Convention, arrange to permanently endow this department.

THE REVIVAL SPIRIT AT THE LAST CONVENTION.

I never saw prayer meetings so admirably conducted as at Greenville last year. They might have been appropriately called *prayer* and *praise* meetings. A few verses of familiar hymns were sung with fervor between the prayers, and so many prayers in one meeting I never heard. During one of these long devotional meetings I was wicked enough to suggest to a brother near by that the brother who was leading thought he was beginning a protracted meeting in a dead church. I was sorry for the remark afterwards when I thought I saw the influence of these meetings on the Convention. Many of our so-called prayer meetings are given to exhortations and speech-making, but in those at Greenville there was not a word of exhortation—they were *prayer* or *devotional* meetings indeed, and every one felt their influence. One brother remarked that he felt as if he had been in a warm revival for a week. This seemed to be the sentiment of all. May this be the feeling when we break up at Troy!

THE CONVENTION AND THE TEMPERANCE QUESTION.

The last Convention appointed a Temperance committee to report at Troy. What will be the report, and what will the Convention do about it? If a report setting forth the evils of intemperance, followed by speeches full of platitudes is to be the order, without proposing anything tangible, the committee might as well hang up now and save the time of the Convention. Something ought to be done. Will the body have the good sense and moral backbone to do that something?

Is there a man of power among us who will be the leader in this matter? Conservatism here is not what is wanted. There is an immense amount of cowardice hid away behind that word.

The question and the times demand what will be termed a radical position. In other words, prohibition in this State is the very least the friends of temperance ought to be satisfied with. It will come to this after all, and editors, preachers and politicians had as well be deciding now on which side they will stand.

In this State, as in every other where anything has been done, the preachers and religious bodies are going to be no small factors in the movement. Politicians will be the last to go into a movement like this—left to themselves the question would never be sprung, but they will come in all right before the fight is over and do effective work. As much as they are abused we can't get along well without them. During the last session of our Legislature the politicians were bewildered at the great uprising all over the State. The temperance boom was unexpected, something strange and startling. They dared not attack it; they were a little afraid to embrace it; so they pursued the non-committal course, thinking, 'this thing would be forgotten. It depends largely upon the preachers and such bodies as the Baptist State Convention whether their surmise will prove correct or not.

have a big thing of it. That committee ought to be discharged with instructions to return the money to the association to which the donor belongs.

SPEECHES.

I can't make a speech myself, but I have an idea about how the thing ought to be done. We had some grand speeches last year; all were good, but some had no *heart* in them. An old lady once visited her granddaughter who had just opened shop as housekeeper. The granddaughter saw the old lady draw from her pocket a piece of calamus root and begin chipping it into her tea. She asked, "Grandma, don't your tea suit you?" "Yes, child," was the reply, "but I always like for my tea to taste of something." I like a speech that tastes of something. Flowers and curls look pretty, but a speech to do good must have something in it.

Head of the Church. What then is not expressly or by implication taught in the New Testament, we are not bound to believe and do. They are the sole and sufficient rule of our faith and practice. But has not the phrase at the head of this article, sacred and divine though it be, been frequently perverted to evil? We have frequently known the anxious seat, baptistries, church choirs, mission boards, Sunday-schools, and many other useful things opposed upon the ground that there was not a "thus saith the Lord" to warrant their use. Those who oppose these things, upon the ground that nothing should be done for the promotion of religion, for which there is not a specific command.

Now I submit that such an interpretation is a misconception of the true import of the phrase in question. Its import should not be limited by what is explicitly and expressly taught in the Scriptures. The Lord has been pleased to instruct us not only by plain statements but by logical deductions; not only by positive precepts, but by the examples of inspired men. He has also left many important questions concerning convenience, comfort, policy and usefulness for the decision of which he has given no command. He has assigned to his people a great work—the work of spreading the Gospel; has revealed certain great principles to guide them in it, but has left them to the exercise of their wisdom and discretion in the application of these principles and the employment of such means as they may deem most suitable in the prosecution of their task.

The observance of the Lord's day is authorized solely by inference. So also the printing of Bibles and Testaments, the erection of buildings for church worship, the keeping of church records, the formation of associations, all of which are allowed by these carpenters who are ever crying out for a "thus saith the Lord," are authorized by no explicit command of the word of God. These cavillers should either follow the rule they insist on for the guidance of others or abandon it. They should either cease to do anything or employ any means not explicitly authorized by command or precept in the Word of God, or quit opposing others in doing the same thing.

J. M. PHILLIPS.

Ordination of Deacons.

May 29th witnessed a pleasant and profitable service in the Auburn Baptist church. It was the ordination of Brethren James Foster and C. E. Little to the office of deacons. The pastor was assisted by Bro. W. E. Lloyd and Dr. L. T. Tichenor.

Bro. Lloyd is deservedly the popular preacher of this section of country. He has had numerous invitations to assist in the ordination of deacons in this association within the past month, and if he fills them all as well as he has his engagement with Auburn, I will heartily congratulate the people before whom he discusses this important and practical subject.

There seems to be quite a demand in the churches in East Alabama for new deacons, and the tendency is to place in this position young and vigorous men. I think this is a good sign, and that it promises for our churches a period of new life and activity.

can and will succeed, but it will require a permanent financial agent of the College, to devote himself exclusively and continuously to the raising of endowments and their collections, etc.

We have always decided if anything ought to be done, it could be done; and if we make a protracted effort, it will be done. We wanted to say some other things, but must stop.

B. H. CRUMPTON.

"Thus Saith the Lord."

We often hear this expression from the lips of Baptists. It is our boast, that we require a "thus saith the Lord" for every doctrine we hold and every practice we follow. That this is a correct principle no one will question. The Scriptures are the source of all religious knowledge. They embody the teachings of the one Lord and the commands of his one Son.

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Evangelization Among the Colored People.

To my mind there is no department of our State mission work which should command more largely our sympathy and support than the evangelization of the colored people. That they are sunk very low in the scale of moral degradation and greatly need to be taught the first principles of Christianity, certainly no one will deny who lives among them. Notwithstanding race prejudices, political estrangements and other causes which seem to be insurmountable obstacles in the way of access to them, there has never been a time since their emancipation when the better class of our people did not feel a desire to help them, if some feasible plan could be devised by which they could be reached. It seems that the plan adopted by our last State Convention should at once commend itself to the approbation of all who feel interested in the religious elevation of the colored race. Under the circumstances I doubt the propriety of sending white preachers among them. Indeed, there seems to be no necessity for this since they have preachers of their own color who are well qualified to teach them. They have the men but they have not the means. Let the white people to whom God has given the means contribute liberally to the support of such men as Bro. Booth, (and they have a number of such), who will go as he is going among the ignorant, unenlightened masses, whose superstition amounts almost to fetishism, and preach to them the simple Gospel of Christ, teaching them to lead honest, pure, Christian lives, and it will not be long before we will see results which will gladden the hearts of all who desire the spiritual well-being of those who were once our slaves.

W. G. CURRY.

Some Encouraging Words.

Progress and success in any good cause or work is always encouraging to the heart of those who desire to see the world of mankind made better and human nature elevated above that low and growing state or condition in which it is found and remains unassisted and unenlightened by divine truth. But where the light of divine truth shines into the minds and hearts of men, it inspires them with nobler objects, higher aims, and in conception of life, than like the brute, to live only to gratify the flesh. Yes, the entrance of God's word giveth light. It is a light that shineth in a dark place, a lamp unto our feet and a light unto our path. And while opposition, the mightiest that the devil can array against the word of God and the gospel of his Son, has been brought to bear, yet it has only served to bring out its beauties, and the march of divine truth is onward, shining brighter and brighter, until to-day the Word of God is in the moral universe; like the sun in the firmament of the heavens, giving light, life and beauty to all in this world of ours. We bless God and take courage.

These thoughts occupied my mind as I sat in the Sabbath-school of the Ashville Baptist church the 5th Sabbath in May and beheld so many bright and happy faces while studying God's holy word, and singing the sweet songs of Zion with sentiment so noble, and thoughts so elevating to the heart and mind of all. Like Paul, I think I see in things "a light from heaven, above the brightness of the sun, dawning upon us and shining around. And we rejoice in the light. The progress in the Sabbath-school work here is commendable and marked. Sabbath-schools, like everything else good, must have attention if they prosper. The thorn and thistle in the soil once, grow without cultivation; but the nobler grains that are cultivated in order that there may be a yield. The man who is too thoughtless and lazy to sow and work will always have empty barns and be in want. Work is God's appointed means for us to accomplish or reach any good in this life. "Go to the ant, thou sluggard, and learn to be wise." "Go to work to-day in my vineyard." "We must work the work of him that sent us." God's work in his moral vineyard must be attended to. No excuse will be received from the servants by the Master. I have thought religious laziness is the most unpleasant and unprofitable of all laziness. I have known, know now, church members who are well and active during the week but somehow every Sunday get sick and unable to attend church or Sunday-school; but early on Monday are active and going. This is Sunday and religious laziness, and how miserable the man, the church member, who is in possession of such. Now, if that one, or brother, will attend the church meeting for prayer, and Sabbath school, and all others that are useful, and does not feel better every day, he may put me down as no prophet, medical or spiritual adviser. And instead of singing (if he sings)

"Still out of the deepest abyss,
Of trouble I mournfully cry,"

he will be singing.

"How happy are they,
Who their Savior obey."

How many multiplied thousands of children with happy hearts and voices are greeting each other at the church door every Sabbath day. It was once not so, and it has cost some one much labor, and will call for much more in the future. Brother, what are you doing? Sister, what pray you? So of all our religious work. Much has been done we know, and some have done it. It has been a long hard struggle, but they endured hardness as good

soldiers. Much more it is to be accomplished, and God calls on each one individually to do his part. The time is past to lie down and sing.

"Amazing grace how sweet the sound,
That saved a wretch like me."

Unless there be signs of life, the man must be dead whose pulse has ceased to beat, and lies cold and motionless. So, dear one, if there be no spiritual action or motion, you must yet lie spiritually dead.

Bro. West, pardon me, I thought I would say something about the Sunday-school work and the Ashville Baptist Sunday-school, but here I am lecturing. The superintendent of this school is Judge J. W. Inzer, an humble, Christian gentleman, with plenty of energy and courage, ready unto every good work. To know him is to love him. One of the first lawyers of the State, who always attends to business at the right time and in the right way to succeed.

The church at this place have undertaken to educate Bro. Robinson at the Howard, and are doing it with a little help from some others. The deacon, R. Hodges, "old gray," in the team, is moving in the harness, and if something don't break, things will come out right.

HOPEFUL.

Queries.

"When does the Convention meet?" It meets Wednesday, July 13th, 1881, at Troy, in Pike county. The President of the Convention makes the answer above.

A few days since, we were urging a pastor to go to Troy, when he expressed some doubt about going. A good old deacon sitting by said, "Yes, go; I will attend to your business while you are gone, and if you need it, I will furnish the money." That pastor is going.

Will not many churches see to it, that their pastors are not absent for want of money to pay their expenses? A successful meeting of the Convention at Troy is necessary to the progress of our work. The attendance of pastors and laymen is necessary to a successful meeting. We need business men in our meetings.

CORRESPONDENT.

Comfort for the Afflicted.

BY THE LATE REV. ROBT. BOYD, D. D.

Comfort in the Night of Sorrow.

We are told that many are the afflictions of the righteous, but they are not left without the care and sympathy of their heavenly Father. He is no unconcerned spectator of their sorrows, but counts their sighs and bottles up their tears, and in his own time brings them relief. Hence he says, "Comfort ye, comfort ye my people." David said, "In the multitude of my thoughts within me, thy comforts delight my soul." The power to think is the glory of man. Our thoughts go to make up our character, for "as a man thinketh in his heart, so is he." Much of our happiness or misery depends on our thoughts. If the thought of the heart are unhappy ones, no outward surroundings can make a man happy. No ill-treatment from his fellow men, no hardship of outward condition, can make a man so unhappy as he can make himself by his thoughts. He may flee from outward evils, but he carries these with him and cannot flee from them any more than from himself. The ship sinks not by the waves that dash against her, but by those that get into her.

Many good people indulge gloomy and desponding thoughts about their own spiritual state. Instead of taking Jesus as a perfect Savior by simple faith, and receiving the Gospel as good news—something to make them happy, they are ever cherishing morbid doubts and fears. The matter of their personal salvation is never settled. Their constant inquiry is, "Is Jesus really mine? Am I his by living faith?" They keep up a standing doubt here, which like a sore spot in the soul keeps them unhappy and gloomy. Others again have distressing thoughts about whether they can persevere unto the end. They fear that they shall away and make shipwreck of their faith; that amid the temptations of the world, their faith and love may not be kept alive, and so they may bring a reproach upon Christ's cause. Instead of living day by day upon God's promised grace, they brood over their own fears till they become very miserable.

Sometimes their thoughts will dwell upon death and judgment, they fear the approach of the solemn, trying hour, when body and soul must part, and when they must go into a new and untried state. Many permit themselves through the fear of death to be all their life-time subject to bondage. Fear not, desponding Christian, Christ will not leave you in the last moments. When you come to die grace will be given abundantly, and he will illuminate the passage-way to your home above with the light of his love. A Christian lady lately dying said, "I never had such joy in my life as I have had while lying on this bed. No words can be found to express my joy in the Lord. I have rivers of joy. I have such joy that I can truly say my heaven is begun."

To another friend she said: "I wanted to tell you how happy I am. Oh! all so real, so solid. My nights are my happiest times. I try not to sleep! I should lose the opportunity, while all is quiet of enjoying my Savior's presence. I feel almost as if I were out of the body." So vivid were her apprehensions of her Lord's presence that she said, "I see Jesus. You have no idea of all that is to be found in the Lord Jesus. You don't look for it. Christians know very little of him. They do not draw

upon the riches that are laid up for them in Jesus Christ." On another occasion she thus expressed herself: "They all thought I was gone last night. No; but I had a vision of glory. I heard the music of heaven. There is no word big enough, not words loud enough, to express that glory." It is true that all of God's people do not die in such raptures of joy; many of them from the nature of their disease are much depressed, while others are unconscious and unable to bear any testimony for Jesus in words. But however they may die they all die alike safely. "Blessed are the dead that die in the Lord."

The psalmist tells us that in the multitude of his thoughts within him God's comforts delighted his soul. The comfort which reached his case had to come from above. The foolish thoughts which formed us come from ourselves. God says, "How long shall vain thoughts lodge within you?" We can afflict and distress ourselves, but God only can bring true comfort. He does this in many ways—by giving us a sense of his presence, a clear view of his glorious attributes, a vivid remembrance of his promises, and much of the in-dwelling of the Holy Spirit, who is the Comforter. He opens to us the Scriptures to see new beauties, so that our hearts burn within us, and he bears witness with our spirits that we are adopted into the family of God. So that the soul is made joyful as if it had been led up its name in the book of life.

It was not only that the comforts of the Lord sustained and upheld the psalmist, but they delighted his soul. And this brings out an important truth. We can soon empty earthly things of all the comfort that is in them. In deep trouble we often feel that our dearest earthly friends, however kind and sympathizing, can be but spectators of our sufferings—can but stand on the bank of the river and see us struggling in the waters. We soon exhaust earthly comforts, and get out of them all they can give, but God is an exhaustless, everlasting fountain of comfort. As sufferings abound, his grace abounds more and more. Our greatest extremity becomes his greatest opportunity. Many of God's saints have realized this. They have thought long and deeply over their troubles; they have taken counsel with their own hearts; they have had the advice of friends; but only when they have gone helpless and dependent to God has comfort filled their hearts, and light illuminated their minds.

Jeremiah says, "The Lord is my portion, and he adds, 'Therefore will I hope in him.' Now a portion to the soul is what constitutes the staple and permanent source of our enjoyment—that to which we turn for enjoyment. The prophet tested out God as his portion, and turned to him as the ground of all his expectations of good. All things

Alabama Baptist.

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EDITORS:

W. C. CLEVELAND, - - - JNO. L. WEST.

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Bro. Haralson, the president, says, "The Convention meets in Troy Wednesday, July 13th."

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; responses by the former President, or by some one appointed by him for that purpose.5. Receive correspondents and visitors.
6. Report the various committees.—1. On religious exercises. 2. On finance. 3. On nominating remaining officers of the Convention. 4. On nominating delegates to the Southern Baptist Convention. 5. On nominating State Mission Board.
7. Appoint correspondents to other bodies.
8. Read reports of State Mission Board, Howard College, Judson Institute, Board of Directors, and any other college report.

ATTENTION SESSION, 3-6 o'clock.

1. Report of the Board of 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, 8-10 o'clock.—Introductory sermon, by Rev. H. Crumpton, Alternate, Rev. J. O. Hixon.

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.

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

NIGHT SESSION, 8-10 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. Roquemore.

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 Agents and Instructors, to be 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. W. Stamps and J. M. Phillips.

AFTERNOON SESSION, 3-6 o'clock.—Report of committee on 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. Report on Foreign Missions, to be read by M. G. Hudson. Opening addresses by A. B. Woodfin and L. T. Tichenor.

AFTERNOON SESSION, 3-6 o'clock.—Report of committee on Evangelization of the Colored Race, to be read by J. P. Hubbard. Opening addresses by W. Wilkes and E. T. Smyth.

NIGHT SESSION, 8-10 o'clock.

1. Report on Temperance, read by S. H. Teague and J. J. 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 reports are unable to do so, they will procure reports to be prepared by some other member of their committees respectively, and have them at the Convention on its first day.

J. J. KENROE, Sec'y of Committee on Program.

The organized churches of Jesus Christ, made up of individual members, are the divinely appointed agents for the performance of all good works. Much of the work, it is true, must be done by individual Christians; still it ought to be done in such close connection with the church, and so fully under the direction and control of the church, that, when done, the church should have the credit of doing it, and God should have the glory. Such should be a leading principle in all our plans. We take the extract above from a letter sent by one of our wisest, most thoughtful ministers, in order to express most emphatically our hearty approval of it.

The churches are the agents appointed of Heaven to execute the Master's will. Being responsible for the accomplishment of the work upon which they have been sent, they must claim and exercise a controlling influence in every department of Christian effort. Any plan or policy that interferes with the churches in directing the energies of their membership, or robs the churches of the credit of work done in the service of the Lord, is radically wrong, and must be harmful.

We have no sympathy with outside, irresponsible organizations, or men acting independently of, and not under the controlling, directing influence of organized churches.

Jesus Christ instituted his churches as the instruments for the salvation of men. We shall be slow to adopt plans or make arrangements that reflect upon his foresight or his wisdom.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little and others much.—Leigh.

EVANGELIZATION OF THE COLORED PEOPLE.

We would call attention to the subject just now, and impress upon the churches the necessity of considering it seriously, practically, before the meeting of the Convention (July 13) at Troy.

The State Mission Board has not received a contribution for this work since last summer. It has about money enough to pay its part of the salary of the present evangelist (Rev. C. O. Booth). The Board does not feel authorized to engage his services beyond the next meeting of the Convention. If the work is to be continued, provision must be made for its prosecution at Troy. This work has been discussed so frequently and earnestly and so many resolutions have passed, we do not deem it necessary to write anything showing its importance. We regard this as conceded. But if the work is to be conducted successfully, provision must be made immediately for its present necessities and arrangements looking to its enlargement must not be forgotten. In this, as in every other department of Christian labor, the churches must control, direct, and support. We ask for their immediate, prayerful consideration.

We have just returned from a pleasant trip to Gadsden, Greenville and Montgomery.

At Gadsden we attended the meeting of the State Sunday-school Convention. The sessions were well attended by citizens and were pleasant and profitable. About 100 delegates were in attendance. The citizens of Gadsden, entertain their guests in princely style. We found a very pleasant home at the house of Mr. Riddle, a good Presbyterian brother. Rev. J. F. Dagg, the pastor of the Baptist church at Gadsden, is a son of our venerable Bro. J. L. Dagg, D. D., of Hayneville. He is a brother of excellent spirit and is a sound Gospel preacher. Prof. A. B. Goodhue is succeeding grandly as principal of the Gadsden public school. He has an excellent corps of teachers, and there are 216 pupils in attendance.

We went from Gadsden to Greenville. We stopped three hours at Birmingham and called upon Bro. J. H. Hendon, the pastor of our church there. He is making steady progress. His excellent wife knows how to minister to the comfort of a traveling Baptist preacher. We arrived at Greenville late Monday night of last week, and spent three days with the people of that delightful little city. We had the pleasure of attending the commencement exercises of the South Alabama Female Institute, on Wednesday, June 15th, and the final concert, on Wednesday evening. Five bright, intelligent young ladies read essays and received diplomas. We were delighted with the concert, which displayed to the best advantage the skillful training of Misses Webb and McLemore, who have charge of the Music department of the college. Miss Mollie Pool, of Marion, a graduate of the Judson Institute, has charge of the Art department. She is highly esteemed in Greenville and is doing good work as a teacher. Prof. J. M. Thigpen, the President of the college, is an excellent teacher and a courteous Christian gentleman. Bro. B. H. Crumpton, the beloved pastor of the Greenville Baptist church, has promised to give our readers a detailed account of the closing exercises of the college, and also of the closing exercises of the Greenville Male High School, of which our Bro. G. W. Thigpen is the efficient principal.

We spent Friday in Montgomery.

Bro. J. A. Howard, pastor of the Adams Street church, placed himself and his buggy at our disposal for the day, and we employed both to such advantage that, at the close of a five hours' canvass of the city we had secured 31 subscriptions to the ALABAMA BAPTIST, 24 of which were new. The evident pleasure with which Bro. Howard is greeted by all classes in Montgomery is refreshing. He is one of our most promising young men. We spent Friday night with Bro. A. B. Woodfin, pastor of the First Baptist church of Montgomery. Bro. Woodfin is one of the soundest Gospel preachers in Alabama, and is an earnest, godly man. He grows surely, steadily, continuously. His work is solid and abiding. At home he is genial and companionable, and we found his wife no less agreeable.

Saturday we returned to Selma, after an absence of ten days, and found a vast amount of correspondence awaiting our personal attention. We beg that brethren will indulge us for a few days. We are attending to their letters as rapidly as possible. W.

COMMENCEMENT AT MARION.—We have in type a full and excellent report of the commencement exercises of Howard College and the Judson Institute, contributed for our columns by Prof. Jos. M. Dill, but we have received orders for so many extra copies of the issue containing the report that we shall be compelled to hold it over until next week, in order to supply the demand.

Please state in the ALABAMA BAPTIST whether or not a majority of a Baptist church has the power to expel one of her members from her fellowship.—G. D. B.

"Baptist usage" has ever demanded a unanimous vote on the reception, while it has required a majority merely for the exclusion of a member of the church. We would not question the wisdom of a custom that has continued so long with such good results. To receive a member when there are objectors would disturb the harmony of the church; to retain a member after a majority had withdrawn fellowship from him or her, would destroy the peace of the church. The old adage is, "It is a poor rule that won't work both ways." Yet it is a fact, that there are some good rules that do not work both ways.

FIELD NOTES.

"The only cure for denominationalism is a healthy denominationalism."—Jno. A. Broadus.—A. L. Blizard requests his correspondents to address him at Perryville, Perry county, Ala.—"The truest, most devoted and most useful Christians are strong in their denominational convictions and attachments."—Broadus.—Gen. Lawler will spend part of the summer at Blount. We hope to meet him in Troy. Rev. J. K. Ryan: Many thanks.—"Prof. Goodhue has a fine school in Gadsden—216 pupils. He is most highly esteemed."—Bro. A. M. Hanks: Your request will receive prompt attention.—Rev. E. T. Winkler, D.D., LL.D. It will be seen from a notice in another column that Baylor University has conferred the latter title on the learned, accomplished pastor at Marion.—"On Sunday, June 12th, the commencement sermon of the South Alabama Female Institute, at Marion, Ala., was preached by Rev. J. Skinner, of Monroe county. It was a very fine effort, and stamps Mr. Skinner as a man of practical sense of a high order."—Advocate.—"Rev. S. S. Harris, Bishop of the Diocese (Episcopal) of Michigan, will preach the commencement sermon at the University of Alabama, in Tuscaloosa, on Sunday, July 3d. Bishop Harris is a native Alabamian and graduated at Tuscaloosa."—"The commencement exercises of the Agricultural and Mechanical College, at Auburn, begin with the commencement sermon on the 26th of this month, by Rev. Otis G. Glazebrook, of Macon, Ga. Hon. J. M. Carmichael, State Auditor, will address the societies on Tuesday, the 28th inst. There will be interesting exercises from the 26th to the 29th, inclusive, when the graduation exercises will occur. The catalogue of the College for 1880-81, shows that fifteen students compose the first class; twenty-three the second; thirty-four the third; sixty-three the fourth; and forty-seven in section A, fourth class, making one hundred and eighty-two in the aggregate."—"As we go to press, we are joined to hear of the death of Rev. E. J. Goodspeed, the Principal of the Benedict Institute at Columbia, where he died on Sunday, 11th inst., at 10:30 p. m."—Courier.—"Alessandro Gavazzi, the leader of the Free Christian church in Italy, addressed a large audience on Monday evening at the Pearl Street church in Hartford. This Italian church now numbers 71 local churches and preaching stations, with nearly 2,000 communicants. It has nearly as many pupils in its evangelistic schools. It has a theological college in Rome, and one object of Father Gavazzi's mission is to endow another professorship in that college, where evangelists are trained to re-Christianize Italy. They do not propose to reform the papal church, but to recover their native country from false religion."—Secretary.—"And now Rev. J. B. Gambrell has retired from the Mississippi Baptist Record. What a pity! He had fairly begun a career which gave promise of great things for Mississippi and the South. What constant changes in the editorial management of our Southern papers. Well, we know of one man that has held on to one of them sixteen years, and he is in for as many more, with the favor of Providence."—Religious Herald.—"Forty Mormon missionaries have left Utah to labor principally in the Old World, while in different sections of America they are propagating their faith with great zeal; and yet the Baptists have not a single missionary in Utah."—Rev. E. C. Dargan, of Botetourt county, accepts the call to succeed Dr. Eaton as pastor of the First Baptist church, Petersburg, Va. We congratulate the church and tender our friends in the Valley of Virginia our sympathy in their great loss."—Religious Herald.—"Prospects of the church at Randolph are brightening; several additions lately."—T. M. Henley.—Bro. A. E. Goodhue: Many thanks for service rendered.—Bro. G. D. Benton: The paper will be sent as requested.—Howard College and the University of Tennessee both conferred the title of Doctor of Divinity on Rev. Geo. B. Eager, of Mobile.—"Dr. Talmage does not like the revision. Last Sunday he vigorously denounced it, and his people vigorously applauded. He calls it a perversion, a mutilation, a profanation, an abomination. He commenced the Lord's Prayer, then stopped and told the Lord and the people that the revisers forbade him to proceed. He began various passages, then stopped because the revisers forbade his proceeding. He then put his hand upon the old version, swore allegiance to it, and hostility to the new. This is all very dramatic; it amuses some people; it grieves some people. Many people would be disposed to say of his conduct what he said of the revision. Of the revision itself we may yet have something to say in the way of criticism, but every intelligent reader must admit that it is a great advance on the present version. Of Dr. Talmage's method of discussing the subject there can be no difference of opinion among thoughtful people."

Standard.—Bro. Cole is doing a good work in our part of the city, and I am glad to say that his everyday walk and Godly conversation are telling on the people he is thrown among. We are poor, financially, but a united little band of Christians, loving our pastor and being loved by him and family."—J. E. Randolph, New Orleans, in Record.

"The Watchman on this time of year pointed criticism on the way in which many persons speak of the Revised New Testament. There is certainly a great amount of fault-finding that is irrelevant to the verge of impertinence. When a man glibly tells us that he does not like this or that reading; that the revisers have shown bad taste here and there; that some changes seem unnecessary; and that people's associations with the old text are rudely dealt with—it is necessary to tell him that this is not a question of taste or sentiment, but of fidelity in the transcription and translation of God's Word."—Examiner and Chronicle.—"Rev. E. B. Teague filled the pulpit at the Baptist church in this place last Sabbath, and, as usual, preached able and instructive sermons."—Shelby Sentinel.

"Mrs. Willard is not breaking down the prejudice in the South against women speaking in public. No one here, so far as I know, sister, sweetest, or wife because an eloquent speaker. It is not prejudice; there is an abiding belief in a woman's unsexed heart."—H. Greenville, S. C.—Rev. I. U. Wilkes preached two excellent sermons at Randolph last Sabbath week, the occasion being one of ordination of deacons of the Baptist church. The A. C. F. College, at Tuscaloosa, is giving special prominence to a painting. Specimens exhibited at the late Mobile Fair were awarded the highest prize.—"I have known Rev. S. R. C. Adams, of Danville, Ala., for several years. He is anxious to attend the Southern Baptist Theological Seminary, but is financially unable to do so without help. I commend him as a consecrated, earnest and promising young minister, worthy of assistance. Let us help him, brethren!"—T. H. Stout, Pastor First Baptist Church, Troy, Ala.—Dr. Winkler, of Marion, was in Selma, Monday on his return from Wake Forest, N. C., where he delivered the baccalaureate sermon before the students of Wake Forest College. He promises to give our readers an account of his trip.—Rev. B. J. Skinner, of Monroe county, preached the commencement sermon for the South Alabama Female Institute, at Greenville. Those who heard the sermon are enthusiastic in its praise. While in Greenville last week we were the guest of Rev. B. H. Crumpton and his delightful family. We have never found a more hearty welcome in any home.—We advise any of our readers who may have occasion to stop in Greenville, Ala., to patronize the Morrow Hotel. The accommodations are equal in every respect to those of any other hotel in the place, and it is kept by an excellent Baptist lady, Mrs. W. C. Morrow, widow of Rev. W. C. Morrow, who was well known in Alabama during his life as an eloquent Baptist preacher. We do not expect to receive pay for this notice, either directly or indirectly. We simply say this much without solicitation, in behalf of a sister who merits patronage for her own sake as well as for the sake of her husband.

"Dr. M. G. Slaughter, formerly State Senator from the district of Talladega and Clay, died at his home in the latter county recently. He was a gentleman of fine intelligence and high character, and was highly respected by all his acquaintances. He was a prominent member of the Masonic fraternity and stood high in that ancient order. The death of Dr. Slaughter is a loss to the public as well as his bereaved family."—Exchange.—"On the night of the 6th inst., after a sermon by Bro. Cooper, of Cuthbert, Ga., Bro. Wamboldt, pastor of the First Baptist church of Eufrasia, baptized nine candidates and Bro. Patterson baptized another. Six others were baptized on the night of the 12th inst. Bro. B. Davis writes of the meeting, 'Many of the membership are revived, and as a consequence sinners are being awakened. I think I see more evidences of the outpouring of God's Spirit than at any other time since my residence here. Rejoice with me in the conversion of my youngest daughter.'—God has, we believe, answered our prayers in the conversion of all our children. To him be all the praise."—On last Sunday, Bryan church unanimously called Dr. W. O. Bailey, of Galveston, as pastor, and requested that he begin his labors the first of July. They have called one of the very best preachers in the State, and we hope he will accept."—Texas Baptist Herald.—"An exchange says that the Temperance question has become an important factor in local politics. A political movement of no mean proportions is already on foot, looking to the enactment of a local option law. It is claimed that at least 20,000 voters have pledged themselves to vote for no candidates in the fall elections who will not favor such a law.—Without presumption in the matter, we wish to suggest for consideration the question whether it would not be better for us to follow the example of our Presbyterian brethren, and elect a stated or permanent clerk of our State Convention. When assured of his re-election he would have some incentive to provide for coming meetings, in preparing blanks for the use of committees, in arranging beforehand for the printing of the minutes, in opening correspondence with those occupying a like position in other States, in making the minutes of more service to the denomination, as well as in making such arrangements beforehand as will tend to systematize and expedite the general business of the Convention. We elect a clerk for the session of 1882 at least, if not for a longer term. We should not be done.—After the first of July we shall have in our office a most valuable assistant in Bro. L. L. Lee, late editor and proprietor of the Marion Standard. Bro. Lee

is a young man of talent and industry, and has some two years' experience in the newspaper business. He founded the Standard in November, 1879, and within the brief period of 18 months raised it above the average of our country weeklies. He sold the paper a few weeks ago at a handsome profit on the investment, and has accepted a permanent situation in the office of the ALABAMA BAPTIST.

Please examine the figures opposite your name on your paper, and if your time is not used to your regret, we will not forget that he may have to say.—Our esteemed brother, Rev. Lealis Law, of Cropwell, has an advertisement in this issue of our paper, to which we call the attention of our readers. Bro. Law is too well known to need commendation from us. We simply wish to say of the map that he advertises, that it is the best map of Palestine for Sunday-schools and Bible students that we have ever seen, and we believe that it is the best map of the Holy Land published.

"W. E. L." and Woman's Mission to Woman.

I do not suppose that "W. E. L." is opposed to having women work for the spread of the Gospel. If he is not opposed to their working in that direction, I suppose he is not opposed to their doing their work systematically. He would not object to having the women of his church organize themselves into a working society, whose earnings were to go into the mission treasury, and some particular department of that treasury; and he would not object to intercommunion between this society and similar ones organized in other Baptist churches throughout the State. In other words, he would not object to some sort of an organized movement among the Baptist women of Alabama in the direction of Christian missions, and of some particular branch or department of Christian missions.

Now, I come to the point of respectfully suggesting that this is all I proposed to the brethren of Alabama. "W. E. L." writing that I made "a call for the organization of the Baptist women of Alabama under the direction of a Central Committee, or Board, for the purpose of carrying the Gospel to the women of heathen lands," fails to keep my article separate in his mind from one written upon the same subject by "G. S. A." I make a call only for "an organized movement among the Baptist women of Alabama upon the idea of Woman's Mission to Woman." I did not call for any particular kind of organization.—I did not suggest a Central Committee or Board. I purposely avoided saying anything at all about the kind of organization. I thought I could well leave that to be discussed by wiser brethren than myself; and I hoped that they would discuss it between that time and our meeting in Troy, and then determine what would be best. I only saw the immense possibilities there are in our sisters for the mission cause, and was anxious that these possibilities should be developed, and believed that such development would be greatly accelerated if we should place before them the definite object of elevating their heathen sisters into the glorious liberty of Christian women.

I did not suggest a Central Committee, but "G. S. A." did. I was glad he did so, and hoped that other brethren would make suggestions of one sort and another, in order that we might get at the opinion of the brotherhood on the subject. But it would be well for us to bear in mind that the subject of organizing the women involves two questions. One of these is, Whether they shall be organized at all; and the other is, What shall be the character of the organization? Let us be careful not to confound these two questions, and consequently oppose the fact of organization, because we could not approve the exact form the organization might take.

"W. E. L." finds himself "unable to sympathize with any of the modern movements which tend to conflict with the divine order, and to disturb well established relations in society, State or church." As much do I. Away with all such!

The progress made at our meeting in Greenville has been a source of rejoicing to me ever since. I preached about it two or three weeks after my return home. I yield to no brother in being jealous of the blessed unity which resulted from our last Convention. I would do nothing to impair that unity in the least degree. I shall do all I may to preserve it. I have not at all indicated my own idea of how this woman's work ought to be conducted, and I have no wish to have purposely left to wiser brethren the discussion of how. But I may here indicate my devotion to the unity achieved at our last Convention, by quoting an article from the constitution of a society in my own church organized by me upon the idea of Woman's Mission to Woman. The article reads thus: "This society shall be auxiliary to the State Mission Board of the Alabama Baptist State Convention." It is intended that the society shall work through the State Board as the State Board works through the Foreign Board at Richmond or the Home Board at Marion. The State Board is to have the supervision of the benevolences of that society as it has of the benevolences of the church of which the society is a component part.

I wanted to say something about the success already achieved by woman's societies, but must leave that for future articles, if the BAPTIST should be so kind as to extend its courtesy into the future.

E. J. FORRESTER.

That which they do not understand when they read, they shall understand in the day of their visitation. For many secrets of religion are not perceived till they be felt, and not felt but in the day of great calamity.—Jeremy Taylor.

Communion at the Lord's Supper.

An Argument.

BY E. E. T.

NEW TESTAMENT HISTORY OF COMMUNION.—I shall ignore its post-apostolic history, preferring to found my argument solely on unquestionable ground.

Let us, in the first place, ascertain the character of the communicants present and participating at the institution of the Supper, leaving out of the question of the presence or absence of Judas, as in no way affecting the point under discussion. I do not wish to embarrass my argument at any point by incidental questions.

It is submitted then, that the twelve had all been baptized before this time, on profession of faith. They were all, either John's disciples or Christ's, or both. Of the first connection, two of John's disciples with Christ, Andrew and another, without doubt John, we find the following account: "Again the next day" (after our Savior's baptism and recognition by a voice from heaven) "John stood; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! and the two disciples followed Jesus." One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother."—John 1:35-41. The whole connection suggests that the rest of the disciples mentioned were John's disciples at this time, or previous to their call to the apostleship. But whether this be true or not, whether all the apostles had previously to their call been John's disciples or not, these two certainly were. Of course, they were all Christ's disciples two or three years before the institution of the Supper; that is, they were all, beforehand, either John's disciples or Christ's, or both.

But how and on what conditions did men become John's disciples? That they came to his baptism; that he was especially his baptizer, is the prominent thing in his history. He was "John the Baptist." He preached especially repentance. "John baptizing with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus."—Acts 1:5. This was simply "repentance toward God and faith toward our Lord Jesus Christ." Paul's summing up of what he preached after Christ had come, suffered, died, risen from the dead, and ascended to heaven. Acts 20:21. Of course, John's disciples became such by believing and obeying what he preached. We are elsewhere distinctly informed that he required repentance in order to baptism, and no intelligent Christian will for a moment maintain that true repentance is ever found without faith, or true faith without repentance. "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: or, answering to amendment of life; and he thought not to say, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. 3:7-10. Therefore the two, and the rest, if disciples of John beforehand, had been baptized on profession of repentance and faith. Of course the disciples of Jesus believed on him, and we know he baptized them on making them disciples, if unbaptized by John. "Jesus (at a certain time) made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)." (The baptism of John and Jesus at this time was going on simultaneously, side by side. Of course, then, they amounted to the same. The Master would not set up or encourage two baptisms at the same time! Therefore, if only two of the partakers of the original supper had received John's baptism, all had received John's or Christ's; and these were essentially the same.

And thus clearly and easily is it made out, that the first communicants were all baptized believers. But if there be any flaw in this argument; if I am wrong; if the case be not sufficiently clear, it is submitted that it would not at all disprove the precedence of baptism to communion. It might be logically alleged that the institutions of the church were not completed at once, but left to be elaborated under inspired apostles, and that the practice of the churches, when completely organized, was the true complement upon the Master's intention. Without conceding so much to an objector, I shall proceed in future communications to show what was apostolic practice, as corroborative of the views presented in the present communication.

"Beginning at Jerusalem."

It was well said by one of the speakers at the Southern Baptist Convention, that the Savior required his apostles to preach first of all to the Jews. Ought not we to accept this plan as binding on us? For hundreds of years, the so-called Christians treated the Jews as mortal enemies. We treat them as if there is no offer of salvation to be extended to them. Peter had to be convinced by a wonderful vision that the Gospel ought to be preached to the Gentiles. We need to study afresh the plan of salvation and become full of its spirit, in order to realize that the Jews may receive the Holy Ghost as well as we.

But how may we reach them? I announce from your pulpit, my brother pastor, that you have long neglected a divine plan of promulgating the Gospel, and will neglect it no longer; therefore you urge the people present to spread abroad like a great fire, and point your finger at the Jew. Let that sermon be carefully studied, let no bitter word find place in it, and preach it in plain but unquestioning faith. 2. Pray for the Jews. In your daily supplications, let petition for the kinsmen of the Savior and an abiding place, and entreat your Gentile flock to imitate your example. Certainly you will not forget to mention that glorious people in your public prayers. 3. Visit them at their

stores and at their homes. They are not insensible to kindness, and kindness manifested in a social way will be particularly sweet to them. Many of those among us must look over thousands of miles to see the faces of their nearest and dearest. Your cordial grasp and cheerful words, Christian brethren and sisters, will be to them fountains of blessing. As the Lord Jesus won us to himself by his loving-kindness, so he can win them, and we are his agents, under the guidance of the Holy Spirit, to reflect this work.

As they tell you of the dear ones far away in Germany, Great Britain, or Japan, and how they tremble when a letter comes, learning to break the seal; as they talk of the little children they have laid away in the beds of clay, of the bitter cups they have had to drink, of the anxieties and labors which make them feel that "man was made to mourn; and when you remember how dreary, dark and cold life's pilgrimage would be to you had you no blessed Spirit abiding in your heart, testifying there of Jesus and bringing to mind his precious words of blessing, then, truly, all the soul within you will be moved to pray for them, that our Savior may be their Savior too. And this unselfish prayer will not be an unsuccessful prayer. It is only the selfish prayer that fails. As I write, an invitation comes from a Jewish lady, that the pastor and his frau will take tea at her home as soon as convenient to them. And we are going! May I give a little more of personal experience? A young Jewish friend, now at Hurlville, Ala., told some of the folks there this amusing illustration of the bad way Christians treat their ministers: "When I was living in Eatonton, Ga., the Baptists had a preacher named Oliver; and would you believe it? They let him drive cows. I saw him doing so late one evening. The Jews would not suffer a Rabbi to do that." Louis G. told the literal truth, but the whole thing was a mingled piece of fun and consideration for some baby friends whose tea was like y to be cried for because of dilatory cows.

What Baptist Christian's heart was untouched by the noble conduct of the Jews at Columbus, Miss., who threw open their synagogue and their homes to our brethren attending the Convention? Baptists fail with Pedobaptists because not careful to remove prejudice by kind and loving words. Even so Christians fail with Jews.

HUGH F. OLIVER.

The Baptist Cause in New Orleans.

We infer from the discussions at the last meeting of the Southern Baptist Convention and from conversations with some of our brethren, that a deeper interest is being felt in our cause in New Orleans by many Baptists than has ever been heretofore.

Rev. J. O. B. Lowry, in a recent issue of the ALABAMA BAPTIST, surely does not overstate the cause when he says, "New Orleans appeals to American Baptists with almost all the warrant pertaining to Rome." If there is any field in the entire South that demands the immediate and vigorous attention of Southern Baptists, that field is New Orleans. A city with a winter population of over 200,000, the leading cotton market in the United States, and the first grain market in the South, already has become one of the leading commercial centers in America, and yet in this great metropolis there are only about three hundred white Baptists. The Coliseum Place church is burdened with a large debt. The Old First church is renting the house they once owned. Ought not Southern Baptists to think on these things? Does not the city of New Orleans present a very broad field for the operation of the Home Mission Board? If that Board accomplished no other work within the next 20 years than the evangelization of New Orleans, such a work alone would be worthy the dignity of the Board.

Our brethren of Mississippi have done and are doing now a good work in New Orleans. Not only are they aiding largely in the support of the pastor of the First church, but they are paying the rent of their house of worship; and beside this, they propose to sustain a missionary in the city. But the brethren of Mississippi should not be left to do this work alone. The Baptists of all our Southern States should feel a deep interest in our cause in this great city; and whatever may have been the mistakes in the past, assistance should be rendered now in this time of peril and need.

St. Louis Baptists have set a good example. They have contributed \$100,000 toward the redemption of the debt on the Coliseum Place church. A prominent Baptist of this city said to the writer, a few days ago, that he would give a hundred dollars on condition that the whole debt was paid at least one hundred dollars, and many others who will give smaller amounts on the same condition. Will not we of Alabama follow the worthy example of Mississippi and St. Louis?—A. A. OWENS.

Mobile, Ala., June 19th.

One Month to Work.

The increased interest manifested by our churches in State, Home and Foreign Missions, and Ministerial Education during the present conventional year, calls for devout gratitude; yet we have not reached the point aimed at. Will not pastors all over the State during the closing month, press these interests on the people of their care, and forward to us generous contributions?

Several of the missionaries of our State Board are ready in need of help just now. The books of the Board will be closed on July 31st. "What thou doest, do quickly."—What?

T. M. BAILEY.

Cor. Sec. and Treas. S. M. B.

North Liberty Association.

This body is among the oldest associations of our State, having been organized in 1837. It is composed of 27 churches, with an aggregate membership of 1,500. Eighteen of these churches are in Madison and Limestone counties and nine of them in Tennessee. I have lately spent eight days among these churches, in company with Rev. T. J. McCandless, missionary of our State Board. We were kindly received at each point we visited. On the fifth Lord's day in May I addressed a large and intelligent audience in the morning at Locust Grove, and at night preached to a small congregation at New Market. A threatened rain prevented a general turn out at the latter place. These two churches are amply able to support a pastor, if they could get their consent to give up the unsupervised practice of "once a month meeting." The churches at Beech Grove and Kelley's Creek, in Tennessee, could and should do the same. At Athens Dr. Sumner is making progress. He is popular with the people and has been blessed in gathering in some who were holding letters and in baptizing others. Through his exertions the interior of the church house has been completely renovated. He is accomplishing in his efforts by our president of the Athens Male Academy. At Round Lake, Ind., we found the church without a pastor and without a house. The old house has been sold, whilst the proposed new one is not yet built. If the brethren are all of the same mind as our host, Bro. Henderson, the house will soon be erected, and a live church worshipping regularly within its walls.

At Mt. Zion church, on the 1st Lord's day in June we met a large congregation, to whom we discoursed on missions. This church has numbers, (254) intelligence and wealth, and by a united effort could easily support a pastor for his entire term. I pray that God may put it into their hearts to do it. At night I visited the Huntsville church, and was sorry to find Bro. Kone absent. The Lord has greatly blessed his labors. The church numbers 177 members. As I looked over the audience and saw the great number of young people present, most of whom I was told were members, I could but feel that a mighty responsibility rested upon the pastor to train them up to a Christian life and activity. May the influence of this church be felt in the region round about, and may its contributions be freely and regularly given to extend the knowledge of Jesus. I spent a delightful evening with Rev. F. C. David and family. Our brother's influence is being felt in North Alabama for good. The Eastern Liberty and Tuskegee Associations never made a better move than when they resolved to sustain him in his present field. A grand work has been begun which promises blessed results; a work which must be sustained and extended.

Of Bro. McCandless I can testify that his heart is in the work. He is preaching at destitute points. He mourns over the coldness of the churches and their consequent inactivity,

CORNELIUS YOUNG,
General Agent, Selma, Ala.

THE FAMILY CIRCLE.

Her Beating Sin.

We choose to call it a sin, because it can hardly be called a vice, and yet it is vicious and demoralizing—not a venal sin, but one of those sins against the peace and comfort of home, which, when allowed to become a habit, renders not only the principal ridiculous, but renders other people uncomfortable. Mrs. Sawtelle's beating sin was mirrored in the speech delivered daily, and almost hourly. "I told you so; O, I knew it would be so!" When her husband needed comfort—when he had been betrayed—when accident had befallen him—no matter what the occasion—no matter what the circumstance, from her he only received the inevitable "I told you so; O, I knew it would be so!" And then she was wont to blame him for his stupidity in not having listened to her.

"Polly, would you believe it, Jack has sold the Jersey stock—the whole of it, twenty-two head, and has used the money in paying his debts, and I can't—"

"I told you so," interrupted his wife, Polly, without allowing him to finish. "I knew it would be so; now see what you'd have saved if you'd only listened to me. Stupid!"

Poor Sam Sawtelle! It was of his wife's own brother Jack Gordon, that he spoke, and he had gone in with him, and advanced one-half of the purchase money toward the obtaining of a magnificent stock of pure Jersey cows—twenty cows and two prize bulls—and he had done this at his wife's own urgent request. She had let him have no peace until he had done it. He had feared Jack from the first—had distrusted him—and now the treacherous partner had gone and sold the whole herd for a heavy cattle dealer, had taken cash in hand, and had spent, put away, beyond reach of any other party, every dollar of it (very nearly \$3,000 he had obtained), and that was far less than the stock was worth under the hammer.

"I told you so! I knew just how it would be," Sam Sawtelle, you're a fool!"

What could he say? He could not tell his wife she lied—he had too much heart. He could only bow his head and suffer. It would be like attempting to sweep gunpowder into a heap with a broom of living fire.

But the time came when Sam had an opportunity to give his wife a lesson. He had recently purchased a new patent hay cutter for the work of chopping feed for his horses and cattle. It was a ponderous machine arranged to run by foot power or by hand, with an iron balance wheel, weighing very nearly half a ton, and large revolving knives. It was a grand thing—it did its work perfectly, and could do a vast amount of it. Even his wife was willing to acknowledge that it was a great improvement on the old cutter. The truth was, she was proud because none of the neighbors had such an one.

Well—one evening Sam and his wife had company. Twenty to thirty couples had come up from the village and there were besides, nearly all the neighbors—fully sixty guests, all told.

Supper had been eaten in the great, old-fashioned kitchen, and the company had adjourned to the large, double drawing-room called "the parlor," and a hull had just followed the old clergyman's recital of a circumstance of his boyish remembrance when Sam—the host—came in, wild-eyed and flushed—the breast heaving and falling—seemingly laboring for breath. His wife was frightened.

"Sam!" she cried, with a vigorous effort, "what's the matter with you?" "What is it? Don't set there shivering like a toad under a harrier! What is it? Out with it!"

"Polly!" my new hay cutter. The old brindle cow has got at it, and made a clean sweep of it—swallowed it, knives, balance wheel and all! O, I'd rather—"

"O, Sam Sawtelle, didn't I tell you so? I knew 'twould be so if you left it layin' round as ye always do everything! I knew it! El' you'd only listened—Eh?"

By this time she had detected the broad grin which her husband could no longer keep back. And then somebody snickered—then a giggle.

"Eh!—the old brindle!—the hay-cutter!—swallowed! O, Sam Sawtelle!"

And then the roar burst forth, in the midst of which Sam wicketly cried:

"O, Polly! You told me so! You knew it! If I'd only listened to you! O, Polly! what a keen-eyed woman you are. And now," he mercilessly continued with a grin that was wickedness simmered down and crystallized, "perhaps you'll be so good as to tell these good people what you told me—how you knew. Come, Polly—you told me so! You knew it would be so! Do let us know when and how."

It was dreadful and Polly Sawtelle declared in her heart that she would make her husband smart for that. But the man who had found courage to initiate the movement had braced himself with courage to carry it through. He was physically a giant, and in life held his own. It was hard—very hard—but he had determined, and he would not budge. The lesson should be given to its fullest extent, and she should commit it to memory, and he hoped, to heart.

After the company had gone, she opened her batteries and wanted to see him show the white flag. But he leaned back in his chair and laughed.

"Knives, balance-wheel, and all! Old Brindle swallowed the whole thing! Oh, Polly!—and you knew it would be so! You told me that very thing! Polly! You must have—Eh! Now don't do that! Don't do it again, Polly! Oh! I am stronger than you are."

She had tried to strike him in the face—had aimed a furious blow—but he had caught both her hands and held them as in a vise—held them until she groaned with pain.

"Will you try to strike me again, Polly?" And still he held her wrists, though not so tightly, and went on:

"When I told you of Jack's treachery, the only response I got from you

was that you told me so—that you knew it would be so! Polly, at whose request did I trust him? Oh! I don't blame you for the manner in which you treated me in the end—after he had betrayed us both—for those cows were as much yours as mine—as is every dollar I own. Polly, I did this thing to-night for a purpose. You are not a weak, whimpering woman, to be wheedled or deceived into going in the right way. You are strong, and you are willful; and I have given you this lesson that you might be benefited. She was held up before your face a mirror in which you have seen yourself as others see you. Aye, your friends have seen it! But, Polly, they will only remember it while you give them occasion. When you can laugh at it, then will they do the same—they will laugh at the fun of the thing rather than at you yourself.

"There, Polly—now go and sleep upon it. Go, and bear in mind this one thing: I have commenced this work for a purpose, and I will not yield while life and sense are mine. If you are surprised, so am I. I declare; it seems good to be master for once in my own house. Let us try it for a while and see how it will work."

"There—now away you go. Think, Polly, and talk with yourself as much as you please. I will go out and feed the cattle."

For the first time in long, long years, Polly Sawtelle went to bed and cried. She cried like a child. For she cried with anger, then with shame, and then with an aching, breaking heart. Her husband offered her no comfort.

Two days passed, and the woman found herself looking up to her husband. She was feeling respect for the strong, resolute man whom she could no longer hold in subjection to her setting sin. Ah! and she knew she would hold him in subjection never again.

Three days later Sam came in late in the afternoon with trouble in his face. The look was one of real pain. He went to the cupboard, in the hall between the kitchen and the eating room, where he kept his choice garden seeds and his medicines. He took down a bottle of medicine. She could endure it no longer.

"Sam—what is it?" "He looked around with a start. For years he had not heard that sympathetic tone until now."

"Polly, our poor Nellie is very sick!" It was the faithful horse.

Here was the place for the old refrain, but it came not. And—it never came again. A single moment, and the ice was broken, and a current of tears swept it away from between them forever.

"Oh! let me go with you. I can help. Poor Nellie!" "He could hardly believe his ears. But they went; and while they brought the good old horse back to health they found a love that had laid dormant for years."

Two weeks later, on a Sabbath evening, when they had been to meeting all day, Polly came and laid her hand on her husband's head.

"Sam, it's better so, isn't it?" He answered her with his hands around her neck and her head laid low upon his bosom.—Ex.

Upright, Downright, Allright.

It is said that in one of the towns of New England were three ministers who bore the name of Wright, and that people were wont to call one of them Mr. Upright, another Mr. Downright, and another Mr. Allright. I have been querying how much the witicism was intended to express.

Mr. Upright was a Congregationalist, Mr. Downright was a Baptist, and Mr. Allright was a Universalist. Was the Universalist all right because he believed all men were to be saved?

But he who believes that Jesus went to heaven as well as the penitent robber; the unjust and impure Felix as well as Paul, who so faithfully warned him of a future judgment; the covetous, lying Ananias and Sapphira as well as Peter, before whose feet God snote them with instant death,—is all wrong instead of all right. In naming the Congregationalist Mr. Upright, did he mean to hint at Puritan stiffness? But how much of the Puritan stiffness remains with the Congregationalist of to-day, either in doctrine or practice? Shade of Dr. Griffin! What doctrines were once preached in the Park Street Church—Brimstone Corner, as the wicked called it! Think of the present drift of Congregationalism—the latitudinarianism of doctrine and social life of which many of the oldest men complain. Could the wits have meant to hint at uprightness of body in administering and receiving baptism? for sprinkling requires no bending of the person. Or did they intend to remind people of the little humiliation of spirit which the rite of sprinkling has often been affirmed, by its advocates, to require, in comparison with that which the same persons say is attendant upon the gesture of immersion? I cannot see how the jestists could have referred to such points as these.

Whatever may have been the thought of the word-players, I am sure that a genuine Baptist—that is, a man who, of all, has been born of the Spirit—of God; secondly, has confessed Christ before an by the D'vine right of baptism; thirdly, is continually growing toward the full measure of Christ's life; and fourthly, has the courage to avow his convictions concerning all revealed subjects, without addition and without subtraction,—I am sure that such a man is upright, downright, and all right. If he is all right, he is upright and downright. All right, upright, and downright men are never out of place. They are always in good demand. They belong to the positive class of men; and though their bluntness may sometime hit harder than you like, yet when you stand at the grave of such a man you have thousands of times more respect and affection for him than upon standing at the grave of another who had few opinions and never dared avow those few. Accept Christianity, reader, not as you find it in the history of a corrupt church headed by a succession of priests ready to hunt and slay heretics; nor as you

find it in bodies which, when they come out from the most corrupt of all churches, did not leave all error behind, but took enough away to destroy even their claim to be considered as true representatives of apostolic churches. The Christianity of the New Testament is good enough without human admixture. This is Uncle Joshua's opinion, and he knows he wants to be upright, downright and all right.—Uncle Joshua, in the Watchman.

Bill Arp's Views on Education.

There's more in the boy than there is in the college. In these days of cheap books, any boy or girl can get an education if they want it, but my observation is that not more than one in ten want an unusual amount.

If the family takes a good newspaper and has a Bible and a few books in the house and the children do an honest day's work they'll get along about as well as the college boys in the long run and do as much good in the world. Congress has got more smart men than any place, I reckon, but I was hunting for honest men before I went in, and if I was hunting patriots who thought it sweet to die for their country I wouldn't go in at all. The best people I know of and the most reliable in time of trouble are living a humble life and making no noise in the world, and are not so sure of the education either.—Atlanta Constitution.

Some years ago a missionary was preaching in the neighborhood of the Georgia hills, in north-eastern Bengal. He had been fiercely opposed; he found it impossible to gain a hearing; discouraged and saddened he turned to depart; before leaving, however, he distributed a few tracts. Those who received them were about to tear them up, when two or three hill-men who happened to be in the crowd begged that they might be given to them. They took the tracts to their native hills; the reading of them awakened a spirit of inquiry; ere long a deputation waited on the missionary; they treated that Christian teachers might be sent among them. This was done, and at the present day there is a flourishing church of several hundreds of members in those hills.

Temptations lurk, says Bishop Huntington, in the pillows of comfort on which thoughtless heads are laid; in pleasures that make each so satisfying that we feel no need of heaven; in traffic, whose gain is offered for falsehood; in labor, where the world gambles for the soul; in emulation, where ambition is mistaken for wisdom; in fellowship, where criminality is mistaken for cordiality and flattery for friendship. These are clothed like angels of light. Here in our heart is Satan's seat, but no harm can come but by the yielding of a perverted will.

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on the same soil. I know of well-authenticated instances where clover has lived over 40 years without having been re-seeded. I think it will bear three crops of seed in a year; certainly two. The first is considerable, and this explains the presence of much young and tender clover when the crop which bore the seed has become tough and woody. This not only insures a perpetual stand, but a greater fertilization of soil, as well as a fresh pasture. It is doubtless the explanation of the fact that clover, under good treatment never requires re-seeding.

I might give illustrations without number of how long clover will "run" without re-seeding, even where cultivated crops have been raised for several years in succession. I will only mention two, where crops of corn or cotton were raised, in the one case seven consecutive years and in the other for nine, on a clover sod, and then a good stand was obtained without re-seeding. I give an instance of this. Clover was seeded with oats. In June the oats were cut and the stubble pastured. In the fall the ground was again sowed to oats, which were again cut and the stubble again pastured. This plan was followed for 11 years consecutively. The clover was never re-seeded. At the end of that time the stand of clover was unimpaired. It is amazing how well clover will succeed in an indefinitely prepared soil. Nothing is more common here than to sow it on the ground where corn has been planted. It yields all that could be desired in most cases, particularly when sown in October. It is considered a great chance to have a good Bermuda sod upon which to seed it. It is sown on the ground, with no preparation of soil and no work after seeding. I have been sowing some 80 acres of Bermuda sod, part of the sod being 30 years or more old. I did not begin until the middle of February and I have not finished yet. I expect to "ence" part of it and cut at least four tons per acre in the two mowings I shall get this summer and next fall, and maybe, three. On the remainder I shall soon turn stock and graze it unimpaired, and the work is done for all time. I never expect to have to re-seed it. It is quite common to sow clover in the spring and turn stock on it at once, and never take them off.

I have known clover sown in the fall to be cut twice the next Summer, the mowings being only six weeks apart. As high as 9,000 pounds of hay per acre have been cut at one mowing. If any one doubts this let him ask Dr. D. B. Phares, Professor of Botany at the Agricultural and Mechanical College, Starkville, Miss., who has done it, and he admits that he has been surprised. It grows very commonly four feet high in good soil, and I have known it in one instance nearly six feet. Of course, it does not stand up when so high. Two crops of hay may almost always be counted on; occasionally three. It ought to be sown in October, as it then gets the best of the weeds, which often interfere if it is sown in the Spring. Many, however, sow it in February; but this is risky, as a freeze sometimes kills the young plants. An October seeding I have never known to fail. More seed seems to be required here than at the North. It may be owing to the fact that we lose some by our indifferent preparation of the soil. A bushel to six acres is little enough, as it is generally sown.

The prairie soil of East Mississippi and West Alabama is particularly fine. I have never seen any equal to it. It is deep, black, rich soil, very close and limy. The rain-fall doubtless contributes greatly to the wonderful success of the grasses, as there are about 60 inches of rain-fall per annum, and it is distributed throughout the year. In some of the summer months there are from seven to nine inches of rain-fall.

Clover hay will sell at from \$15 to \$20 per ton, and one gentleman in the prairies of East Mississippi is preparing to bale it.

M. B. HILLIARD.
Mobile Co., Ala.

The Best Breed.

Which is the best breed of cattle? Before this question can receive a proper reply, two others must be answered: for what purpose? and, under what conditions? If for beef, the Short-horn, Hereford, Devon and Polled Angus are all excellent where feed is abundant and there is shelter in severe winter weather. Where feed is not plentiful, the Devon can get along better than the two first because lighter and more active, and so can the Angus because more accustomed to "rough it." Its thick skin enables the Hereford to withstand the rigors of winter pretty well, and the Polled Scotch is more accustomed to severe weather than its more Southern rivals. Grades of any of these breeds are harder than the pure-breds, and if moderately high quality, if beef and milk are wanted, then the Holstein, Polled Norfolk and Suffolk and Short-horns of a milking tribe like the Princess, or of a milking herd, such as are raised in several parts of the Eastern States, are the best. Here again the progeny of pure bred bulls on good native cows often give a great deal of satisfaction. If milk for market is wanted, the Holstein and Ayrshire are hard to beat; but the former requires considerably more feed and attention than the latter. If butter and cheese are needed, then the Ayrshire, milking Short-horn, and perhaps, the Holstein are the most desirable; while the first and last are the best for cheese, and the Jersey, Guernsey, Ayrshire and crosses of the two first, or of the two first and the third, are best for butter. If a draught ox is needed, the Devon comes first for all ordinary purposes, but the Hereford, being stronger, is better fitted for heavy loads in a rough country. All these breeds, except the Jersey, fatten well when dried off, but in this respect the Short-horn and Holstein are ahead of the others.

Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in pride.—Ruskin.

Smoked Mutton Hams.

Choose fat young mutton. Rub it thoroughly with a mixture in the proportion of one part sugar to two of salt, and half an ounce of saltpetre, and the same quantity of black pepper to a pound of the mixture. Place the meat in a covered vessel and turn and beat it twice a day for three consecutive days. The fourth day wipe the skin from the meat, wash it with strong vinegar, and again rub it with the mixture. The day after beat and turn it; repeat these alternate operations for ten days, being careful to move the skin before each rubbing, and to turn the meat every time. After this it must be smoked for ten days. To be used the same as smoked venison or dried beef.

OUR PUZZLE CORNER.

Concealed Double Acrostic.

1. Tell Silas I am waiting for him.
2. He came one hour too late.
3. Did Ada die, Uncle, in the story?
4. It is wicked to lie, Nellie.
5. I enjoyed the lecture very much.

Concealed in the above sentences are five words having the following significations:

1. A foreign country.
2. A precious stone.
3. A farewell word.
4. A claim.
5. To choose.

These words will form a double acrostic, the initials and finals each meaning to ascend. N. C. M.

1. Behad to scatter and leave a fish.
2. Behad a sleigh and leave complete.
3. Behad to stray and leave a mythological being.
4. Behad a stranger and leave a legal claim.
5. Behad to examine and leave a covering.

1. Behad slight and leave reverence.
2. Behad a stranger and leave a legal claim.
3. Behad to examine and leave a covering.
4. Behad to stray and leave a mythological being.
5. Behad a stranger and leave a legal claim.

Sometimes strange, sometimes true; Sometimes odd, at others new; Sometimes never breathed before, And oftentimes never wished for more; And yet I'm what you like or fear, Especially from those most dear.

ANSWERS TO LAST PUZZLES.
CHARADE.—Stone boat.
HIDDEN RHYMES.—1. Thames. 2. Severn. 3. Nile. 4. Potomac.
HALF SQUARE.—ELGIN
LYNN
GUNN
INN
N

HUMOR.
"Here's a fly in my soup, waiter."
"Very sorry, sir, but you can throw away the fly and eat the soup, can't you?" "Of course I can; you didn't expect me to throw away the soup and eat the fly, did you?"—Austin Stiffings.

A gentleman, calling on a farmer, observed: "Mr. Jones, your clock is not quite right, is it?" "Well, you see, sir," said Mrs. Jones, "nobody don't understand much about that clock but me. When the hands of that clock stand at twelve, then it strikes two, and then I knows it's twenty minutes to seven."

Mrs. Agassiz found, one morning, in one of her slippers a cold little slimy snake, one of six sent the day before to her scientific spouse, and carefully set aside by him for safety under the bed. She screamed: "There is a snake in my slipper!" The servant leaped from his couch, crying: "A snake! Good Heaven, where are the other five?"