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For the Alabama Baptist.

Our Worthy Dead. No. 26.

BY SAMUEL HENDERSON.

REV. JAMES MARK SCOTT.

"Behold an Israelite indeed, in whom there is no guile," said our Lord; as he saw Nathaniel approaching him.

To no one of the group of characters I have yet sketched could this exclamation of our Lord be more appropriately applied than to our late venerated father in Israel, Rev. James Mark Scott. To those who knew him and shared his confidence, his very name is the synonym of every virtue that can exemplify a "good minister of Jesus Christ." He combined those rare qualities of head and heart—of amiable and solid excellencies—which inspire both affection and respect. If I may use such an illustration, it was as if one had found a solid granite rock that had effloresced into every beautiful and fragrant flower that adorns the garden of a tasteful horticulturist. For he was no less distinguished for all that was trust-worthy in the stern qualities of true manhood, than those genial sensibilities that win and charm by their loveliness.

The subject of this sketch was born in Lunenburg County, Va., on the 12 of Jan., 1777, and died 10th Oct., 1877, so that he was nearly one hundred and one years of age at his death. He was born within the first year of our national independence, and lived through our first centennial year, so that it was his destiny to live through the most important epoch of modern history, whether viewed in its political, social, religious, or material aspects. I would like to dwell upon these vital subjects, if for no other reason to show their influence in moulding the character of Mr. Scott; but this would introduce a range of description too extensive for the modest pretensions of these sketches. Suffice it that he was a noble type of those men who lived in the better days of the Republic, when those great principles of civil and religious liberty, which animated our revolutionary fathers in that memorable struggle, were in their fullest vigor and freshness.

Mr. Scott's father emigrated to South Carolina when his son was quite a boy, and settled in Edgefield District. He professed religion and united with the Big Stephens Creek Baptist church in 1809. Early in his religious life he was ordained a deacon of that church. In 1822 he was ordained to the ministry; and in 1825, he moved to Alabama and settled in Shelby county, where he continued to reside till his death. In March, 1825, he organized Big Spring, now Harpersville, Baptist church. In the same summer he, aided by others, constituted Bethesda, commonly called Four Mile church. He continued to be the pastor of those two churches so long as he was able to preach, that is till 1862, when the infirmities of old age laid him aside—a period of about thirty-seven years. That was before the era of "annual calls," an era anterior to which our dear old brethren would have been about as likely to have married their dear old wives annually, as to have thought of calling such men as Scott, Welch, Pace, &c., every year. Those sturdy men grew into their position like the solid oak grows in its appropriate soil; and this policy gave us men of social as well as religious power, in contradistinction to that ephemeral character which the modern plan of perpetual changes is producing. But I will not enlarge.

Such are the few facts I have been enabled to collect in regard to this excellent man. Let us now see what he was in the working days of his life, in his churches, his neighborhood, his association, and elsewhere—what capacities, intellectual and spiritual, were exemplified in his long and eventful life—what he did that survives him in the way of practical results, that entitles him to the grateful memory of his brethren.

If one could conceive of a wheel that represented a perfect circle, swung exactly in the centre, so that its revolutions, however rapid, could not be perceived by the naked eye, owing to its perfect balance, that would be about the illustration we would use to indicate the equipoise of all the powers of his mind and heart, as displayed in his career through life. For, while he was not what the world calls brilliant, he had what was better, a mind liberally endowed and carefully stored with solid information, and a religious character as symmetrically developed as we ever see among men. All this gave to his life a unity, an evenness, that particular complexion of piety that the apostle calls "a perfect man in Christ Jesus," which made it just as certain that he would meet all the obligations of life, secular and religious, as the occasion arrived. In the sanctuary and elsewhere, the day and the hour always found him at his post. The law of his God that bound him to his duty, where Providence permitted, was as imperative and uniform as that law in nature that prescribes the recurrence of the seasons.

As a preacher as the schools have it, not educated as the schools have it, he was "a scribe and well instructed" in the oracles of God. On the great "principles of the doctrines of Christ," no one surpassed him. Hence his churches "grew and multiplied," "grew" in spiritual knowledge, "multiplied" in numbers, of which both were uniform and steady, rather than fitful and sudden. I remember in the young days of my ministry, I aided him in two of his meetings, one at

each of his churches, where there were about twenty-five or thirty added to each one of them as the result of about ten days meeting; and the additions embraced the very best material in the two neighborhoods—just that material which his own ministry had already brought, more or less, under the influence of the gospel. We only reaped where he had sowed.

The readiness with which he perceived the salient points of a case when presented, his sound judgment, and the force of his moral convictions gave him an executive capacity rarely surpassed. As a presiding officer in associations or in churches, he was the embodiment of parliamentary law. Hence he was uniformly chosen moderator of his association so long as he was able to attend to its duties. He was set for on one occasion to attend a church meeting many miles from his home, by the then pastor of that church, to preside in a conference when a difficulty of long standing was to be settled, in which the membership was about equally divided. The difficulty existed between two of the most wealthy and influential men in the church, and was one of long standing. The pastor absented himself on purpose to have Mr. Scott to preside over the conference. He simply called on each party to state his case, and after hearing both parties, he pointed out the path of duty so plainly and impartially that the whole matter was settled in a few minutes. Indeed there was an air of straightforward candor and integrity in all his utterances, public and private, that inspired the highest confidence.

In his theological sentiments, Mr. Scott was what is known as a moderate Calvinist. He belonged to the same school as that to which the late Dr. Manly belonged. Indeed he knew Dr. Manly in their earlier years, and often expressed great regret that although invited to be one of the Presbytery that ordained that great and good man, he was providentially hindered from participating in it. His churches were therefore "rooted and grounded in the truth." Sophomoric declamation was all thrown away on them. If a minister expected to interest them, he had to have something to say. As a strange minister ascended his pulpit, and encountered the old solid faces that gazed on him from the pews, he was apt to feel that that was not the place for bombast or to deal in untempered mortar. They had been too long fed on strong meat to be dosed with the flowers of rhetoric.

I may be pardoned for mentioning an incident in his ministry at Big Spring worth relating. About fifty years ago there lived a young man in that community of the name of Winfrey Hall, who was bitten by a mad fox. After some time he betrayed all the symptoms of hydrophobia, which would come on him at intervals for years. In these paroxysms it required four men to control him. The sight or hearing of water he could not bear. His paroxysms always left him utterly exhausted. His life became a burden to him, and he at length he became profoundly impressed to seek religion, and finally was led to a good hope in Christ. He offered himself to the Big Spring church and was received. But then, could he be baptized? The very sight of water always threw him into perfect agony, and he shrank from it with the utmost horror. Well, the day arrived, and Mr. Scott said he betrayed no fear whatever, and he never baptized any one with more ease. It seemed as if the Master had restrained the demon, hydrophobia, until his work was done, for he had many attacks afterwards. It may interest the reader to know the sequel of Mr. Hall's history. Mr. Scott wrote out a short history of the case, and sent it to the *Christian Index*, then edited by Rev. Jesse Mercer, after Mr. Hall joined some few years after Mr. Hall joined the church, he prayed with more than usual fervor, that God might relieve him of these recurring paroxysms. On one occasion he came in from the woods where he had been at prayer, with his countenance all aglow, and shouting the praises of God, declaring that he was to be baptized, and that he was as fully persuaded of it as if God had spoken audibly to it as if God had spoken audibly to it as if God had spoken audibly to it.

Well, him, though he heard no voice. Well, his friends were incredulous, but after the one he mentioned, the day came for the next one, months, years past, appeared; weeks, months, years past, and he never had any but the one referred to. Indeed, he lived ten years after he had the last spell. He always imputed his cure to God in answer to prayer; for no remedy he ever took from several physicians ever had any effect on his complaint.

Mr. Scott was a well to do farmer, indeed may be said to have been wealthy. I suppose in the days of slavery he owned a hundred servants. He was one of the most benevolent and humane masters I ever knew. He was a patriarch among his servants. They loved, honored and respected him; and he reciprocated their affection by the kindness he cherished for them, and the thoughtful care he took of them. His home was not only the abode of wealth but of the most generous hospitality. His large residence was often crowded to its last capacity with company at associational and other meetings.

Had Mr. S. turned his attention to writing for the press, he would have wielded "the pen of a ready writer." He was an accurate and just thinker, wrote with facility and in a faultless hand, and every thing he reduced to writing was ready for the press. He wrote several "Circular letters" for

the old Coosa River Association, of which he was the Moderator for many years of its first history, that would have done credit to any pen. But he was too modest ever to claim what belonged to him.

Being a great reader all his life, he preserved his mental faculties in full vigor until he had considerably passed his ninetieth year. I remember to have visited him once when he was at least ninety-two or three years old, and he discussed the effect of the Suez Canal, then being cut by England and France, on the commerce of the world with great vigor and accuracy. He was especially well posted in regard to the religious condition of the world, for when his eye-sight failed him, Mrs. Bradford, a beloved daughter who lived with him, read all his papers, secular and religious, to him, and he had a remarkable memory to retain any thing up to five or six years of his death, when he became both blind and deaf.

It was a rare privilege to converse with this venerable man in his latter years. His faith was unwavering in our covenant keeping God. He never made any reference to himself, or to any thing he had done for the Master but in self abasement. Grace, free sovereign, unmerited grace, was his theme, whether speaking to saint or sinner down to the last day he could speak at all.

On the whole, the character of Mr. Scott presented that rare combination of good sense, sound judgment and consistent piety, which made him "a living epistle known and read of all men," and which constituted as effective preaching as he ever did in his pulpits in his palmy days.

For the Alabama Baptist.

The Dance.

The recent discussion of the popular amusements of the day in the ALABAMA BAPTIST was quite opportune. I desire to add a few words to what has already been said.

Carnal pleasure and dancing are anonymous terms. In the dance is found the most striking illustration of worldly pleasure. If devotees ever become drunken with pleasure it is experienced in the dance. Then God, immortality, religion, and personal responsibility and influence are shelved, and the soul, oblivious of destiny, is swept on under the whirlwind of tortuous ecstasy.

Carnal pleasure and religion run counter to each other. They are antagonistic in their primary principles. "To be carnally minded is death, but to be spiritually minded is life and peace." "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

In this age of progress the dance has its developments. The elegance often presented in the ball-room of the day are close akin to the refinements of the brothel. That which would shock the modesty of decent propriety in the parlor, and put the cheek of innocence to the blush in circles of refinement, is presented unchallenged in the embrace of the dance. The better hope, the richer joys and higher life of the Christian well eschew these things.

G. S. ANDERSON.

Newberne, Ala.

Dear Baptist: On the 1st Sunday in this month I had the pleasure of visiting Tallassee for the first time. I met with Bro. J. L. Thompson, according to a previous arrangement, at Reelton. We went to Tallassee on Saturday night; found sister Thompson patiently awaiting our arrival. We expected to meet a Presbytery that night at the church for the purpose of ordaining some deacons, but as we did not find the Presbytery complete, because of the absence of Bro. J. R. Caldwell, we had the pleasure of preaching to a large and intelligent congregation. On Sunday the Presbytery was complete and the work was performed. Brethren Caldwell and Thompson constituted the Presbytery.

The Baptists have certainly been sleeping over their interests at Tallassee, especially of late years. I do not think it has lacked for good preaching, but it has not had enough of it. Its pastor lived too far off. Bro. Thompson went in there about a year ago and went to work in earnest, and you can see on every hand what he is doing; his congregations are large and attentive; his Sunday school has on its roll 150 pupils. There were 137 present the day I was there. He is building up the mission cause there; has had a revival, and I believe took in by experience between 35 and 40. I understand he has been having a good meeting this week. On Sunday night Bro. Caldwell preached to a large congregation at the Methodist church; the writer preached to a good congregation at the Methodist church. On Monday Bro. Caldwell went home very early. He certainly has the power to attract men to him on first sight, and the longer one is with him the more will he love him. I hope I will meet him again.

Bro. Thompson then carried me through the great factory building with its Thousands of dollars worth of machinery; he showed me all he could and then introduced me to some very accommodating men who took an interest in explaining to us.

This was the most pleasant trip of my life. Bro. and Sister Thompson know how to make any one pleasant and happy. This is only a part of my trip. I have not time or space for the whole. H. C. SANDERS.

Opelika, Ala., Sept. 10, 1883.

"Speak little, think more, and act most."

Again.

Bro. Editors: Once more I ask space in your columns to notice Bro. Creighton's "no relation" doctrine. I would give its origin but for the sake of others whose feelings are involved. I think Bro. C. might have avoided this controversy, which he seems to regret, had he given proper heed to the closing words of my first article. I said, "Perhaps the brethren did not mean precisely what they said; if so they are at liberty to explain." But Bro. C. continues to assert without modification that there is "no relation after exclusion," and, to my great surprise, claims to have shown it by reason and Scripture.

Now there remains nothing for me to do but to show Bro. Creighton that he does not mean what he says; and then tell him what he wants to say; and, lastly, show him how to get out of the supposed difficulty. That Bro. C.'s terms "no relation" are too broad and sweeping in their import to convey the exact idea he wishes to convey, has been patent to all observant minds from the beginning. No relation when applied to either a person, place or thing, in relation to any other person place or thing, signifies nonentity; especially when there is no modifying word expressed or understood. For instance, I say of a man, He sustains no relation to me. The proposition is untrue even though he be a Chinaman. He may be so distantly related by blood that, in general terms, I disown the relationship; yet he must sustain some sort of relation so long as he exists. He must either sustain the relation of friend or foe to me, or that of being partially or well known to me. Now to assert that this man sustains no relation to me is to assert his nonexistence either of body or soul. Just the same is true in reference to any other person, place or thing, as regards all other persons, places or things. Now we all know that Bro. Creighton does not claim for any church the unheard of power to sweep out of existence an offender, because there would be no chance for him to join that other church. But this is precisely what he says; and claims moreover to have shown by reason and Scripture. Again Bro. C. does not mean to employ two hundred words in establishing beyond the shadow of a doubt my proposition, "that the mail facilities of our country remove all inconveniences in that direction." Yet this is precisely what he does. He takes an extreme part of our country and shows most admirably that the mail facilities were sufficient. Here it is. Evidently, a man of doubtful veracity was excluded from a church, for when he writes back from Texas in his own bold self confessing his sins, there was no evidence before the church of his reformation. Consequently the brethren put him in an easy way to fellowship. They refer the matter to the church he wishes to join. Then, Bro. Creighton does not mean that he occupies the same position in reference to our Lord's instructions as given in Matt. Yet he says the same thing that I said. Listen to him. "We have no proof of his being a very bad man. He is only obstinate, and our Saviour only meant to let him stand in the same relation to the church in which the Gentiles stood." Then again, our brother doesn't mean that the churches are strictly independent of each other. He simply means that, under Christ our living Head, each local church is responsible for the maintenance of the ordinances as delivered unto them; but wholly dependent upon each other for fellowship, Christian sympathy and a hearty co-operation in the great work assigned us. Now, Bro. C. does not certainly believe that I would endorse that probation system introduced by his pastor referred to, though he says so.

A little common sense and moral courage would have prompted that pastor to do the clean thing. He should have said, your letter is all right; it answers for your conduct up to the time it was given, but since then I know you to be guilty of unchristian conduct; answer for that. But "Discipline does not mean to punish," so says Bro. Creighton. Webster to the contrary notwithstanding "Nor was the idea of punishment in the minds of Paul and our Saviour." Holy writ to the contrary notwithstanding. Since nothing so many things said by our brother which he cannot possibly mean, I am decidedly of the opinion that even the bushes did not shake.

Secondly, Bro. Creighton wants to say that when a member is excluded from a church he is debarrd all the relations conferred upon him by the vote of that church on his reception except baptism. Exclusion does not render baptism null and void. Neither does it cast out of Christ's kingdom, though he quotes Matthew's Henry to sustain that idea. We are introduced into Christ's kingdom by the new birth. Every one that is born of God is a child of God, and an heir of heaven, none being able to pluck them out of his hands. Nor has the falling from grace idea ever been largely entertained by Baptists. Moreover, he doubtless wants (as he makes himself the champion of all exceptional cases) to say, that in the history of the churches it comes within the range of possibility that one of these faithful ones may be excluded from a church wrongfully; also said church may persist in maintaining its wrong action, when proper efforts have been made to induce said church to rescind its action. He means to say that under such

circumstances as the above, the independence of the churches warrants the reception of said brother into the fellowship of any other orderly church. So says Pendleton in substance. And upon this all orderly Baptists are agreed.

Crowell says (I quote him from memory) that no church has a right to accept the statement of an excluded member from another church, as regards his being unfairly dealt with by his brethren, but must inquire into the matter, and when satisfied of injustice being done him may receive him into fellowship.

Lastly, if these intimations are not sufficient to aid Bro. C. out of the supposed difficulty, I will state a plain case. Suppose Bro. A. is excluded from the church at C. He claims to have been excluded wrongfully. The church at C maintains its position. Bro. A. wishes to enjoy church privileges. Under existing circumstances he is debarrd. What must he do? Let him apply for membership in some neighboring church, and state his grievance. If this church is disposed to credit his statement let them make his statement a basis of inquiry, and if sufficient cause cannot be shown for his exclusion let them advise and ask the church at C to rescind its action. In case of refusal on the part of the church at C, under given circumstances, this neighboring church would be sustained by her sister churches in welcoming Bro. A. into her fellowship. And now, if Bro. Creighton fails to appreciate this article, I will liken him to a man who applied to his neighbor for tobacco, and then for a pipe in which to smoke it, and lastly for a match to light it. Upon which the good neighbor asked if he would not have him do the smoking for him. "No," the man gently replied, "I'll furnish the jaws." So, if Bro. C. does not furnish the jaws of appreciation to this I'll pronounce him a worse man than this applicant was.

F. H. MCGILL.

Rehoboth.

Eds. Ala. Baptist: A meeting of ten days has just with the church at Rehoboth, Wilcox county, which resulted in two additions by letter and four by baptism. Some of the oldest citizens pronounce it the best meeting the church has enjoyed in many years. It is true not many have been added to the church, but with the six who joined and the membership the church stands to-day doubly as strong in faith and working capacity as it did before the meeting. The church has two faithful deacons in Dr. Dansby and Bro. Wright, and they rejoice because they have been built up in the faith and their hope for the future prosperity of the church has been increased.

Bro. L. M. Bradley, the young pastor, has been as eminently successful in this his first pastorate, as he has been faithful. The circumstances under which he labored during the meeting were favorable for bringing out the latent forces of his preaching ability. The writer had been engaged to do the preaching, but sickness prevented until the last four days of the meeting, and the work twice a day, for six days, devolved upon the young pastor without any expectation or previous preparation. This he performed surprisingly well, and greatly to the edification and gratification of his church and congregation. The church shows its appreciation of his services by offering to double his salary next year, but he must go to Howard College. He deserves the benefits of the College, and the brethren of his association will see to it that he shall have them.

Bro. W. B. Crumpton visited the meeting two nights and did good service. The prospect at Rehoboth is hopeful. There are plenty of sterling people to preach to and to develop, and the cause can be carried forward. The good people treat a preacher well, there, even when he is sick and not able to work much.

P. C. DREW.

McKinley, Sept. 15th.

A Beautiful Legend.

Do you know how the site of the ancient City of Jerusalem was chosen? There were two brothers who had adjoining farms. The one brother had a large family, the other had no family. The brother with a large family said: "There is my brother with no family; he must be lonely, and I will try to cheer him up, and I will take some of the sheaves from my field in the night-time and set them over on his farm, and say nothing about it." The other said: "My brother has a large family, and it is very difficult for him to support them, and I will help him along, and I will take some of the sheaves from my farm in the night-time, and say nothing about it." So the work of transferring went on, night after night, and night after night; but every morning things seemed just as they were; for though sheaves had been subtracted from each farm, sheaves had been added, and the brothers were perplexed and could not understand. But one night the brothers happened to meet while making this generous transference, and the spot where they met was thought so sacred that it was chosen as the site of the City of Jerusalem. If that tradition should stand as a beautiful allegory, setting forth the idea that wherever a kind and generous and loving act is performed, that is the spot fit for some temple of commemoration.—Dr. Talmage, in *Frank Leslie's Sunday Magazine* for October.

Meetings in the Cahaba Association.

MT. GILEAD.

On Saturday before the 2nd Sabbath in August we commenced a series of meetings at my church, Mt. Gilead. We had brethren I. M. Hicks, J. J. Stewart, J. S. Bowling and T. E. Taylor to preach for us. Bro. I. M. Hicks did most of the preaching to a very large audience. The results of the meeting were not very encouraging, but we hope that good seed were sown and that it will develop itself in time. The writer was called back to his church on last Sabbath and received and baptized two. We will be represented in the association. This church is full of the spirit of missions and will bring up different pledges for the mission boards, Foreign and Home. She pays her pastor. We have good, praying and working brethren and are doing all we can in the vineyard of the Lord.

BETHLEHEM.

August 26th, 1883, the church at Bethlehem, with her pastor and other brethren, met for the purpose of holding a few days' meeting. The church was greatly revived. Bro. I. M. Hicks, the pastor, was much delighted with the meeting. Very large congregations attended. Many were convicted of their sins. Fourteen were happily converted and admitted to the church by baptism. The church felt that she had much to do. The spirit of love and missions was preached to them. The necessities of the Mission Board were urged upon the people. They will be represented in the Cahaba Association and will help the Home Board. They are now raising money to build them a neat church house. We see a brighter prospect than ever before. We feel that the Lord is wonderful in all his ways. There is much good being done here in this part of the Master's vineyard. Though the harvest is great the laborers are few. Pray the Lord of the harvest to send more laborers into the vineyard, for there is much to be done.

CONCORD.

Saturday before the first Lord's day in Sept., 1883, was a glad day at Concord, and the vicinity. The church had been praying for a revival of religion for some time. Sunday morning came and the large house was well packed. Our young brother Worthy Haggard conducted the prayer meeting at ten o'clock A. M. Several fervent prayers were offered by different brethren that the Lord would meet with them during the meeting. At 11 A. M. the pastor preached to a very large audience. This meeting continued six days and nights. Our young licensed brother, Jno. S. Bowling did good work. During this meeting many were made to inquire what they must do to be saved. Sinners were made to tremble and seek for pardon and peace. Many precious souls were happily converted to the love of God, some of whom were very old men with families. The whole church and visiting brethren were made to rejoice in the hope of the glory of God. The plain facts of the gospel were declared, which seemed to have its desired effect. I have never witnessed a more precious scene. The whole congregation seemed to be moved upon by the Spirit. We expected brethren Schram and Kinard, but we were disappointed. The Lord came in his own way. The meeting closed on Thursday night with an accession of sixteen, fifteen by baptism. Others are expected soon. God be blessed. All honor to him. Bless the Lord, O my soul; bless his holy name!

A. M. P.

Pinetucky, Sept. 11th.

For the Alabama Baptist.

Among the Indians.

Dear Baptist: I returned home last Thursday from our Choctaw and Chickasaw Association, and having been out nine days, found my family all sick, and I am now sweating off my fever.

We met with the Nunne-cha-ha church on Friday before the fourth Lord's day in August at 10 o'clock A. M. The introductory sermon was preached by Bro. R. J. Hogue, from Nehemiah 4:6: "For the people had a mind to work." The letters were called for and read and names of delegates enrolled.

After a recess of two hours and dinner, for the people were camped all around the place, we reassembled, and the association was organized by re-electing the writer moderator, and Bro. A. Frank Ross, clerk.

We had as visitors from Creek Nation Bro. Blake and Wesley Smith, and a crowd from the wild tribes, to whom Bro. Murrow, by request, made a speech of welcome, which was responded to by Talking Jim, the Chief of those tribes. Most of them were professors and Baptists, the fruit of missionary labor 300 miles west of here. They sang and prayed with us, and informed us through their interpreter that their church numbered nearly 60.

The business of the association could not have been more harmonious. There was not a harsh word or anything to wound the feelings of any member, but several times the tears of sorrow then of joy were seen to flow. On Saturday evening at sundown the business part closed and the parting hand was taken.

Sunday morning a funeral sermon was preached by Bro. Peter Folsom, in memory of our young brother Jesse B. Murrow, who had but recently fallen on sleep, while on duty preaching to destitute Choctaws in Mississippi. The writer had been

excused from an obligation to preach the missionary sermon, and deeming it a good time appealed to the people on the subject of missions and a man to fill Bro. Murrow's place. When Bro. Albert Brown was appealed to, he replied that he belonged to the Master and if the brethren thought him a suitable man he was willing. Then the hats were passed around for missions here, and a handsome response was made—I think nearly \$50.00.

The wild tribes then wished to shake hands preparatory to their departure for their homes in the West, and after an address from one of them, interpreted into Choctaw and then into English, the handshaking and singing commenced. A liberal contribution was made to defray their expenses from Eufaula and back by rail.

Sunday night Bro. J. S. Murrow preached. Some candidates were received for baptism. Two were baptized Sunday morning and three Monday morning.

The Executive Committee met, and for want of ministers to send to the destitute, appointed two pious laymen to labor in six counties contiguous to each other, where there is but one church. The harvest truly is plenteous, but the laborers are few. Brethren, pray for us. I have more to say, but no time.

WILLIS BURNS.

Stone Wall, I. T., Sept. 3rd.

Meeting at China Grove.

Dear Baptist: I feel that it would be good for the world to know and feel the effect of a spiritual revival, a soul cheering meeting, an outpouring of the Holy Spirit round about China Grove after no long absence of the administration of God's everlasting Gospel, except in prayer meetings. We had fallen into a lukewarm condition socially and religiously, as a church and as a community. We have had the joys of salvation restored unto us by the pouring out of God's Holy Spirit into the hearts of sinners, and many have been made to rejoice in the conversion of souls, many have been made to feel the operation of the Spirit, and exclaim, "What shall I do?" and some have found Jesus precious in the pardoning of sins. The church is spiritually revived, our faith increased, Christian bonds strengthened, the community made to feel that there is a reality in the religion of Jesus Christ. A Christian spirit seems now to pervade the community. Bickering and tumult had almost superseded all Christian feeling.

Siloam Baptist church has a pastor indeed, a live worker in the Master's cause, in the person of Rev. B. M. Bean. Our meeting closed on last night after continuing two weeks, and the result in the accession to the church of seven by experience, five by letter and one by restoration, a union of Christian love with professed Christians, and, we hope, with good seed sown that ere long will bring forth fruit. Rev. J. T. Cumbe was hindered from a regular attendance on the worship by sickness in his family. Rev. W. M. Boswell, a Methodist brother, rendered his service cheerfully and was influential in making the meeting pleasant. All professors seemed to be deeply interested and took an active stand for the cause in the conversion of souls and the prosperity of the church at this place, for which we are thankful to the good Master. May his blessings rest upon them in all their travels while sojourning on earth.

We have a prayer meeting every Sunday evening, in which there is great interest by the Pedobaptists. We also have a Sabbath-school, but we do not receive much aid from them. They do not seem to have much interest with us in Sabbath-schools. I think our school is doing a good work. The majority of conversions came out of the Sabbath-school. Out of one class of six in number of regular attendants, four have joined the church. My experience as a Sabbath-school manager for years is that Sabbath-schools lead their votaries toward God.

A BAPTIST.

China Grove, Sept. 3rd.

For the Alabama Baptist.

Musio.

If there is any heavenly thing on earth it is music. Music that quiets the tumultuous waves of a troubled spirit, is something divine. When the chords are touched by a master-hand, when the strain is swayed by an unseen spirit, as it seems, one appears to be transported to lands of bliss.

We know not the origin of music, unless it lies in the lovely souls of the departed. Years ere David charmed the evil Saul with his melody, up above the ethereal regions, white-robed angels tuned their golden harps. Perchance the birds in Eden heard the echo of their rejoicing, and caught the divine infection. From them Eve learned to sing, and when the gates of beautiful Eden closed upon her, she was not deprived of this blessing. Perchance in this she found sweet solace while she labored for the daily sustenance of life.

Surely one who is not affected by this gift, is possessed of a strange temperament. It does not require a cultivated mind to appreciate its beauty, for a mere child will cease its prattle to listen to the song of a passing bird. Methinks it is worth a life of toil and pain to be borne away to heaven while angels keep time to the beat of their wings, with strains produced by harps of gold.

CONTRIBUTOR.

"Songs in the Night."

Dear Baptist: Permit me to express through your columns my profound gratitude to the good ladies of Pine Apple for their repeated substantial kindness shown me during my protracted ill health. They had recently, at the residence of Mr. Thos. Thigpen, "a pound party," to which "both Jews and Gentiles," young and old, male and female, liberally contributed. We are just in receipt of the fruits of the "gathering together." And oh, what a pile of general family supplies! We were not troubled about having hauling done. Six or eight of Pine Apple's noblest daughters loaded their buggies and brought the supplies to us. While others talk of prospective hard times as the result of short crops, we can say "Soul take thine ease." Not long since the ladies of the same community gave us \$20.00 in cash, a nice rocking chair, and last but not least, some fresh eggs. We have more than two dozen chickens! These things emphasize the fact that "the sisters are not a part of, but in addition to the regular salary." The writer feels just like saying with all his heart what appreciative man has a thousand times repeated—God bless the women.

The Ladies' Aid society of Pine Apple church has raised and expended more than two hundred dollars for benevolent purposes during the last twelve months.

The Baptist church at Forest Home has been furnished recently with a splendid Mason and Hamlin organ, the result largely of the labors of Bro. L. S. Wright. We have two good organists in the persons of sisters Ansley and Powers.

The health of Deacon Nathan Wright has been very bad for more than a year. He constantly feels that his work on earth is nearly completed. He has been a faithful and influential worker in the vineyard of the Lord for more than half a century.

Bro. S. Moore has recently conducted successful meetings with his churches at Shackelford and Mt. Pisgah. At the former place he received about one dozen members, at the latter upwards of twenty. Both of these are young churches, flourishing in the same houses of worship where the Independent Baptist cause "went down."

Your correspondent has given up the care of all his churches with a view of resting a year and regaining, if possible, his shattered health. Myself and family have been at this health resort for more than two and a half months drinking the fine sulphur and magnesium water here offered to health seekers. I preached my closing sermon at Forest Home the second Sabbath in this month. It was hard for me to take my leave of this people with whom I began my pastoral career twelve years ago a beardless youth. Dr. D. W. Ramsey has been called to succeed the writer at Pine Apple and Mt. Moriah, Bro. S. Moore at Forest Home and Eld. J. E. Bell at Georgiana.

A. T. SIMS.

Butler Springs.

Four Georgia Boys.

These four started a few years ago, selling newspapers. They made ten cents apiece the first morning they went to work, and for two winters thereafter they went barefooted, through the snow and sleet in the freezing dawn, on their morning rounds. From the very first they saved a certain percentage of their earnings, which they wisely invested in Atlanta real estate. The oldest of them is now eighteen years of age, and the youngest twelve. They have supported an invalid father and their mother all the time, and now have property worth considerably over \$5,000, houses from which the rent is \$20 per month, and \$200 in stock in a building and loan association. They have educated themselves, the meanwhile, remaining from school this year, order that they might work the harder and build a home for their parents that is to have a front parlor and bay-window in it. These little fellows have been carriers, news-boys, errand-boys, and apprentices about the Constitution office, and one of them is now assistant mailing clerk. Their net saving from their sales and salaries, exclusive of their rents, have been \$20 per week for this year. Next year they can do better, and by the time the oldest of the brothers is of age they ought to have a comfortable little fortune. What these boys have done other boys can do. The whole secret is steadiness, sobriety, industry, and economy. There are few lessons more important for boys than that the smallest income will make a man independent, if he will only live inside

Alabama Baptist.

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The following brethren have kindly consented to act as our agents in receiving and receipting for money due us:

Bro. M. G. Hudson, at Mobile.
Bro. W. S. Rogers, at Midway.
Bro. A. Davis, at Eufaula.
Bro. A. H. Borders, at Clayton.
Bro. T. L. Jones, at Montgomery.
Bro. J. F. Fore, at Pine Apple.
Bro. E. D. Creath, at Greenville.
Bro. J. F. Edens, at Gadsden.
Bro. A. J. Phillips, Walnut Grove.
Bro. J. T. Evans, at Warrenton.
Bro. W. R. Sawyer, Evergreen.

The Board of Ministerial Education

OF THE ALA. BAPTIST STATE CONVENTION.

E. B. TEAGUE, Pres.; E. J. FORRESTER, Sec.; W. P. WELCH, Treas.

E. T. WINKLER, JNO. L. WEST.

Brethren desiring aid from this Board for the Board of Ministerial Education.

All applicants must appear before the Board for examination.

The Board will be in session in Selma, Sept. 25th, 26th and 27th, to examine applicants.

EVANGELISTS—WHO IS TO PAY THEM?

No man goeth to war at his own charges. He who has hired him to be a soldier must pay his wages.

The government for whom he battles must foot the bills. To be sure the minister is called to his work by the Holy Spirit, but he works under the government of the church of Christ.

Christ has ordained that he preach the gospel; and he has further ordained that they who preach the gospel shall also live of the gospel. He has declared, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Men have sometimes sneered at the salaried minister as an hireling, but it is an interesting fact that Jesus himself speaks of the hire of his ministers, and declares that "the workman is worthy of his hire."

That is to say, if he be faithful, he is worthy of his wages—his salary. Paul speaks of it as wages. It is proper and scriptural to speak of the salary of a minister of Christ with the same words and phrases that are employed in speaking of the wages of men engaged in secular callings. And the minister has an equal right to claim a distinct contract; and doing his work faithfully, he has the right with secular men to expect his pay according to contract. It may be assumed that all this relates to the payment of the pastor's salary. We say yes, and equally so as touching the salary of the evangelist.

Who is to pay the evangelist? If he preach as a missionary to the destitute, his home church or a combination of churches are the proper parties to support him. Paul and other ministers in the New Testament were aided by the churches while they were planting the gospel in destitute regions, and even when laboring with some of the churches he received wages from other churches. But in an age of enlightened Christian civilization, such as our own, it is expected and it is right that an evangelist should be sustained by the churches for whom he renders service. The Boards, Associations and Conventions that appoint them, generally have no money except as it comes from the churches and from liberal individuals. And when a well-to-do church claims the services of an evangelist for any number of days, though he may be under the appointment of a Board, it should at least cover his salary for that length of time. For instance, suppose his salary be twelve hundred dollars a year and his church in good financial condition has his services for one month in a protracted meeting, it ought to pay at least one hundred dollars. Justice to the evangelist and to the body that sends him out demands that this should be done. He reports the same to the appointing agency and his salary is credited accordingly.

The State Mission Board of Alabama has from the first acted on this principle, and generally it has worked well. Many persons have seemed to think that the Board had money on hand with which to pay the salaries of its evangelists, and that whatever was given on the field was that much extra. This has all the time been a mistaken view wherever it has existed. The Board has never had any money on hand worthy of consideration. When money has come into the treasury there have always been ready demands for it to meet the residue of the salaries of those who labored in more destitute regions. It would seem to be enough for any one to ask himself the question, where can the Board get money except from the churches? It is believed that the evangelistic system of the Board, instead of injuring pastoral

support in the churches of Alabama, has improved it. It has done much to instruct and indoctrinate our churches in this very important duty; and it has done the same for other departments of Christian liberality.

CURRENT ITEMS AND REMARKS.

We have been honored with pressing invitations to attend several associational meetings. It would give us great pleasure to comply; but in addition to our home obligations, which are not few nor unimportant, we are doing certain work for this paper that Dr. Cleveland may have a better opportunity to attend such meetings. So we can only say, call on him, and though the field is a large one he "must spread himself like Beaman's turkey hen." He can come as near being in several places at the same time as any body that we can think of. And when he gets to one of these Baptist associations, like the secretary of the State Board, he spreads himself over everything that comes up. That is the way he did at the Coosa River, and he did it so well that we all just let him have his own way; and however nicely he does everything he never forgets the ALABAMA BAPTIST. You would just as well have your \$ ready.

Though Dr. Teague is a neighbor to us, he has not attended many sessions of the Coosa River Association. His presence at the late meeting added very much to the interest of the occasion. His sermon was one of the best we ever heard put into just thirty minutes of time.

Bro. Hare from Florida was also an interesting visitor. He combines many elements of great promise. May the Lord restore the young Timothy to health.

The Coosa River Association took strong grounds in favor of prohibition, and in favor of a theological chair in Howard College to be filled by Dr. Teague. Dr. Murfee, President of the College, was present. His coming among us always pleases our people. He met with decided encouragement in the way of the promise of students.

Brethren Smyth, Wright, and Gwin were kept away from the association by their revival meetings in Anniston and Oxford; and Bro. Kidd, by sickness in his family.

The Anniston meeting resulted in seventeen baptisms. Twenty-eight were received by letter and baptism. The outlook for the cause at that place is encouraging. At Oxford eight were baptized. That was also a good meeting. Bro. Wright was very unwell at the time.

The association coming and going in the week without a Sabbath worked very well, except the Hephzibah community did not get as much preaching as was desired. There was a universal desire to hear Dr. Cleveland preach, which was not gratified because there was not time for it. The business of the body was attended to with care and dispatch.

Dr. Garves of the Memphis Baptist cuts the acquaintance of the *Biblical Recorder* of North Carolina; dropping it from his exchange list, he pokes some negro gibberish at it. The *Recorder* comes back at him with a very different sort of words, expressive of utter loss of confidence in the Memphis editor. It will be difficult for the "old lion" to make much of Bailey and his *Recorder*. By-the-way, when one paper drops another from its exchange list, it seems singular that it should quote from the rejected sheet the very next week. That's not the way Dr. Jeter did when he cut the acquaintance of a certain paper—he made a clear cut of it. We want the good brethren to be able to differ and still be friends.

Brethren of Alabama, as we return home from our many associational meetings, let us begin at once to execute the plans agreed to in these meetings. The writer, as a pastor, has found from long experience, that his greatest failures in pastoral work have resulted from waiting too long to do the work promised. If you have made a pledge for yourself or for your church, secure it at the earliest practicable date and be done with it.

Brethren, is there not a young brother in your church who ought to be a preacher of the gospel? Talk with him on the subject, and lead him in the right way. If we consider the country and town churches in our State we will see that there are many more old ministers than young ones. "Pray ye the Lord of the harvest to send forth more laborers into his harvest."

A young brother asks, "What is the best knowledge for a minister to have besides his knowledge of the Scriptures and Christian literature?" We answer that Dr. John A. Broadus says, "History, history is the next best thing for a preacher to know." In his work on the Preparation and Delivery of sermons, Dr. Broadus names a very fine selection of the right books for a preacher to read. Get that book and study it carefully. It has many things in it that every young preacher ought to know.

SHOOTING AT LONG RANGE.

A New York daily speaks of a celebrated pastor who preached some Sabbaths ago on "The absurdities of infidelity," and suggests that as there were no infidels present, a more appropriate theme would have been, "The inconsistencies of modern Christian life," and of another distinguished preacher held forth on "Honest poverty," when probably there was not a poor man in the house, and suggests that "Rascally wealth" would have been a subject better suited to the wants of the hearers. We do not mean to endorse these criticisms, but they are quite suggestive. Very much preaching is done at too long a range. We too often fire away with a long range gun at those who are not present and who are out of reach for the time, and thus an entertainment is furnished to the congregation, but their hearts and habits are not touched. Those who are regular in their attendance at church are fearfully scolded on account of the absent ones. The saloon keeper gets a severe basting in his absence, while the tipplers who patronize him hear nothing specially appropriate to themselves.

But we need not multiply the mention of illustrative cases. We only mean to urge the importance of preaching to the people who are present—preaching to the point. Not "they" over yonder, but "ye" who are here. Not those great sinners on whom the tower of Siloam fell, but ye—"Except ye repent ye shall all perish." It takes correct living, moral courage and discretion on the part of the preacher to do this as it needs to be done. The example of Christ and his apostles, and the example of the most successful preachers in all ages, will illustrate the importance, necessity and power of personal preaching. A man is put at ease when he finds that we are preaching about other people; he is put on self examination when he finds that we are preaching to him.

FIELD NOTES.

"I began a meeting at Sardis church, fourteen miles South-east of Greenville, on the 3rd of August, which continued ten days. Eight were received by baptism, two by letter and four by restoration. The church was greatly revived and a number are inquiring the way of life. Brethren George Webb, Jno. Morgan and W. C. Avant aided in the meeting. Permit me to return thanks to the good sisters of Sardis for a present of a subscription to the ALABAMA BAPTIST."—B. Cooper, Glasgow.

"I have just closed two precious meetings at two of my churches. Fifteen were added to the church at Poplar Springs, and the church was greatly revived. Others, I hope, will join. Six were added at Macedonia. To God be all the glory, for he was present at both these places. I will spend next week with Bro. Martin at Liberty church."—Cal Smith, Rockford, Sept. 12th.

"Mt. Carmel Association, held with Mt. Carmel church, closed yesterday a good meeting. Rev. T. M. Bailey, Cor. Secretary of our State Mission Board, was with us. His preaching and talks were highly appreciated by the association, and we were greatly benefited by his presence. He is the right man in the right place, and was highly endorsed by the association."—Jno. M. Simpson, Somerville, Sept. 12th.

"A meeting of eleven days has just closed with the Oxford Baptist church. There were eleven additions to the church; three by letter and eight by baptism. Several others made professions who have not as yet joined the church. The day appointments, except two, were filled by Rev. D. I. Purser; night by Rev. T. C. Teasdale, D. D. These brethren's sermons were good and effective. Our church was built up and refreshed, and our whole community was much edified and profited by this interesting series of meetings."—J. C. Wright, Oxford, Sept. 17th.

"New Prospect church, seven miles from Georgiana, has had a series of meetings lasting five days. Four joined by experience and baptism, three of whom are young men of extended influence. There is more faith and more hope in this church now than has been for some time past. The Lord be praised for it!"—J. L. Taylor, Georgiana, Sept. 15th.

"I closed a meeting of days at Cuba church on the fourth Sabbath in August, which resulted in 25 accessions to the church, 19 by baptism. I closed a meeting the 14th inst. at Siloam church, resulting in 21 accessions, 16 by baptism and 5 by letter."—W. F. Pond, Kinterfish, Sept. 17th.

"The Lord is doing a gracious work at May Creek and Damascus, Escambia county. No Baptist church at May Creek, but hope to have one soon. Three were received by experience. At Damascus, they have been pastored for some time. Six were added to the church by baptism, and several others are inquiring the right way. Bro. J. E. Deer, a promising young preacher, did good service at Damascus."—J. E. Bell, Georgiana, Sept. 19th.

"A protracted meeting in the Carrollton Baptist church resulted in five additions by baptism and four by letter. The pastor, Rev. J. E. White, of Zulu, Ala., another good meeting at Bethlehem church, Morgan county, commenced Thursday evening before the third Sunday inst. Five were received by baptism and two by restoration. This makes twenty-four within 12 months."—Jno. M. Simpson, Sept. 17th.

"Bro. J. L. Thompson has just closed a meeting at Tallapoosa, in which he baptized a pair of sisters; a father, mother, two sons, the wife of one of the sons and a sister of his wife, all upon

the same occasion."—Rev. M. Frank, Opelika, Sept. 20.

"As a result of the two last meetings at fellowship church of three days each, we received thirteen by baptism, twelve of whom were baptized, one being sick, who now awaits baptism. Five were received by letter. Congregations were large and attentive."—A. L. Bland, Milton, Sept. 21.

"Bro. Wm. A. Davis, the efficient clerk of Eufaula Association, compliments us with a well gotten up "Order of Business" for the approaching session of his association at Eufaula Oct. 26-28. As the "Order of Business" has already been printed for the use of the association, it is not necessary to insert it in our paper. "Sumterville church is a model church; her Sabbath-school, the banner school, if we take system, means, standard of S. S. literature and training, efficiency of contributions, work, work, work, as the standard. 'Work for Jesus' is her motto."—J. K. R.

"A good meeting at Liberty Grove church, Madison county, Ala., commenced Saturday before the fourth Sunday in August, and continued several days. The services were closed at Paint Rock River. Six were baptized and two were received by letter. The church was revived."—Jno. M. Simpson, Missionary Mt. Carmel Association.

"My health is still very feeble. I am scarcely able to preach a sermon. I expect to commence a protracted meeting with the Sumterville church on the fourth Sabbath inst., to be assisted by Bro. Phillips of Tuscaloosa."—J. K. Ryan.

"I have just closed a most interesting protracted meeting, commencing Saturday before the first Sunday in September at a place called Nail old field, on the road leading from Linden to Coffeyville. A deep interest was manifested at the beginning. I had no aid except the prayers of the Christians and the presence of the Holy Spirit. The meeting continued five days. I preached twice a day seemingly almost without any effort on my part. Two young men and one young woman were received by experience. There being no arrangements for administering the ordinance of baptism in the woods, for the meeting was held in a grove, the second Sabbath in October was set apart for baptism. No effort was needed to get sinners to bow for prayer. Numbers were left mourning."—C. J. Miles, Hoboken, Sept. 17th.

"A good brother of Zion church, Sumter county, Ala., returned home from the late session of the Bigbee Association, attended his church the next day and introduced a system of work for the church. He said, 'I am for system for the future.' The plan was, to some extent, opposed by a good brother, when his opposition was met by a brother from the association, who said, 'If you had been at the association you would not oppose this measure.' System prevailed."—J. K. R.

"Stone Creek church, Clarke county, Rev. A. J. Stringer pastor, has had a meeting, beginning on the first Sunday in September, which resulted in ten accessions to the church by baptism."—Bro. C. D. Woodruff, of Gainsville, will move to Oxford with his family January 1st.

"Rev. H. Clay Taul, of Deatsville, has accepted the pastorate of the Adams Street Baptist church, Montgomery, and entered upon his labors there. He will move his family to Montgomery about the first of October."—Gen. L. W. Mobler, of Baker, Lawler & Co., of Mobile, was in town last Monday and before leaving, kindly contributed \$5 to the Ladies' Aid Society, for the benefit of the Linden Baptist church."—Linden Reporter.

"Rev. E. B. Hannah and I have been laboring together for the last five or six weeks, and I hope have been instrumental in doing some good. Meetings of interest were held with Shady Grove, Collinsville, Liberty Hill, Black Creek and Gravel Hill churches. To God be all the glory for any success."—Rev. W. J. Appleton, Collinsville.

"Rev. W. J. Kuddick has accepted the pastorate of Pilgrims Rest church, 10 miles east of Stanton, Chilton county. At Shady Grove church, Bibb county, last Sunday, two young preachers were present who were baptized at the same time by Rev. I. M. Hicks, who was also present.

Anniston Meeting.

Under appointment of The State Mission Board, the Purser Brothers assisted the writer in holding a series of meetings in Anniston, commencing on the last day of August. The meeting continued seventeen days, and resulted in the addition of twenty-eight persons to our little mission church—seventeen by baptism, and eleven by letter. Oxford being only three miles from Anniston, and as Dr. Teasdale was assisting Elder J. C. Wright, the pastor, in a series of meetings at Oxford at the same time, by invitation the Purser Brothers went down and preached once each day for seven days at Oxford. The services of these brethren were enjoyed by both towns, and their preaching and singing was appreciated and admired by all who heard them. The State Mission Board was very fortunate in securing the services of Elder D. I. Purser, as evangelist, to assist pastors at important missionary stations, and at centres where there are feeble churches, in protracted meetings. We most heartily endorse all that Dr. Renfro said of the Purser-Brothers after their visit and labors at Talladega. Any community, town or city in Alabama will be fortunate if they can secure the services of these devoted servants of the Master to assist in holding protracted meetings.

DeArmanville, Sept. 20th.

Not long ago Dr. Taylor and Mr. Eager stepped into a little shop in the suburbs to make a purchase. On leaving, Dr. Taylor said to the shopwoman, "The peace of God be with this house." She replied, "Ah! but they say now there is no God!" She was living in the shadow of one of Rome's great churches, yet she had almost come to believe what she had heard around her so often of late.

Mt. Carmel Baptist Association.

The seventh session of this association was held with the church at Mt. Carmel, three miles north of Warren, Marshall county, Ala., including the second Sabbath in September, 1883. The meetings of the session took place in the new and commodious church building recently erected by Bro. Ira R. Foster. This building is forty by fifty four feet in size, and when completed will be one of the finest and best country churches in the State. It is entirely an individual enterprise, proclaiming Christian benevolence of the highest type of character, and will add this section of country with large, beautiful and elegant church building worthy of imitation every where.

The introductory sermon was preached by Eld. E. N. Maples, and was well received and marked attention. The association was organized by the election of Eld. J. W. Brown, Moderator, and J. M. Simpson, clerk. The usual invitation was extended to visiting brethren and correspondents were received from other associations. Bro. T. M. Bailey, Cor. Secretary and Treasurer of the Alabama State Mission Board being present, was gladly received and cordially invited to participate in the deliberations of the body. Preaching at night by Elder Parker, of the North Liberty Association. At a Sabbath-school mass meeting held on Sunday morning, Bro. Bailey by request delivered an address in relation to Sabbath-schools, which was of the most deeply interesting character—the very best of the kind the writer ever had on any occasion, and it was well calculated to accomplish much and lasting good. This was followed by an able and instructive discourse on the subject of missions, also by Bro. Bailey, delivered at the 11 o'clock service. Preaching at 3 o'clock in the evening by Eld. J. W. Brown, moderator. At night by Eld. Pendergrass from Town Creek Association.

The pastors and delegates composing the association were greatly stirred up and interested on the subject of missions and promised to do all they could in the various churches with which they were connected to raise as would be equivalent to twenty-five cents for each church member, which will aggregate the sum of four hundred dollars for the entire association. This result was owing mainly to the earnest, well timed and effective services of the distinguished agent of the State Mission Board, whose inimitable labors are being abundantly blessed and prospered wherever he goes. The associations in North Alabama, so far as the observation and information of the writer extends, are most highly pleased with the manners, style and winning address of Bro. T. M. Bailey. It is simply an act of justice to him to speak thus commendatory of his invaluable services. As an indication of the correctness of their views, it is only necessary to refer to a most complimentary resolution in regard to the labors of Bro. Bailey in our association, adopted by the body at the close of its recent session. This resolution strongly endorses his course as the representative of the State Mission Board and highly approves of and commends his inestimable services in carrying on the grand and noble work in which he is so zealously engaged.

The sessions of the association were most harmonious and delightful, promoting it is hoped of the best interests of the Redeemer's kingdom on earth, having an increasing tendency to build up and extend the great and glorious cause of both Missions and Sabbath schools. The next session of the Mt. Carmel Association will be held with Cave Spring church, Madison county, Ala., commencing on Tuesday before the first Sabbath in September, 1884. Introductory sermon to be preached by Eld. P. J. Corley. Bro. Bailey left early on Tuesday morning after the adjournment of the association on Monday night, for the Cherokee Association, in company with Bro. O. H. Alford, one of the correspondents to that association from this body. It was observable that Bro. Bailey was much interested and very successful in getting subscribers for the ALABAMA BAPTIST and in advocating the interests of our own State paper, which, as he says, is second to none. The BAPTIST is growing in popularity in North Alabama. It appears to be evident from the signs of the times up here that the Baptists as a denomination are being greatly revived and stirred up in many respects, and are more sensibly feeling their religious responsibilities, and are more active in the discharge of religious duty.

This synopsis is prepared and sent to the ALABAMA BAPTIST for publication in accordance with a resolution adopted by the body at the close of its late session.

J. Q. A. ALFORD.

Sept. 12th, 1883.

We had a good meeting at Enon yesterday. Two members were received by letter and one by baptism. We are preparing for the Muscle Shoals Association. We earnestly hope that the delegates and visitors will come praying that the Lord will bless our meeting together to his glory and our spiritual good. We need to pray more that God will bless and guide us into all truth.

Visitors and delegates from other bodies coming to our association by rail-road will get off at Hartsell, S. & N. R. Eld. J. R. Graves, of Memphis, Tenn., is to be with us. We are expecting J. M. Robertson, of Chattanooga; also Dr. W. C. Cleveland, of Selma. Every body that feels disposed to do so is invited to come. We hope to have a good time. Editors and visitors should have their mail sent to Danville during the session of the association.

S. R. C. ADAMS.

Danville, Ala.

The Sabbath is the golden clasp which binds together the volume of the week.—Longfellow.

For the Alabama Baptist.

From Carey Association.

Dear Bro. West: I will give a sketch of the status of the churches in the Carey Association, especially the northern part of it. Most of the churches have been greatly revived. However, we have a few in confusion for the want of effect of pastors who need an evangelist, and need to know that, but the difficulty is to get at them. How is it to be done? They ought to read the ALABAMA BAPTIST, but they do not know I know no remedy but to appoint a man as an evangelist, who will hunt them up and talk them down.

Let us look at the other side of the picture and rejoice. The Lineville Baptist church held her annual meeting, commencing Saturday before the first Sabbath in August, 1883, and continuing nine days. I have not seen such demonstrations of the power of the Holy Spirit for years, if ever. The church was revived, nine were baptized and five were received by letter. At our September meeting four were baptized and three were received by letter, making twenty-one additions at the two meetings, a still others are to come in. I had the assistance of Eld. A. K. Tribble and other brethren.

Bethel church, Fish head valley, protracted five days, embracing the 2nd Sabbath in August. The church was revived and there were nine additions. There have been twenty during the year.

My little church at Wedowee, Randolph county, which has many difficulties to contend with, protracted four days. The church was strengthened in faith and sinners were convicted, but there were no additions. Rev. A. K. Tribble was still with me doing good service for the Mas er. He left me and I went to Ashland on the fourth where I was to be assisted by Eld. I. S. Weaver. We held a four days' meeting with good results. There were nine additions, three by experience and six by letter. The church was partially revived. Eld. M. M. Driver preached the last sermon. It will not soon be forgotten. The Lord is my portion; in him will I trust. To him be all the honor.

W. T. DAVIS.

Lineville, Ala.

LITERARY NOTICES.

LITTLE'S LIVING AGE. The numbers of The Living Age for September 1st and 8th contain the life of Don John of Austria; Luther; The Analogies of Sailing; Napoleon's Marshals; Rabelais; The Life of the West; The Parables of the Bible; The Malaya Country; Mirrors and Mirror Frames; Benvenuto Cellini; Morris and Patches; In an Old Palace; Sir Lyon Playfair on Vaccination; The Chances of Fiction; A Contemporary notice of Gairdner; with illustrations of The Wizard of the South; The Treasure of Franchard; and Along the Silver Streak, and poetry. For fifty-two numbers of sixty-four large pages each for more than 3,500 pages a year the subscription price is low, while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

JEWISH ARTISAN LIFE, in the time of Jesus, by Frank Delitzsch. Published in Funk & Wagnall's Standard Library. Price, 15 cents.

Prof. Delitzsch has a world-wide reputation as one of the ablest scholars in Biblical exegesis. He has opened a new field in the department of New Testament contemporary history. He throws a new light upon the country in which Jesus lived and among the people among whom he moved. He sketches the pulpit business and the private home life of the Jews in the time of Christ in a charming style, in chapter IV, a June day in Jerusalem during the last decade before Christ, the author makes one feel as if in the midst of the scenes he describes.

PETERSON'S MAGAZINE for October comes to us in advance of all others. The principal steel engraving, An Igominious Flight, is after one of the most popular pictures of the great New Testament contemporary graphic truth. There are two sheets of colored patterns, with eight different designs. There are some fifty wood cuts, illustrating fashions and workable patterns. In the literary contents, A Fifth Avenue Romance is finished, and the mystery of the Brown is begun. There is also a racy story, Philosophy in the Adirondacks. Mrs. Ann S. Stephens and Frank Lee Benedict, contribute stories. Specimens are sent gratis to those wishing to up club and send Chas. J. Peterson, 300 Chestnut Street, Philadelphia, Pa.

DR. ROBERT YOUNG, of Edinburgh, has succeeded in suppressing the bunglingly made reprint plates of his great work, "The Analytical Concordance to the Bible." The only editions to be printed in America hereafter will be the authorized editions printed by Funk & Wagnall, 10 & 12 New York, New York, from the original plates, latest revised, forwarded them by Dr. Young. Each copy of the corrected edition will have the words "Authorized Edition" on the title page. The "Concordance War" having been ended, the price will be advanced, October 15th, to \$5.00, cloth. This advanced price is but little more than one-half the price at which the work is selling in England. Nearly 50,000 copies of the great work have been sold in this country and in England.

Meeting at Concord.

Bro. Editors: Permit me through your columns to give you an account of a very interesting meeting held with old Concord church. This church is situated in Perry county on the east side of Cahaba river, ten miles from Marion. This is an old church, having been a member of the Alabama Association since 1820, and was for several years the largest church in the association. Our pulpit most of the time has been filled with some of the ablest and best of men—such men as Wm. Calloway, Abner G. McCraw, John S. Ford, Washington Wilkes, Samuel Freeman, I. U. Wilkes, W. N. Huckabee, and last but not least, our present incumbent, A. M. Perry.

Our meeting commenced on Saturday preceding the first Sabbath of the year, and lasted seven days. In the morning prayer meeting was held at 10 o'clock and preaching at 11; in the afternoon prayer meeting an hour by sun and preaching at early candle light. Bro. A. M. Perry did the preaching and Bro. John B. Hollister acted as the prayer minister. Our church has been apparently in a lukewarm condition for some time, but we now have great reason to rejoice, as our hearts have been made glad, and we have had a precious revival season. The presence of the Lord. Bro. Perry preached five days and nights, to an intelligent, appreciative and attentive congregation, a series of earnest, impressive, sound Bible sermons. The church was built up, Christians seemed to be strengthened, comforted and encouraged, and many were converted. Fifteen were added to the church by baptism and one by vouches. Several others we trust will follow shortly, as the last meetings increased in interest, and large congregations attended. After baptism on Friday, Bro. Perry was compelled to close on account of other appointments. This was much regretted by himself as well as by the church.

BENJ. F. BOLLING.

Sept. 10th.

What a man seen only in his best moments as truth, is truth in all moments.—Joseph Cook.

From Baldwin County.

DEAR BAPTIST: I have been preaching this year to the Brook Cedron church. I have received four by experience of grace and one by letter. I was made glad in the spring by a visit from Bro. McCaskey. He came down to my house near the Grand hotel at Point Clear and we passed a night, leaving in the morning for Ray Minette Station to fill his appointment there.

August 5th was my seventy-fourth birthday. I felt like thanksgiving, the blessed Lord with all his heart, mind and soul. I promised myself that he would spare my life six weeks I would read the Scriptures day by day, to learn my duty to him, myself, my family and all others. I began at the first of August and in four weeks got through the Old and New Testaments. I learned more about the dealings of God with his children than I could have learned in ten years by reading a chapter here and there. There is a connection of all that can be seen in no other way than by consecutive reading. Oh, that the blessed Lord would incline the people that have the Bible to read it day by day, and help them by his Holy Spirit to understand it. God is the source of all prosperity national and individual, temporal and spiritual. All the attributes of God harmonize in his dealings with men, especially in the way in which he delivers them from hell and prepares them for Heaven.

Brethren, I shall soon be gone. Keep close to Jesus and be holy; read the Bible and pray in your families.

Battles, Ala. JOS. NELSON.

Resolutions.

The Missionary Baptist church of Christ at Bethel, Morgan county, Ala., passed the following resolutions:

Resolved, That the majority of the members assembled on Saturday before the second Sabbath in September, 1883, thought it best to call our beloved brother, Eld. J. D. McClanahan to the pastorate of our church for the next year; therefore:

Resolved, That we gratefully acknowledge the very efficient work of our beloved pastor, Eld. W. B. Carter, who has served us faithfully for the last three years.

Resolved, That we recommend him to any church, and all the sister churches, as a faithful and able minister of the Gospel of our Lord Jesus Christ and the faith once delivered to the saints.

Resolved, That we tender him our prayers and wishes for his success wherever he may go.

Resolved, That these resolutions be spread upon the church book, and that copies be sent to the ALABAMA BAPTIST and Hartsell Investigator for publication.

Done in order of the church in conference on the second Sabbath in Sept., 1883.

J. C. LOVE, C. C.

J. C. HARTSELL, J. Deacons.

SAM'L TROTMAN, J.

Bethel Association.

ORDER OF BUSINESS.

At the late meeting of the association, the following resolution was adopted:

Resolved, That a committee be appointed to arrange an order of business to be submitted at the organization of the next session, its primary object, and that said committee be requested to send the programme to the ALABAMA BAPTIST for publication, a few months before the next meeting.

In compliance with the above the following is submitted:

FRIDAY MORNING.

1. Association called to order by former moderator or clerk.

2. Preaching of introductory sermon at 11 o'clock.

3. Adjourn till 2 o'clock.

AFTERNOON.

1. Reading of letters and enrolling of messengers.

2. Election of officers and permanent organization.

3. Report of committee on order of business.

4. Report of committee on revision of constitution.

5. Call for petitionary letters.

6. Recognize corresponding messengers.

7. Apportion committees for the session.

8. Adjournment till 9 o'clock Friday morning.

FRIDAY MORNING.

1. Devotional exercises till ten o'clock.

2. Report of committee on J. Talbert fund.

3. Report of committee on missions, and discussion.

4. Miscellaneous business.

5. Adjourn till 2 o'clock.

SATURDAY MORNING.

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For Singing Classes. The Singers' Welcome, 75c. By Emerson. Perfect, 75c. By W. O. Perkins. The Ideal, 75c. Classes with either of these books, are sure to be successful.

For Musical Societies. Redemption, \$1. Novello edition. This new and remarkable work is well worth practicing. Also, the easy RUTH and BOAZ, 65c. and the fine scenic Cantata, JOSEPH BONAPARTE \$1. Also all the Oratorios, Masses, and a large number of Sacred and Secular Cantatas. Send for lists.

For Choirs. Shepherd Church Collection \$1.25. Temple, \$1. Herald of Praise, \$1. Anthem Harp, \$1.25. Emerson's Book of Anthems, \$1.25. Church Offering \$1.25. Gem Gleamer, \$1. and many others. Send for descriptive lists.

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of which I have just received some specimens, deserves the attention of all parents who are to purchase Baby Coaches completely adapted to the various needs and requirements of such vehicles. They are also a very satisfactory substitute for a crib or cradle for use in the house, and will render the expense of such an article of furniture wholly unnecessary. I have a large line of the above Sleeping Coaches and other Baby Buggies on the second floor of my Store and will take great pleasure in showing them. Also the

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for babies and young children. Also Lawn and Porch Swings for large children and adults. I have in stock as usual a full line of all sorts of CHAIRS, SETS, TEA SETS and DINNER SETS in French China, Porcelain and Ironstone China. Also Tin Sets in modern shapes, as well as low priced ones.

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Alabama Baptist.

THE FAMILY CIRCLE.

Cap'n Sam's Sermon.

Cap'n Sam was in no mood for jokes or banter, and being very quick to see which way the wind blew, the kind sailor a few minutes later addressed to a row of very serious young faces what one boy afterwards called "a perfect brick of a sermon."

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows and I can't do it!"

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad about the age of you boys, I was what they called a 'hard case'; that is, not exactly bad or vicious, but wayward and wild.

"Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn vexing ways so patiently will always be to me one of the mysteries in life.

"I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tired of restraint, I ran away, went off to sea; and a rough time I had of it at first. Still I liked the water, and liked journeying from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now being lender her something besides empty letters. And such beautiful letters as she always wrote me during those years of cruel absence! At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

"So, when I could stand it no longer, I came back; and such a welcome and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful, and the expression contented as possible, but the furrows were still there! I hadn't straightened them out—and I—never—shall I never!"

"When they lay my mother, my fair old sweetheart, in her casket, there will be furrows in her brow; and I think a wholesome lesson to teach you that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddy Hollis, with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddy, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies; remember that!"

"Guess I'll go chop some wood mother spoke of, I'd most forgotten," said lively Jimmy Hollis, in a strange, quiet tone for him.

"Yes, I've got some errands to do," suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterwards that Billy was really getting to be a comfort instead of a pest; guessed he was a copying the captain, trying to be good to his ma—Lord bless the dear, good man!

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one now—a-days.

"Guess your stories they liked so much have morals to them now and then," added the gratified mother with a smile.

As Mrs. Hollis passed on, Captain Sam, with folded arms and bent head, said softly to himself:

"Well, I shall be thankful enough if any word of mine will help the dear boys to keep the furrows away from their mother's brow; for once there, it is a difficult task to straighten out the furrows!"—Illustrated Christian Weekly.

Faith.

It is said that one day when Bonaparte was reviewing some troops, the bride of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the emperor's hand, when he said to the man:

"Well done, Captain."

"Of what regiment, sire?" enquired the soldier.

"Of the Guards," answered Napoleon, pleased with his instant belief in his word.

The emperor rode off; the soldier threw down his musket, and, though he had no epaulettes on his shoulders, no sword by his side, nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him, and said, "What have you to do here?"

"I am Captain of the Guards," he replied.

They were amazed, but he said, "The emperor has said so, therefore I am."

In like manner, though the Word of God ("He that believeth hath everlasting life") is not confirmed by the feelings of the believer, he ought to take the Word of God as true, because he said it, and thus honor him as a God of truth, and rejoice with joy unspeakable.

Prove it by Mother.

While driving along the street one day in my sleigh, a little six or seven years old asked me, "Please, may I ride?"

I answered, "Yes, if you are a good boy."

He climbed into the sleigh; and when I again asked, "Are you a good boy?" he looked up pleasantly and said, "Yes, sir."

"Can you prove it?"

"Yes sir."

"By whom?"

"Why, my mother," said he promptly.

I thought to myself, "Here is a lesson for boys and girls." When children feel and know that mother not only loves them, but has confidence in them, and can prove their obedience, truthfulness, and honesty by her, they are pretty safe. That boy will be the joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theatre, or the gambling house. Children who have praying mothers, and mothers who have children whom they can trust, are blessed indeed. Boys and girls can you "prove by mother" that you are good?—Early Days.

On a Hill.

Sammy Bones lived on the very top of a hill, and the yard that he played in was almost all hill-side.

So that if he happened to fall down and get to rolling before he could get up again, he never stopped rolling until he reached the fence at the bottom of the hill.

But this did not happen very often. Really it never happened but just once that I know of.

That time he did roll down hill just like a log of wood or a keg of molasses—clear to the bottom.

His mamma was sewing on the machine, by the sitting room window, at the time, and chancing to look out, she saw her precious son rolling away!

And what was worse, he rolled faster and faster as he rolled.

Imagine her feelings!

But if you're not a mamma yourself, there's no use in trying to imagine—you can't.

But she need not have been so alarmed about him, for half an hour afterwards her son was safely on the hill again—in the house.

He had been rubbed with arnica here, and anointed with scented salve there, and he had a long strip of court-plaster just above one of his eyes, and another strip across the bridge of his nose.

Nevertheless, he was very happy. For besides having become a great hero, "achieved greatness," as Sammy would have said, he had also achieved some blackberry jam.

And he did not get blackberry jam very often, not much oftener than he took a roll down the hillside. It was only because of the roll that he got the jam now. Sammy understood this fact; so withal, he felt that the accident was "all for the best"—now that it was over.

While he ate his bread and jam, his mamma, with very red eyes, was giving her neighbor, Mrs. Smith, an account of the shocking affair, and of the mental anguish she had suffered, while her boy was taking his wonderful circular journey.

"Why, I should think my hair would have turned gray with horror at the sight," she exclaimed, wiping away some more tears that came at the thought.

"Oh!" interrupted Sammy, just as Mrs. Smith began speaking, "if you'd just been the fellow that was a-rolling, though! Looking on aint nothing," he added grandly.

But a few days afterwards he found that "looking on" was something.

It came about in this way. When Sammy's father, who was a doctor, came home at noon on the day, he was in a great hurry. Mrs. Buel, who lived twelve miles out of town, had had another stroke of paralysis, and he must go to see her right off.

"I'll just take old Bill out of the shafts," said the doctor, "and let him get some oats and a few minutes rest, and then off I must go again."

Then he put two stones before the front wheels of the buggy to keep it from rolling away, and went into his own dinner.

"Don't meddle with those stones, Sammy," he said the last thing.

Sammy had had his dinner, and so had his little cousins Meg and Milly, who were visiting him. So they did not go into the house. "Let's get in the buggy and play horse," said Meg.

And in she and Milly clambered, while Sammy took hold of the shafts and began pulling.

Taking hold of the shafts and pulling a little was not meddling with the stones, he thought.

He just pulled a "little bit," when suddenly the buggy began to push.

It pushed harder and harder, and Sammy got very red in the face trying to hold it in.

But it wouldn't be held in! It got away from him, and rushed pell-mell down the hill with those two little cousins inside screaming "just awfully."

And Sammy could only stand still and look on, just as his poor mamma had done when he rolled away a few days before.

Oh! he felt dreadfully!

Then his papa rushed out, and his mamma rushed out, and his auntie, and Mary Ann, the hired girl, and they all chased the buggy down the hill.

But they did not catch it—not until it stopped of itself against the fence. Milly and Meg were not a bit hurt, but they cried and cried; and both of the shafts of the buggy were broken off.

So the doctor had to go on horseback to see Mrs. Buel.

Nobody scolded Sammy very much, for he looked so pale and sorry, and nobody gave him any jam this time either.

But after a while his mamma smiled a little and asked him if "looking on" wasn't something.

And Sammy looked very, very meek, and said, "Yes, ma'am."—Horatio Carlin, in Youth's Companion.

FARM AND HOUSEHOLD.

Neatness on the Farm.

The American Agriculturist truly tells us that intelligent observers have generally noted the fact that in every rural neighborhood the prosperous farmers are almost invariably those who keep their buildings painted, fences in good repair, and their fields free from stones, weeds and rubbish.

Of course, it may be said that men who have plenty of money can afford to spend it for keeping up appearances. But this is evidently not the full explanation of this coincidence of facts. Men who make money, especially in farming, are least inclined to pay it out merely for show. It may safely be put down as a general rule that the work performed by most thrifty farmers is in the direction of profit; hence, as neatness commonly goes with thrift, it is quite as likely to be one of its causes as one of its effects.

There are exceptions to this rule, as to all others. Some farmers accumulate money still more rapidly, not by increasing their income, but by a system of grinding parsimony, by robbing themselves and cheating their families to put dollars in their purse. These are not examples to be imitated. The aim of most reasonable men is not only to make money, but in the mean time to live in a reasonable and comfortable manner. To accomplish these objects it is not difficult to prove that neatness is essential.

There are many reasons why habits of neatness in farming lead to success. Such habits are none too common, and in every business the men who do their work in the most thorough manner get the best pay. The world is full of poor work, that of necessity can only be poorly paid.

The farmer who grows his crops among weeds can never sell his grain at the highest market price, while the extra care needed to secure absolute purity is sure to be proportionately well paid. Farmers understand this well enough, as is shown by their periodic endeavors to secure pure seed for sowing and planting. If we go to almost any market we will find that the bulk of crops are more or less mixed, and therefore unsalable for seed and undesirable for any purpose. In almost any neighborhood, a farmer who will grow pure seed of various kinds will find a demand for his entire stock at prices enough better than market rates to assure him a profit. When we are told that farming is not profitable, the implication is that reference is made to the common slovenly method. The fancy kinds of farming, such as growing seeds and garden vegetables, nearly always pay those who intelligently conduct them. Yet seed-growing and gardening are really as true farming as growing hay or making butter and cheese. They are only better paid because they can not be conducted without close attention to details, and it is in this that neatness consists.

With regard to farm buildings, the constant, intelligent watchfulness which keeps them always in good repair is really the truest economy. Many people act as if they believed that paint is of use only to improve the looks of buildings. We have seen houses carefully and even tastefully painted in front, while the rear, that could not be seen from the highway, was left unpainted for years. No other repairs upon a building pay as good interest as money invested in painting. It need not be an expensive paint. That is a matter of taste and economy, but every building should be painted at least once in six to ten years, according to climate and location. If there are cracks in the foundation walls it is economy to see to them at once, for a giving way in this particular will soon cost vastly more than will be needed if the work is done promptly as soon as the defect is seen.

The better economy in fences of late years dispenses with much of the fencing material formerly considered necessary. Such fences, however, as are kept upon the farm should be a thorough protection against stock, and be always kept in good repair. A poor fence is a costly affair. Wherever stock break through they destroy more or less of the material, and also much of the growing crops. The cost of good fences is more than offset by preventing crops from insufficient protection. Again, a heavy yearly tax, while one well made at first will last for years with few or no repairs.

Farmers commonly object to the argument in favor of neatness by the plea that they have no time for such efforts. The labors of cultivating and harvesting crops seem more important and can not be postponed. It is true that, as many farmers manage, they cannot attend to these matters of taste and system and order. But it is also true that the average farmer does more of the actual manual labor of cultivating and harvesting than is for his advantage. The most successful large farmers do nothing that others can be hired to do as well. They are not idle, but their time is fully occupied with planning and with the little details which they can not hire others to do. On a small farm this might not be the case, but wherever two or three men are hired by the day or month, the time of the owner of the land will be pretty fully occupied in finding work at which they can be profitably employed, and in taking care himself of the little matters that might otherwise fail to receive attention. Unless there is a reserve force for this purpose, the main work of the farm will demand all the available labor. However great the apparent gains from this system, it will be found at the close of the year that they have been more than offset by losses which the watchful care of the owner of the farm might have prevented. Instead of going on in the old slovenly way until the debts are cleared off and the farmer is independent, it is better for him to cultivate habits of neatness as an additional means of making money. To do this may require more labor; but it is usually the lack of this additional force that has made his operations less remunerative than they should be under the proper conditions.

The New York Sun has a tilt at the same subject, and says the value of neatness is manifested in many ways. Especially in connection with edibles, neatness has a commercial value which many people engaged in preparing fruits and vegetables for the market would do well to recognize. An appreciation of the money value of niceness and care, in packing and disposing of perishable vegetable products for shipment to market, saves thousands of dollars to the producers. Appearances in matters of this kind have great weight with purchasers; and often a relatively inferior article, nicely and delicately disposed, sells to better advantage, simply because of the favorable difference which careful and judicious handling has given it. Truck-farming and fruit-growing are becoming marked features in agriculture in the Southern States, and where all the requirements of the business are attended to, they are among the most profitable of industries. It is true in many instances that great loss has been occasioned through lack of transportation facilities, but these drawbacks are being overcome, for the business is growing so rapidly that it pays the railroads to make special arrangements for carrying fruits and vegetables to Northern and Western markets.

It might be well for each State to offer a prize to the farmer whose products for the season reached their destination in the best condition. The transportation companies would be indirectly influenced in the matter also. A competition for the best presentation in the market, of vegetables and fruits, would insure both money and reputation to the producers. As the industry expands, it will become necessary to study and contrive the best means to get their food articles to the market in the finest possible condition, as there will be a greater range for selection, and inferior or mixed and ill-arranged fruits, etc., will stand no chance at all. The industry of the South is yet in its infancy, but it is a very promising and vigorous infant, and should have wise and proper development.

"Dragging Pains."

Dr. R. V. PIERCE, Buffalo, N. Y.: "Dear Sir—My wife had suffered with 'female weaknesses' for nearly three years. At times she could hardly move, she had such dragging pains. We often saw your 'Favorite Prescription' advertised, but supposed like all other patent medicines it did not amount to any thing, but at last concluded to try a bottle, which she did. It made her sick at first, but it began to show its effect in a marked improvement, and two bottles cured her. Yours, etc., A. J. HUYCK, Deposit, N. Y."

Potatoes belong to the same family of plants as the deadly nightshade (being cousins several degrees removed), and the poison (solanine) peculiar to that species can be developed in the potato by exposure to the sun. Farmers should, therefore, be careful in the use they make of those which have turned green by being wholly or partially uncovered in the field. They should be planted deep enough so that none will grow out of the ground, or the hill should be made high enough to keep them all covered. For the same reason, grocers should not keep their stock of potatoes exposed on the sidewalk for several days at a time, as is the custom with many of them.

As the country grows older the wells do not give as good water as they did when first dug, particularly if near houses & ditches. In time the soil through which water percolates becomes saturated with offensive matter, and sometimes a scum of fifth filth finds its way to the well from cesspools and stables. Rain water from the roofs of houses after being filtered is much better and always safe and pure.

Dr. PIERCE'S "Pellets" or sugar-coated granules—the original "little liver pills," (beeware of imitations—) cure sick and bilious headache, cleanse the stomach and bowels, and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp, 25 cents per vial, by druggists.

We have found a little salt sprinkled on a manure heap one of the best applications both for summer and winter. In warm weather it attracts moisture and keeps the manure from fire-fanging or burning from excess of fermentation. In winter it keeps the heap from freezing solid, and at any season it makes the manure more soluble.

LEMONS AS MEDICINE.

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