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The Alabama Baptist.

VOL. 3.

MARION, ALABAMA, THURSDAY, SEPTEMBER 28, 1876.

NO. 29.

Send us news articles from all parts of the State. We are desirous that our paper shall meet the wants of the readers. It is a family religious journal—purely religious. Advertising rates, reasonable. For particulars, apply to the Editor. Office—No. 100 North Second Street, Marion, Ala. Address—ALABAMA BAPTIST, Marion, Ala.

The Old Clock on the Wall.

BY DUDLEY WILLIAMS.
In a lofty place of the world's grand wall,
Hang a mighty clock which runs for all.
Whose pendulum with its sweep sublime
Ticked life and death in a double rhyme.
These rattling tones it chimed for all
From its lofty station in the wall.
Repeat! believe!
Believe and live!
From morn till night, from night to morn,
Its iron arms moved constant on,
Living time for humanity—
And beckoning to eternity.
Repeating ever from a thimble
In clarion tones to the hosts of sin.
Repeat! believe!
Believe and live!
There gazed on his dial the grave and gay,
The flowers of youth and temple of gray,
Some eyed that its hands should hasten on,
Some eyed that its hands should move so slow,
And many slept their time away.
To all the horologe would say,
Repeat! believe!
Believe and live!
Ten thousand years incessantly,
Ticked the clock of opportunity,
While millions passed beneath the rod,
Few, few prepared to meet their God.
As on coffin lids thick fell the clay,
This grand old clock would say,
Repeat! believe!
Believe and live!
Then from the skies a winged one,
His vesture dazzling as the sun,
Descended on the golden strand,
One foot on ocean, one on land.
He looked at the time-piece hung on high,
A tear stole forth from his bright blue eye,
"Aged clock," he cried, "your journey's run,
Strike now thy last, forever be done!
Then first leaped forth like an angry sea,
And maddled a world of infancy,
Wrathing smoke veiled the face of time,
And the dying clock had another rhyme.
Too late! too late!
I've struck my last!"

Communications.

"Nathanael" and his "Careless Reading."

I wish to offer some remarks in regard to some interpretations of Scripture given by "Nathanael" in his "Bible Reading," X, under the head of "Careless Reading," in a recent issue of the ALABAMA BAPTIST. He was so brief in his statements, that I may have failed to understand him thoroughly. If so, I know he will pardon me. I refer to the passages in his own order.
The first is Matt. 18:10: "Their angels in heaven do always behold the face of my Father who is in heaven."
"Nathanael" condemns the notion of "guardian angels," as being taught here, or anywhere, and charges the writer in the *Evangelist and Chronicle*, to whom he refers, with gross negligence, in that he failed to "notice the real force of the passage," and then proceeds to explain: "We all know that angel means 'messengers.' But when our Lord says that the little ones' messengers do always behold the face of his Father, he does not mean, God's messenger sent to them; but their messengers sent to God. This may metaphorically mean their prayers, but can not mean guardians in attendance on them."
Now I suppose "Nathanael" is both old and wise, but it occurs to me the following remarks will not be considered entirely out of place:
1. If you observe he reaches no conclusion, except in the form of the most improbable may be. He undertakes to deprive a large part of the Christian world of a long cherished opinion, which in itself is quite harmless, and then offers nothing in its stead.
2. He says "angel" means "messenger," and then messenger means, if it means anything, an abstraction, a thought, a something, without personality, which, he says may be a prayer!
3. I observe: If there are such beings as angels, and these are, it is certain they are created beings, possessing spirituality, immortality, intelligence, holiness, activity and strength. But if this is true, then "Nathanael's" opinion that the phrase "their angels" may mean "their prayers" is as groundless as it is strange. Angels are not abstractions.
4. Again he says, "angels" may mean "prayers," but can not mean guardians in attendance on us.
5. I remark: (1) Since these "angels" are "in heaven," and that is the place where angels dwell, "Nathanael" should tell us why these "angels in heaven" are not the same as other angels in heaven; "in other words, he should tell us why an angel is not an angel, and show that there are two kinds in heaven. (2) He should tell us why "guardian angels" can not be "messengers." If he cannot show

Revival.

Dear Bro. Winkler: I write to inform you of our glorious revival. There has been a gracious outpouring of the Spirit of the Lord in our midst. Our church has been revived, and aroused to renewed energy and zeal in the Master's cause. Sinners convicted, and new-born souls rejoicing in the hope of salvation. The brethren are showing their faith by their works. Twenty-one have been added to the church, and others will join. The heart of our pastor, (REV. A. J. Waldrop) has been made to rejoice to see the fruits of his labors. Truly, God has blessed the labors of his hands.
Bro. Bailey reached us on Wednesday, the 8th, after our meeting had been going on for eleven days. We regretted very much that he could not reach us earlier. He preached for us until Friday night, when the meeting closed, leaving many mourning on account of sin. It is useless to say Bro. Bailey preached good sermons. For he never preaches any that are not good. He is, indeed, the right man in the right place.
Just a wayside thought. Are the Baptists of Alabama going to allow Bro. Bailey to be driven from his field of labor for the want of a support? Bro. Winkler, what are the Baptists of our State thinking about? Has God put us here in the world for no purpose at all? Will we not have to render an account for our sins of omission as well as for those of commission? If we fail to keep Bro. Bailey in the field he now occupies, we will be guilty of a sin of omission that will settle like a dark cloud over our denomination, and we will suffer for it collectively and individually. We, up here, intend to practice what we preach. And if other churches will come up to the help of the Lord as we intend to do, Bro. B. will be sustained. Well we want to change the meeting of our Association, so that we will be able to get visitors at the meeting of the Association. If other associations will do the same, there will much good be derived from it. The way they meet now Bro. Bailey can visit only about six out of the whole number in the State. This is wrong. Let our associations look into this matter and ascertain if it cannot be bettered. Furthermore, we intend to stir up, if possible, a more lively action upon the part of our churches. We have not got preachers enough. There are churches, numbers of them, that should have preaching every Sabbath. Yet, they have it only once a month. We want a change in this direction all over our land. These changes, if they could be effected all over our State, would be productive of an incalculable amount of good in many directions. Churches, that are now cold and inactive, would be brought to life our associations would have more to do than merely to meet and read a parcel of church letters that contain, in reality, nothing, and listen to a few sermons that are sooner forgotten than delivered. Mission money would flow into our treasury by the thousands, and a brighter and better life would be infused into our churches, associations and conventions.
H. W. B.
Wood's Station, Ala., Sept. 13, 1876.

Objections to the Observance of the Sabbath.

If it be asked, "Why did not the Savior speak expressly in favor of the observance of the Sabbath?" we might reply that, as we have shown that the Savior did regard the Sabbath, we are not bound to give an answer to this question.
We remark, however, that when the Savior came into the world, many of the Jews almost worshipped the Sabbath—almost made a Savior of it. They had looked so much to the letter of the prohibition, "Thou shalt not do any work," that they forgot the spirit of the prohibition.
They added by their traditions to the obligation of obedience to this command. They were some commands, the obligation of which they *depreciated* by their traditions. (Matt. 15:3-6). Not so with the command concerning the Sabbath. *Outwardly*, they were strict in its observance, regarding that as *so* which God did not so regard.
When the Jews on various occasions accused the Savior and his disciples of violating the Sabbath, they had violated some of the traditions which the Jews held concerning it, not the Sabbath itself.
It was not necessary that the Savior should urge strictness of Sabbath observance, for the Jews were strict observers, so far as outward observance was concerned. The Savior continually reminded them that to what he said of another passage or two in the same area, but will insist for the present.
H. F. WOOD, JR.

Notes from the Field—Home and Indian Missions.

The citizens of Okmulgee, the capital of the Creek Nation, are very anxious to have the Indian Mission School established at that point and make liberal offers for it. Many, however, of the full bloods, who are Baptists oppose that location.
It is of the first importance that a school be established some where in the Nation. It must be done, and Southern Baptists should respond to the calls of these men who illustrate what the gospel has done for the Indians.
Rev. John McIntosh expects shortly to enter upon his mission to the Shawnees. Dr. Buckner writes: "If the Lord preserves our health and favors me, I wish to go with Vore and McIntosh to the wild tribes, and get back by the meeting of Council at Okmulgee, about the 1st of November. We will take a wagon, gun, spyglass, compass, and Bagster's Bible."
Bro. Buckner has been laboriously engaged during the summer in attending camp-meetings and associations, and is well broken down. Like Gideon's men of war, he is "faint, yet pursuing." Give him "aid and comfort" by a hearty support of the work and the warfare in which he is engaged.
W. H. M.
Sputter or Gush.
Two short paragraphs in one of our religious papers has a very peculiar ring to me, and not the ring of the true metal either. Here they are. One is written of a certain brother preacher. "In five weeks he has averaged over fifty converts a week." A brother writes about himself thus: "I have preached forty-four sermons and had not less than fifty conversions a week," the other had fifty conversions from "forty-four sermons."
How they do talk!
I have heard of men averaging so many sermons, or so many miles, but this is a new idea, averaging conversions. This is about as ridiculous as some accounts that are given of meetings. When the fellow blows his own horn most vigorously, or blows for some brother who helped him, praising the singing, the machinery, the sermons etc. and then dropping into a very modest, humble attitude and exclaiming, in conclusion, "To God be all the glory."

Monthly Meetings—IV.

THE REMEDY.
If to meet on the Sabbath be at all obligatory upon a church of Christ, I must have a written creed, covenant, and rules for our government, drawn, of course, from the Scriptures, in order that we and others may know what we believe, what we have agreed to do, and how governed, (the expediency of which I very seriously question), how dare we to take such aught our convenience, or change one explicit obligation?
Then let the church declare plainly that she believes respecting the Law of the Sabbath; agree as to its observance, and enforce her authority upon Christ.
LEGISLATING FOR CHRIST.
I have known churches to have a rule, requiring the attendance of every male member on the Saturday of their regular monthly conference, and for continued absence to exclude. Where did such churches get such a rule? Surely not from the Bible. Legislating for Christ? What presumption! This I have fought out of every church with which I have been connected, and have secured in most instances, the recognition of the Divine right to assemble the first day in every week. But not an instance have I known of dealing for a violation of that rule. What inconsistency!
Our churches must be educated to their duty here. In Ephesians 4:11, we read, that our ascended King is bestowing gifts upon his churches, giving some prophets, some apostles, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, &c.
I am willing to recognize my office as resembling that of an evangelist, and to continue to serve four churches, as necessary until pastoral gifts are bestowed, which will be done when their necessity is properly felt by the churches, and that necessity I believe will be felt and provided for, whenever the churches, under a correct sense of obligation to Christ, will meet on the first day of every week, and from a prayerful study of the Scriptures, shall begin properly to consider one another to provoke unto love and good works, and to keep the assembling of themselves thus together, as the manner of many now is, but exhorting one another, and so much the more as they see the day approaching.
Our beloved State Evangelist has found where lies the seat of our disease, and is applying the proper remedy. Let us *Baptist circuit Riders* help him, as that he is properly sustained and kept in the field. And fear not to assail our old prejudices. See that the churches we serve meet on the first day of every week for the study of God's word and prayer, and refuse to serve any church that persists in the violation of that Law. Secure the recognition and faithful observance of the arrangement of Infinite Wisdom. Then by patient continuance in such well doing, old prejudices may give way. Delinquents will ultimately be brought in, or expected. There will be growth in grace and in the knowledge of the truth, our youth will be trained, not only in a more thorough knowledge of the Scriptures, but to the proper observance of this law. Many would enter the church trained for God. From such will arise pastors and every ministerial gift, and they will be sustained, and individual activity and benevolence will no longer be the exception. Such churches would indeed be as "Cities set upon Hills," "whose light could not be hid." For this standard let us work.
E.

Letter From Harpersville Alabama.

Our meeting closed to-day, being the ninth day of the session.
The Spirit of the Lord seems to have been with us to the last and the brethren and sisters seem loath to part with each other. Bro. Presbridge had the pleasure of leading eleven persons into the baptismal waters, of whom six are brethren and five sisters who seem to have the love of God in their souls.
And we earnestly pray, that, although we must now part and be separated, the Lord will be pleased to carry on the work and that the labor of love will still go on and others may be brought to a knowledge of the Truth as it is in Christ Jesus our Lord. There are two persons who have professed a hope in the Savior, who have not yet joined our ranks, and others still, who we believe will be brought to the foot of the cross, who are now crying, men and brethren what must we do to be saved.
With Christian affection,
W. W. KIRKLAND,
Sept. 9, 1876.

From the Creek Nation.

Dear Bro. Winkler: Our Saturday another camp-meeting four Saturday next, to return only in time to start to the wild tribes the 25 inst., if those who accompany us get ready by that time. I wish I had \$100 for an outfit, as it will take all of that about what I can command now. I furnish my own wagon, team, and bedding. We need \$100 for provision there and back. If I receive nothing—according to established custom—send something to my wife when I am gone. Of course I mean this for the denomination. The enclosed clippings from the *Indian Journal* may be for your Field Notes.
J. F. BUCKNER,
Enfala, Creek Nation, Sept. 12.

Revival.

Dear Bro. Winkler: Our meeting closed on the 7th inst., with thirty additions to the church. Our church was greatly revived. Our pastor, Bro. Van Hoose, has baptized since the first Sabbath in August, eighty-one into either of his churches, and received by letter and vouchers twenty-three, making in all one hundred and four. He goes to his fourth church to-night—same Bullock county. May his labors be blessed there as at his other churches, is the great desire of many of his brethren.
There have been many revivals in this county—have not been such meetings in this Association in many years, if ever.
The Association meets with us on the first day of October. Can you visit us then?
The Baptist schools all opened on the 4th ult., with good prospects of a large attendance.
E. H. L.
Troy, Ala., Sept. 16th, 1876.

Something About Foreign Missions.

OUR SIX LOST MISSIONARIES.
DOCTOR JOHN SEXTON JAMES AND MRS. ANNE PRICE JAMES—MISSIONS—MEDICINE—MARRIAGES.
Dr. James, the eldest son of Israel E. and Elizabeth James, was born in Philadelphia, July 10th, 1818. He was baptized by Dr. J. H. Kennard early in 1837. "From the time of his conversion he had a strong desire to labor among the heathen as a missionary physician, and had correspondence and personal interviews on the subject with the late Corresponding Secretary of the Missionary Union, Dr. Solomon Peck." He was graduated at Brown University in 1842, and then entered Newton Centre as a student of theology. A fellow-student of his at both places described him as "of small stature, light complexion and blue eyes, good tempered, animated in face and movement, unusually active and energetic, and an excessive lover of law and order, a fair student and a good man." On Sabbath evening, August 25th, 1844, he was married to Elizabeth Kennard, in the Tenth Baptist church of Philadelphia, by the Rev. Joseph H. Kennard. His wife was the daughter of Joseph and Mary Hottel, and was born in Hilltown, Bucks county, Pennsylvania, January 24th, 1824. "Anne Tolman James, daughter of J. Sexton James, and Elizabeth R. James, was born at Somerville, a country seat, near Rising Sun village, Philadelphia county, April 17th, 1845. The child died August 6th, 1845." The health of Mrs. James was so feeble that her physician forbade her to go to Burma, where her husband had thought of laboring. He then gave up the idea of being a missionary. Mrs. James died at Somerville, Sept. 11, 1845, aged 21 years, 7 months, and 18 days. "After her death, her husband felt that Providence had called him to missionary work, and he offered himself to the Southern Board. Dr. Taylor suggested China as a field where a missionary was wanted, who could add to his influence over the natives by skill in medicine." In the spring of 1846, he graduated in medicine at the Jefferson Medical School of Philadelphia, and practised the profession a few months at Somerville. On Nov. 2nd, 1846, Dr. James was invited by the Board of Foreign Missions of the Southern Baptist Convention "to confer with them, with reference to his appointment as a physician at one of the mission stations in China." November 10th, after the usual examination, the candidate having retired, it was unanimously
1. Resolved, That Bro. J. Sexton James be accepted as a missionary physician to China.
2. Resolved, That the Board accede to the request of his father that Dr. James should have the privilege, if desired by him, of returning at the end of five years, "on the condition that his return shall not be an expense to this Board."
On the 15th of January, 1847, it was
4. Resolved, That Bro. J. Sexton James be appointed Treasurer of the Shanghai Mission.
5. Resolved, That the Treasurer of the Board be authorized to pay to J. Sexton James, Treasurer of the Shanghai Mission, \$-dollars to defray the expenses of said Mission.
6. Resolved, That the Board accede to the request of the Rev. Thomas D. Anderson, His wife was the daughter of Joshua and Sarah B. Safford, and born in Salem, Dec. 22nd, 1824, the same year as his first wife, Elizabeth Rotzel. As has been stated, on the evening of Dec. 18th, 1846, "Designation services" for Messrs. Yates, Tobey and J. Sexton James were held in the First Baptist church of Richmond, Va. Mr. Tobey, with Messrs. Shuck and Johnson, sailed on March 11th, 1847, and reached Hong Kong on the 25th of June. Mr. Yates sailed in the "Thomas W. Sears," the 26th of April, and on arrival at Hong Kong, proceeded with Mr. Tobey to Shanghai. Mr. and Mrs. James sailed from Philadelphia, Nov. 11th, 1847, in the ship Valparaiso.
LETTER EXTRACTS.
From Hong Kong, Mr. Shuck writes: "We are anxiously wishing for Dr. James' arrival. The last three overland mails all brought me letters from him." On ship-board, Dr. James noted: "We have observed the monthly concert, and have our meetings for conference and prayer. * * * Many of the crew have been under my professional care. * * * While attending the sailor in sickness or dressing his wounds, the missionary physician can, with propriety, introduce the subject of religion, and that under the most favorable circumstances." On landing, Mrs. James sent home the following: "Scarcely a week ago, March 25th, 1847, we took our Chinese pilot, and 9 o'clock P. M. found us safely moored in Hong Kong harbor. The city presented a fine appearance from the deck. It was brightly illuminated with its many lanterns, and being built on the side of a hill, showed to great advantage. Precious home letters greeted us, and our hearts did burn within us as we thanked our kind Preserver for all his rich mercies. * * * After breakfast, we went into the dear little Baptist chapel, and our hearts inwardly exclaimed: 'What hath God wrought.' Eighty souls, sitting in their native costume, listened to the news of salvation. A native preacher read to them the holy Scriptures. The songs of Zion were sung by lips attuned to praise. Bro. Deam addressed them earnestly. We could not understand, but we felt it was good to be there. Pray that the spirit of the living God would bless these efforts, and crown them with success to his own glory."
THE CATASTROPHE.
No vessel sailing for their destination, Shanghai, Mr. and Mrs. James, in company with Dr. Deam, went up Canton in the Valparaiso, in which they had gone to China. They arrived, and were welcomed at the house of our missionaries, Mr. and Mrs. Pearey. On the 1st of April, Mr. Pearey wrote: "Friends and the missionaries called to see them, and they visited all the mission families, and several temples and places of interest. * * * They were highly delighted with their visit to Canton, and it afforded us great pleasure to enjoy their society and to mingle our supplications with theirs at a rich throne of grace. * * * But they felt that they had not reached their field of labor, and desired to embrace the first opportunity for Shanghai." Dr. Deam proceeded then to Hong Kong. On the 12th of April, they took passage in the schooner "Paradox," chartered for the occasion by gentlemen who thought it "perfectly safe and more pleasurable" than the "Fast Boat," in which they did not embark, on account of the crowd of Chinese passengers. On the 15th of April, entering Hong Kong harbor, the schooner was captured by a sudden squall, and our beloved missionaries who were in the cabin, went down with the vessel, to rise no more until the trumpet shall sound, and the sea shall give forth her precious treasures. It was reported at Canton that their bodies had been recovered. Mr. Isaac H. Roberts, as is stated in his diary, took down coffins for their interment; but all efforts to raise the "Paradox" had failed. Mr. Roberts also notes: "The vessel was commanded by Mahomet, a larker, with a crew of the same kind, who all swam out."
REFLECTIONS.
At this mysterious dispensation, the missionaries were startled and cast down; the kindred and friends of the deceased were heart-rended; the Board passed appropriate resolutions, and sought consolation in the doctrine of the Divine Sovereignty, and the Southern Baptist Convention was compelled to be dumb. Mr. Pearey wrote: "They lie buried beneath the billows, and it is not likely that they will be raised all the morning of the resurrection. I almost rejoice that they were not divided in their death." Dr. Deam remarked of the profession he had made, "Not recalled, but promised; not dead, but translated; not lost, but living." The shock to us has been overwhelming; but the transition to them, though unexpected, has been peaceful and glorious. "Mrs. Safford, the mother of Mrs. James, referring to the bitter affliction, observes: "How many plans I have heard of, and how many resolutions made for the advancement of Christ's cause, in connection with the Mission at Shanghai! Dear, precious ones! God knows they were not permitted to carry out their wishes." The following is taken from Mrs. James' journal: "It is a delightful thought that we have a friend always near, and one whose listening ear is ever open to our cry. Those are sweet words that came to my mind this afternoon:
In the longest hour there is a higher hour, in the darkest season there is a brighter day."
How unsearchable are the ways of the Lord, and how little can we foresee of our own movements. God reigneth—let the earth rejoice. My destiny is in his hands, who seeth the end from the beginning. No powers else would I live; blessed be his holy name!"
Dr. J. Sexton James was the brother of C. S. James, the able Professor of Mathematics and Natural Philosophy of the University at Lewisburg, Penn.
We are gratified to see that Dr. T. Armitage, of New York, takes the ground that was adopted long ago by the *National Baptist*, viz., that no one is entitled to claim the privileges of the church who is not also subject to its discipline. In a letter to the *Baptist Union* he says:
I neither regard it as a duty or privilege to commune at the Lord's table with any church outside of that under whose watchmen and discipline I live as a member. Hence, when I have been with strict Baptist churches, either in this country or in Europe, at their time of celebrating the supper, my rule has been to withdraw, and leave the "eye" in that place to give the institution its only legitimate expression, as a monumental ordinance, which is to be observed by the church in its church capacity.—*National Baptist*.

Alabama Baptist.

MARION, ALA.

Thursday Sept. 28th, 1876.

Home and Farm.

How to Make Farming Pay.

Raise grain and grasses. Feed them to your own stock, save the manure for your own land, and thus you will make a handsome profit on your stock, and at the same time add to the value of your own land.

Give a hungry cow a pint of meal, in the bottom of a stable pail, and she'll stick her nose into the pail and lick it till she has scooped the meal clean.

Green Manure.

Any farmer who has grown German clover, it is very exhaustive of the soil, and we would like to find some ready means of supplying that which has been taken away.

How to Mend your Tinware.

A correspondent of the Practical Farmer says: I have seen pretty good tinmen throw away, or the holes in them stuffed with rags, where just a little skill was necessary to render them good for years.

Soap.

Twenty pounds grease to twenty pounds of potash, and one pound of soda, and two pounds of rosin, all boiled together for twenty minutes, makes the best soap.

Drying Sweet Corn.

Mrs. L. L. French, of Richfield Springs, sends us a sample of dried sweet corn, and says that with her mode of drying it she never had any difficulty in keeping it until it was eaten.

The Wrong Day.

The terrific fight in which General Custer and his small band of soldiers were so sadly defeated occurred on the 25th of June--the Sabbath day.

A Funeral Attacked by Hornets.

Last Saturday forenoon, a very long funeral procession was in the valley road, and the driver of the fourth or fifth carriage gave the side of a hay stack a cut with his whip.

Milton's Eulogy of Books.

I deny not, but that it is of great concernment in Church and Commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors.

Abner Williams.

STOLLENWERCK BROS. Selma, Ala. F. E. Stollenwerck & Bro., Mobile, Ala. Cotton Factors.

Commission Merchants.

PARK HIGH SCHOOL, Tuskegee, Ala. TWENTY-SECOND ANNUAL SESSION OF this boarding and day school for boys and young men begins Sept. 25th, 1876.

McDonald, March & Co.,

MANUFACTURERS OF MONUMENTS, TOMBS, GRAVESTONES, ETC., ALL WORK GUARANTEED.

IRA W. PORTER & CO.,

DEALERS IN FOREIGN AND DOMESTIC HARDWARE. Catalogue, Iron, Nail, Wagon Material, Ploughs, Traces, Hoes, Hollow Ware, Building Carpenter, Joiner, Turnip, Machine, Copper and Blacksmith Tools, Brass, Putty, Hardware, Tin, and Sheet Metal.

RAILROADS.

Montgomery and Eufula. Going East. Selma, Ala. Selma and Gulf Railroad. Down Train--On Mondays, Wednesdays, Fridays and Saturdays.

Too Much for Handel.

The following anecdote is told of Handel, the composer, who was always irritated at a faulty rendering of one of his compositions.

A Lightning Bolt Writing God's Name on a Blasphemer.

From the Lynchburg News. Some of our contemporaries seem to question the truth of our statement that a negro man who was killed by lightning a few days ago in Campbell county had the letters 'GOD' on his forehead.

CARE OF HORSES.

Horses that are fed on good, sound provender, regularly and moderately worked, are seldom sick. Feed three times a day on oats and hay free from dust or other impurities.

Fire-side Reading.

Dandelions. O the bright, brave yellow dandelions! That bloom in the fresh green grass! They seem to give me a cherry look of cheer and hope as I pass.

Macaulay's Method of Work.

As soon as Macaulay had got into his head all the information relating to any particular episode in his history (such, for instance, as Argyle's expedition to Scotland, or the attainder of Sir John Fenwick, or the calling in of the clipped coinage), he would sit down and write off the whole story at a headlong pace.

Scene in a Catholic Church.

The Roman Catholic church in Cambridgeport, near Boston, was the scene of a transaction, a Sunday or two since, not laid down in the ordinary programme.

Worship Natural.

We say that it is natural for the dew and the flame to rise, because we find them always doing so; but it is less characteristic of the human soul to send up towards heaven, its fears, and hopes, and reverent worship.

Atlanta Medical College.

The Nineteenth Annual Course of Lectures in this institution will commence October 10th, 1876, and close March 1st, 1877.

Art of Propagation.

Multiplication of Stock, Mailed, 50c. PILES UNREPRODUCED. Low figures for grasses, Seedlings, Eggs, etc. Send for Catalogue now.

THE ALABAMA BAPTIST.

Next Session begins October 4th, with a Corps of Text Teachers. ANNUAL tuition, board, washing and lights, can be met by \$215.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Professors Boyce, Broadus, Williams, Whitall, Toy. In the temporary absence of Professors Boyce and Williams, will be given in the instruction by Doctors J. C. Farman, J. L. Reynolds and J. C. Hiden.

J. W. BLACKMAN'S COMMERCIAL COLLEGE.

Professors Boyce, Broadus, Williams, Whitall, Toy. In the temporary absence of Professors Boyce and Williams, will be given in the instruction by Doctors J. C. Farman, J. L. Reynolds and J. C. Hiden.

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CORNER OF WATER & COSTI STREETS. Mobile, Ala. GREAT REDUCTION OF RATES!

NEW DEPARTURE.

DR. CHASE'S Family Physician and Second Receipt Book is the only New Book published in this country, and is a complete and practical guide to the treatment of all the diseases of the human body.

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Green Manure.

Any farmer who has grown German clover, it is very exhaustive of the soil, and we would like to find some ready means of supplying that which has been taken away.

How to Mend your Tinware.

A correspondent of the Practical Farmer says: I have seen pretty good tinmen throw away, or the holes in them stuffed with rags, where just a little skill was necessary to render them good for years.

Soap.

Twenty pounds grease to twenty pounds of potash, and one pound of soda, and two pounds of rosin, all boiled together for twenty minutes, makes the best soap.

Drying Sweet Corn.

Mrs. L. L. French, of Richfield Springs, sends us a sample of dried sweet corn, and says that with her mode of drying it she never had any difficulty in keeping it until it was eaten.

The Wrong Day.

The terrific fight in which General Custer and his small band of soldiers were so sadly defeated occurred on the 25th of June--the Sabbath day.

A Funeral Attacked by Hornets.

Last Saturday forenoon, a very long funeral procession was in the valley road, and the driver of the fourth or fifth carriage gave the side of a hay stack a cut with his whip.

Milton's Eulogy of Books.

I deny not, but that it is of great concernment in Church and Commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors.

Abner Williams.

STOLLENWERCK BROS. Selma, Ala. F. E. Stollenwerck & Bro., Mobile, Ala. Cotton Factors.

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PARK HIGH SCHOOL, Tuskegee, Ala. TWENTY-SECOND ANNUAL SESSION OF this boarding and day school for boys and young men begins Sept. 25th, 1876.

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DEALERS IN FOREIGN AND DOMESTIC HARDWARE. Catalogue, Iron, Nail, Wagon Material, Ploughs, Traces, Hoes, Hollow Ware, Building Carpenter, Joiner, Turnip, Machine, Copper and Blacksmith Tools, Brass, Putty, Hardware, Tin, and Sheet Metal.

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Next Session begins October 4th, with a Corps of Text Teachers. ANNUAL tuition, board, washing and lights, can be met by \$215.

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DR. CHASE'S Family Physician and Second Receipt Book is the only New Book published in this country, and is a complete and practical guide to the treatment of all the diseases of the human body.

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Raise grain and grasses. Feed them to your own stock, save the manure for your own land, and thus you will make a handsome profit on your stock, and at the same time add to the value of your own land.

How to Make Farming Pay.

Raise grain and grasses. Feed them to your own stock, save the manure for your own land, and thus you will make a handsome profit on your stock, and at the same time add to the value of your own land.

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Vertical text on the far right edge of the page, likely a continuation of an advertisement or a list of names.