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SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are all of strictly business character. We are not interested in the sale of goods, but in the promotion of the business of the city. Business may be transacted with either of them by correspondence, with the assurance of prompt attention and honorable dealing.

PUBLISHED ALA. BAPTIST.

A. T. JONES,
 DEALER AND JOBBING
 Hardware, etc., Agent for Cook Stoves,
 Steel Barb Fence Wire, Scales,
 Feed Cutters, etc., Selma, Alabama.

A. MEYERS,
TEMPLE OF FASHION.
 All the latest Novelties in MILLINERY and
 DRESS GOODS, 51 and 53 Broad Street.

WILLIAM G. ROYD, BOOKSELLER AND
STATIONER, carries full lines of every-
 thing in the trade, and is prepared to give close
 prices to wholesale buyers. Send cash with all
 small orders, unless you have an established ac-
 count. 22 Broad Street.

INSURANCE AGENCY.
LOUIS GERSTMAN,
 General Fire, Marine and Life Ins. Agent,
 WATER STREET.

THE largest British and American Companies
 represented. Low Rates on Merchandise,
 Jewellery, Churches, and School Property. Cor-
 respondents solicited.

OBENRODER & ULLMAN,
 JEWELRY AND RETAILERS IN
 DRY GOODS, BOOTS & SHOES, CLOTHING,
 NOTIONS, &c., &c.

We are building an addition to our store, and
 are now improving the same, and will be
 ready for the same for fall trade. In the mean-
 time we are offering extraordinary bargains in
 Ladies' Linens and Gingham. Cheapest Goods
 to be found anywhere. Our entire stock of Dress
 Goods at actual New York prices. We want an
 early call. OBENRODER & ULLMAN.

BROOKS & WILKINS,
WHOLESALE DRUGGISTS.
 Pure Flavoring Extracts a Specialty.
 No. 4 Broad Street.

WM. E. WAILES,
 DEALER IN
 Dry Goods, Clothing, Notions, &c.,
 CHEAP FOR CASH.
 41 Broad Street.

BOWEN & LYMAN,
 WHOLESALE GROCERS and
 DEALERS IN WESTERN PRODUCE,
 No. 5 Central Block, Water Street.

E. A. SCOTT & CO.
"THE CLOTHIERS."
 Fine Clothing, Hats, Caps, &c.
 Custom Goods a Specialty.

JOHN M. SCHIEL,
 Manufacturer of and Dealer in
 Saddles, Bridles, Harness, &c.,
 Nos. 11 and 12 Washington Street.
 Repairing done at short notice.

C. W. HOOPER & CO.,
 WHOLESALE GROCERS,
 WATER STREET.
 Agents for the sale of Flour and Meal.

S. F. HOBBS
 Has the Largest and Best Stock of WATCHES,
 CLOCKS, JEWELRY, DIAMONDS, and
 SILVER WARE, to be found in the State.
 Agent for "Globe" and "Crown" Watches.

KNABE PIANOS.
 Agent for the Grand, Square, and Up-
 right Pianos, and Cabinet Organs.
 No. 40 Broad Street.

M. MEYER & CO.,
 Jobbers and Retail Dealers in
 DRY GOODS, CLOTHING, BOOTS and SHOES.
 The Largest Stock in Central Alabama,
 which is offered at popular prices.

LOUIS A. MUELLER,
 Wholesale and Retail Dealer in
 CROCKERY, GLASSWARE, LAMPS,
 HOUSE-FURNISHING GOODS, TOYS, &c.,
 42 Broad Street.

T. A. HALL,
 DEALER IN FINE
 BOOTS AND SHOES,
 43 Broad Street.

CARLISLE, JONES & CO.,
 Cotton Factors &
 Commission Merch's.

CAWTHON & COLEMAN,
 Wholesale and Retail Dealers in
 Drugs and Burning and Lubricating Oils.
 Selma, Alabama.

J. H. ROBBINS & SON,
 Wholesale Dealers in
 HARDWARE, COOK STOVES, IRON,
 NAILS, PLANTATION SUPPLIES,
 WAGON MATERIALS, GRATES,
 AND MANTELS.
 WATER STREET.

BAKER, LAWLER & CO.,
 MOBILE.
 COTTON FACTORS, Selma, Ala.

W. B. GILL,
 DEALER IN
 CARRIAGES, WAGONS and CARTS,
 FURNITURE, Barial Caskets, &c.,
 Cor. Washington and Selma Streets.

JAS. S. JACOB,
 Book and Job Printer
 WATER STREET.

The way to secure the future is to
 improve the present.

If you wish peace at home, be
 blind, deaf and dumb. — *Agnes de la*
Scud.

God requires the services of the
 whole being; strive, therefore, for a
 pure heart, a clear mind, a strong
 will and a sound body.

Pious old lady: "Just think, Rose,
 only five missionaries to 20,000 cannibals!"
 Kind-hearted niece: "Goodness!
 the poor cannibals will starve
 to death at that rate."

The Alabama Baptist.

J. L. West, Publisher.

"The Truth in Love."

Terms: \$2.00 a year.

Vol. 6.

SELMA, ALABAMA, THURSDAY, OCTOBER 2, 1879.

No. 25.

A Thought.

BY HELEN B. B.

Is earth-love a shadow
 That flies ere the morrow,
 Passing away?
 Yes; lives that have known it,
 The hearts that have borne it,
 Are they that do mourn it,
 In its decay.
 To-day may be gladness,
 The morrow will bring sadness;
 Sorrow and gloom.
 We must on earth endure,
 Must learn that naught is sure,
 Save Heaven, where all is pure,
 Beyond the tomb.
 Fix not the affections
 On earth's imperfections,
 Look up above;
 There, is no decaying;
 There, thy pain relieving;
 God will soothe thy grieving;
 There's perfect love!

Mobile, Sept. 24, 1879.

The Christian Life.

Life hath its barren years,
 When blossoms fall untimely down;
 When ripened fruitage falls to crown
 The summer toll; when nature's frown
 Looks only on our tears.

Life hath its faithless days,
 The golden promise of the morn,
 That seemed for light and gladness born,
 Meant only nortide wreck and scorn,
 Hushed hark instead of praise.

Life hath its valleys too,
 Where we must walk with vain regret,
 With morning clouded, with wild rain wet,
 Toward sunlit hopes that soon may set,
 All quenched in pitying dew.

Life hath its harvest morn,
 Its tasselled corn and purple-weighted vine,
 Its gathered sheaves of grain, the blessed
 sigh
 Of plentiful reaping, bread and pure rich
 wine.

Life hath its hope fulfilled;
 Its glad fruition, its blest answered prayer,
 Sweeter for waiting long, whose holy air
 Indrawn to silent souls breathes forth its
 rare,
 Grand speech by joy distilled.

Life hath its Tabor heights,
 Its lofty mount of heavenly recognition,
 Whose unveiled glories make to earth ren-
 dition
 Of love and truth and clearer intuition.
 Hail mouth of all delight.
 — Christian Secretary.

COMMUNICATIONS.

The Slanderous Tongue.

But the tongue can no man tame. It
 is an unruly evil, full of deadly poi-
 son. — James 3:8.

AN ESSAY READ BEFORE THE FINE
 LEVEL BAPTIST SUNDAY-SCHOOL.
 Why does the Apostle James speak
 thus? Because the tongue is the
 medium through which the inward
 man is communicated. The eye is the
 index of the mind, from which
 you can readily perceive life, intel-
 lect and ignorance. No fool has an
 intelligent eye. Neither has a slan-
 derous tongue a good heart behind it.

A good man out of the good
 treasures of the heart, bringeth forth
 that which is good; and an evil man
 out of the evil treasures of his heart,
 bringeth forth that which is evil; for
 of the abundance of the heart his
 mouth speaketh. The slanderer con-
 tains within himself all the vices and
 meanness of other transgressors.

He is for the greater part a liar.
 Shall I call it by that harsh name?
 Had I not better soften it by saying
 a "story teller?" No; I cannot do
 the subject justice without using lan-
 guage descriptive of the character.

Then I repeat that the slanderer is a
 liar of the very worst class. Whether
 he forges the calumny himself or re-
 ceives it from others, makes no differ-
 ence; he is still a liar in the sight of
 God and man.

Not only so, but he is a robber of
 the first magnitude. "He who steals
 my money, steals trash; but he who
 filches from me my good name, robs
 me of that which does not enrich him
 and makes me poor indeed." "Who
 whet their tongues like a sword, and
 bend their bows to shoot their arrows,
 even better words; that they may
 shoot in secret at the perfect [for they
 never shoot at those who are their
 equals.] Suddenly do they shoot at
 him."

The slanderer is a coward. He
 dares not say to your face what he so
 freely utters behind your back. He
 reminds me very much of a snappish
 terrier, running after passers and bit-
 ting at their heels.

He is a murderer in the sight of
 God. He must hate the person he
 slanders. "Whosoever hateth his
 brother is a murderer, and you know
 that no murderer hath eternal life
 abiding in him." "If a man say, I
 love God, and hateth his brother, he
 is a liar." How many murderers
 are there who hear me to-day? In-
 jury is added to hatred, which makes
 the cause worse. The man or wo-
 man who makes or circulates a slan-
 der must be known and read by all
 as the most dangerous pest that in-
 fests the settlement. It is impossi-
 ble for them to live in a pure and
 peaceful atmosphere. It is dan-
 gerous to live near such unless you
 can agree with them in every particu-

Have Done My Part.

Some time ago a collection was
 taken up in our church for some be-
 nevolent object. One of the wealth-
 iest members of the church, if not the
 wealthiest, so far as this world's goods
 are concerned, contributed about as
 much as those whose possessions were
 not one-tenth as much. A few days
 after, that member asked me, "Don't
 you think I did my part?" I should,
 perhaps, have thought nothing of the
 question if the same member had not
 repeatedly asked me before such
 questions as these, "Don't you think
 I gave as much as ought to be ex-
 pected of me? don't you think I do
 my share toward supporting the
 pastor? don't you think I do very
 well?" Without any reference what-
 ever to ability to give, the rule of this
 member, which applies to every call,
 seems to be to contribute about as
 much as the average member. Is this
 according to the Scriptural rule? Will
 God accept it as a full measure of
 obedience? How much ought we to
 give? God's rule is: "Every man
 shall give as he is able [not as much
 as others give], according to the
 blessing of the Lord thy God which
 he hath given thee." — Deut. 16:17.

"Let every one of you lay by him
 in store as God hath prospered him."
 — 1 Cor. 16:2. "If there be first a
 willing mind, it is accepted according
 to that a man hath, and not according
 to that he hath not." — 2 Cor. 8:12.

The widow's mite is of as much val-
 ue in the sight of God as the abun-
 dant contributions of the rich.

Under the Old Testament dispensa-
 tion God required a tenth of every
 man's increase. And surely, under
 ordinary circumstances, Christians
 should not give less. "The liberal gen-
 erosity of the dispensation under which
 we live, manifested in rather fixing
 general principles than in laying down
 particular rules, has certainly not
 produced in us its appropriate and
 intended effect, if it be used as a
 cloak for our avarice, pleaded as an
 apology for our parsimony; instead
 of being felt as an appeal to Chris-
 tian honor, a stimulus to Christian
 activity."

Doddridge gave one tenth of his
 income to the Lord. Baxter gave the
 same. Watts gave one-fifth of his.
 Wesley gave all his income to the Lord
 except £28 that he reserved every
 year for his own necessary expenses.
 At first his income was only £30.
 Therefore he was able to give the
 Lord only £2. But afterwards when
 his yearly income exceeded £100, he
 gave it all to God except the £28 for
 his own expenses. Such examples as
 these ought to inspire us with a no-
 ble spirit of liberality.

But some one is ready to say, the
 Lord has not blessed us with a suffi-
 cient income to enable us to give any
 thing to his cause. On the contrary,
 he has sent upon us the rain and the
 blight and the destroyer, to ruin our
 crops and diminish our revenue. I
 desire to call the attention of all such
 complainers to some passages which
 I find in the Scriptures. They are
 God's words, and they are true. Af-
 ter the Babylonish captivity, in the
 days of Haggai, the Jews, having
 been discouraged by the opposition
 of enemies and the decree of Ar-
 taxerxes, left off their work of re-
 building the temple at Jerusalem. Af-
 ter Artaxerxes was slain and they
 had nothing more to fear from him,
 they concluded that they had not suf-
 ficient means to proceed with the
 work. Nevertheless, "they were very
 active about their own houses; and
 many of them decorated them with
 waincoat and ceilings of cedar, and
 other valuable materials; and then
 lived in them at ease and in indul-
 gence. But if the times had been so
 bad as to render it impracticable for
 them to build the temple, it would
 not have been in their power to ac-
 quire such houses for themselves.
 Their excuses were therefore falla-
 cious," as our excuses generally are
 for our failure to contribute liberally
 to the cause of Christ. "They came
 the word of the Lord by Haggai, the
 prophet, saying, Is it time for you, O
 ye, to dwell in your celled houses,
 and this house lie waste? Now there-
 fore thus saith the Lord of hosts,
 Consider your ways: ye have sown
 much, and bring in little; ye eat, but
 ye have not enough; ye drink, but ye
 are not filled with drink; ye clothe
 you, but there is none warm; and he
 that earneth wages, earneth wages to
 put it into a bag with holes. Ye look-
 ed for much, and lo, it came to little;
 and when ye brought it home, I did
 blow upon it. Why? saith the Lord
 of hosts. Because of mine house that
 is waste, and ye run every man
 into his own house. Therefore the
 heaven over you is stayed from dew,
 and the earth is stayed from her
 fruit. And I called for a drought up-
 on the land, and upon the mountains,
 and upon the corn, and upon the

The Meeting at Pine Flat.

According to appointment, the first
 district of the Cahaba Association
 held its meeting at Pine Flat church,
 Perry county, beginning on Friday
 before the fifth Sunday in August.

Aid and wisdom were expected
 from the Selma church. Dr. Cleve-
 land, the pastor of that church, was
 anxiously expected. Rev. J. L. West
 was looked for till noon on Saturday.
 Neither of these brethren put in an
 appearance.

The subjects for discussion were
 handled with much skill, and the
 meeting was most harmonious until
 the subject, What relation does the
 Christian church sustain to the Cal-
 bath-school? was brought up for dis-
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 made some remarks, Rev. T. L.
 Vaughan, of Ocmulgee church, cre-
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 volley into upon Sunday-schools.

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 Should the churches co-operate with
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 The meeting then adjourned without
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The Sunday-school being the next
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 school in a most eloquent and appro-
 priate manner. The address was just
 long enough and short enough. It
 began at the church and closed in the
 glorious kingdom above.

The pastor and some of the mem-
 bers of Pine Flat thought the time
 had come when the church needed
 some of the refreshing showers of di-
 vine grace. Arrangements were,
 therefore, made for night services
 through the week. These services
 will be long remembered, especially
 in one family, in which the mother
 and three children were already mem-
 bers of the church. The father pro-
 claimed the Lord Jesus Christ to be
 his Savior during the week, and on
 Sabbath morning following he was
 buried with Christ in baptism. Min-
 isterial aid being scarce, the pastor
 was much assisted by the church. A
 Methodist minister living near by

hope the good work will still go on
 among the members.

EAST PERRY BAPTIST
 Perryville, Sept. 12th.

Deacons of Country Churches.

Ala. Baptist.—If you will
 answer my question, I will be so
 glad. Can you inform me how town
 and city churches manage to induce
 their deacons to do anything else than
 to distribute the elements of the com-
 munion during the celebration of the
 Lord's supper. During my entire
 experience as a minister, I have been
 pastor of country churches. On con-
 dition that you withhold my name
 from the public, I will make bold to
 say that I wouldn't give a fig for all
 the deacons together, as deacons, of
 all the churches I ever served. Yet
 most of them are excellent men,
 some of them are among the most
 godly men I ever knew. But for all
 that, as deacons, if I may express my-
 self in the elegant and terse language
 of a boy I once heard in Mississippi,
 "they don't wuff shucks and hardly
 wuffs dat." I have preached on the
 duties of the deaconship, I have tal-
 ked to the deacons personally, I have
 told them what to do and how to do
 it, but still they don't and they won't.
 What can I do? Please tell me.

We turn Bro. Starns over to the
 deacons, and recommend mercy.
 Whatever he may be in intellect, in
 strength he is certainly not a star of
 the first magnitude. Deal gently with
 him, brethren.—Eos.

Union Association.

This Association met with Bethel
 Church, Tuscaloosa county, Ala-
 bama, on Saturday, the 6th day of
 September, 1879. Congregations were
 unusually large. Eld. J. G. Thorn-
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 Eld. H. B. Chappelle, Clerk.

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All the churches were represented
 but two; one hundred and thirty
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 thirty-two churches supplied with
 pastors, except three, and these were
 supplied, with preaching by Bro. G.
 M. Lyles, associational evangelist.
 The Union wheeled into line with
 the grand army of Baptists of Ala-
 bama, and was immediately assigned
 a position on the field of conflict, by
 Bro. Bailey, Corresponding Secretary
 State Mission Board, who appointed

It is said that a careful estimate
 reflecting the circulation of the Bible
 during the past century, places it at
 the enormous number of nearly 150,
 000,000 copies. Yet large as that
 number is, ten times as many would be
 necessary to supply every soul
 with the word of God, requiring 1,
 400,000,000 copies of the Bible, dis-
 tributed as follows: For Europe, 366,
 800,000; for Asia, 864,000,000; for
 Africa, 200,000,000; for Australia
 and Polynesia, 4,865,000; for Ameri-
 ca, 16,630,000.

MOBILE, Sept. 22nd.

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Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$ 2.00	\$ 4.00	\$ 7.00	\$15.00
"	3.00	6.00	10.00	20.00
"	4.00	8.00	14.00	26.00
"	5.00	10.00	17.50	32.50
" col.	6.50	13.00	23.00	44.00
"	12.00	24.00	42.00	78.00
"	20.00	40.00	70.00	130.00

Publisher's Notice 25 per cent additional.

Enon, Near to Selma.

BY PROF. J. W. MCGRATH.

Selma, near to which Enon was lo-
 cated (John iii. 2), is a village on the
 slope of the hill east of the plain of
 Moreh, and nearly opposite to Jacob's
 well. Our nearest route would have
 been to pass by it; but we preferred
 tracing the waters from near their
 fountain head; so we turned to the
 left near Joseph's tomb, and went
 northward a few miles along the
 Damascus road.</

Alabama Baptist.

SELMA, ALABAMA, OCT. 2, 1879.

JOHN L. WEST, PUBLISHER.

EDITORS: E. T. WINKLER AND JOHN L. WEST.

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

Obituary notices of members of their families inserted free of charge when they contain not more than two words. A charge of one cent for each word is made for all over two words. Do not ask us to send bills. Count the words and send the money with the obituary. The Editors reserve the privilege of cutting all obituaries down to no words which they are not accompanied with the money.

The Theological Seminary at Louisville opened with 65 students in attendance, and a good prospect of enlarging numbers.

Dr. Geo. B. Taylor is sick at the White Sulphur Springs, and it is feared will be an invalid for some time to come.

We need an enlarged list of subscribers this fall and beg our friends to do all that they can to secure a circulation for the ALABAMA BAPTIST in every part of our State. It is impossible that we shall enjoy full mutual co-operation, and do the Lord's work in the State efficiently, without conference and acquaintance with each other. In this respect no other paper can take the place of the ALABAMA BAPTIST. Take your State paper first and get others to take it. Our people need a more hopeful lead in every effort and enterprise for the spread of the Gospel among the churches, and communities of the State, and we would find it helpful in communicating encouraging information, and stirring up their pure minds by way of remembrance. Do not forget the ALABAMA BAPTIST at the associational meetings.

JUDGE JOHN KERR.

We are sorry to learn that Judge Kerr, of North Carolina, is dead. He was the son of the famous John Kerr, the eloquent Richmond pastor and was himself one of the noblest Christian gentlemen we ever knew—handsome and dignified in person—eloquent of speech—earnest and even heroic in conviction. The State of North Carolina crowned him with its highest honors, but his true glory consisted in the fact that he was a whole-souled Christian. His remains were taken to Yanceyville, and were there laid beside those of his distinguished father.

"WHAT WILL THE POPE DO?"

An Irishman's View of the Subject.—The Proper Sphere for the Successor of Peter.

On Sunday morning, Sept. 7th, the Pope of Rome was formally excommunicated by "Father Macnamara," pastor of "The Holy Church of Ireland," in the city of New York. The priest holds that a caucus of Italian cardinals, headed by an Italian prelate, have no right to prescribe a rule of faith to Irishmen, or to require their submission to his ecclesiastical authority. Accordingly Macnamara has charged Leo with usurpation, and for this offence formally excommunicated him. On the ensuing Sunday he discussed the question, "What is the Pope to do, and what will become of him?" The style of the question indicates that it is a fling against the feeble company of disaffected Irishmen who follow the lead of Mr. Macnamara. The head of a mighty hierarchy will pay but scant attention to the proceedings of the ex-priest and his company of schismatics.

Yet after all, there is some sense in the reply of Macnamara. No man can prophesy what the chief pastor of Rome will do: what he ought to do is clear enough. "He belongs," says the Irishman, "to his own people, who stand greatly in need of ministers of the Gospel, and I say, let him go to his own people and teach among them. This road is the right one. That is my answer to that question. Let the Pope and the cardinals determine to which city he belongs, and let him go there. The Italians are an intellectual people and have a great love of country, but they are in a state of degradation, and all that the popes and priests do for them is to excommunicate them, and get money from them and hang upon the necks of the people, bringing them down to degradation and beggary."

Certainly the highest dignity in the kingdom of our Lord is that of the preacher of righteousness. The humble minister of the Gospel who, disdaining those honors and pomp which Christ disdained, satisfies a nobler ambition in preaching the Word of salvation to a doomed and dying world. The Pope claims to be a successor of Peter, the Fisherman; but the glory of Peter was that he obeyed the summons of Jesus which made him "a fisher of men." No Swiss guards had Peter; no throne of state, no triple crown, no palaces and

churches enriched with the spoils of kingdoms. He was what he was called to be, a humble, self-denying evangelist. And only that man can justly claim to be a successor to Peter, who publishes that same old story which was dear to Peter's heart, which was the theme of Peter's ministry, and which was attested by the shedding of the Apostle's blood.

SOUNDING BRASS.

Mrs. Harriet Beecher Stowe, who did so much to damage the South by the partisan and malicious novel, Uncle Tom's Cabin, is losing the prestige she once enjoyed in England. Her decadence is due to the disgusting scandals she published against Lord Byron. The charge of monstrous criminality alleged against the English Bard is proved to be untrue by a collection of letters from Lady Byron to Mrs. Leigh, Lord Byron's sister, in the years from 1816 to 1855, and which letters, now in the British Museum, make it impossible for any sane person to believe Mrs. Stowe's purport story.

As little to be relied upon were Mrs. Stowe's representations of Southern life, which indeed, at the time when she wrote Uncle Tom's Cabin, she had never seen. The incidents might be paralleled by events that did occur; but the grouping of abuses and cruelties against Christian martyrs in ebony, as if the races were largely engrossed by wrong doing on the one side and wrong bearing on the other, made up as wicked and injurious a slander as ever was written. There was no such condition of Southern society prevalent anywhere. The case was just as if some prejudiced Englishman had written a story to stigmatize the relations of married people in New England, and had grouped all the stories of conjugal oppression that he had heard of, as a just representation of the brutality of Yankee husbands and the martyr spirit of Yankee wives. A woman of the genius of Mrs. Stowe, and of her factitious yet eloquent sensibility, could have thus involved the tenderest relation of Northern life in discredit.

Such was the secret of her success in assailing the character of the Southern people and the domestic institution and system of labor established among them. She gave facts to prove that such things as she reported had occurred, and she left the impression (which was wholly untrue) that such facts were of common and constant occurrence. Such was the enthusiasm she created that her book became a household volume in England and France, and that mainly through its influence, the common people of those countries would not permit their governments even to recognize our heroic Confederacy when it was struggling against deadly odds. Yet all the love and pity she expressed were merely literary; for the genuine Uncle Tom, at least the man whom she idealized into that character, a poor black preacher, testified that he had never received a dollar from her hands, although she had amassed a fortune by telling his lamentable story.

Mrs. Stowe's second great libel was against Lord Byron, whom she charged with a crime against nature. She seemed to be as safe in making it, as she had been in fabricating the other; for she claimed to have received the story, in confidence, from Lady Byron, and she had kept back the shameful story until Lady Byron was dead. But the letters which have now come to the light, show that Mrs. Stowe's statements are false. Mrs. Stowe will of course put the responsibility on Lady Byron who is now silent in the grave; but people will draw their own conclusions, and these will not be to the credit of the American authors.

We are sorry to see that a moral dramatic company has been performing Uncle Tom's Cabin, under the sanction of Mrs. Stowe, in the Michigan Avenue Baptist Church of Chicago. The pulpit was removed from the platform, and a stage erected with suitable scenery. The "Uncle Tom" was Sam Lucas, a genuine negro, formerly a performer in a minstrel company. The rest of the cast contained the names of more or less known actors and actresses. The audience plainly showed their unfamiliarity with theatricals, and were vastly pleased; but it is said that the question of the propriety of the show will be discussed before a religious tribunal. We suppose that the church is preparing for the Presidential campaign when the bloody shirt is to be waved and outrages equal to those inflicted on Uncle Tom will be profusely invented. Ten thousand loyal editors and as many loyal preachers are making ready with sharpened pens and starched pocket handkerchiefs for that carnival of tears and blood. A sorry prospect for the country and for the cause of our Lord Jesus Christ!

For the infinite has sown his name in the heavens in burning stars; but in the earth he has sown his name in tender flowers.—Dean Paul Richter.

STATE ELECTIONS FOR CONGRESS.

The Boston Watchman replies to our article on this subject. The editor repudiates the statement of Bayard as to the mere supplementary power of Congress to arrange the circumstances of elections when the State fails to do so. We beg our contemporary to remember that Bayard on the Constitution is not a sectional book. In our college days it was a text book in Brown University.

The Watchman in speaking of the employment of United States Deputy Marshals at the polls remarks: "This part of the law has been much complained of, but we have seen no evidence that under its provisions the rights of one legal voter have been impaired or the result of an election vitiated." Our neighbor may not have seen such interference, but the Southern people have felt them keenly. Among us the rights of voters have been impaired; not a few legal voters have been kept by a system of terrorism from the polls; and upon trumped up charges of intimidation many a good and peaceful citizen has been carried as a prisoner hundreds of miles from home and then been dismissed, no one appearing against him. The marshals carry on their schemes of oppression and spoliation with perfect impunity, for the federal courts where redress ought to be obtained have been generally in league with these satellites.

We beg leave to say to our Boston friend, that in our argument we were dealing simply with the article in the Constitution which guarantees to a State the supreme right to elect its own representatives and senators. The interferences by which a partisan Congress has endeavored to dominate the ballot-boxes of the Southern States, we do not regard either as parts or expositions of the Constitution, and we hope the day is not far distant when all such poisonous exercises shall have been pruned away. E. T. W.

FOLLY OF ATHEISM.

What can be greater than the credulity of the Infidel? He cannot accept the fact that the world was made by a wise, mighty and gracious God. He thinks it superstitious to suppose that the marks of design all about us attest a designer, that the adaptation of means to ends in nature shows that nature is constructed after a pre-conceived plan and order which could have come only from a high intelligence; that the motion of worlds implies a prime Mover, and the harmony of all things points to a great first Cause. This argument the unbeliever makes light of. He prefers to believe that the elements moved according to their own laws, that the atoms of which things are made came together by their own indwelling powers, that lifeless nature came to life of itself, and shaped itself into suns and systems, into planets and animals, into men and women. Which belief is the most rational, the Infidel's belief that the old fire-mists breathed themselves into conscience-breathing and life-producing worlds, that the mineral changed itself into a plant, and the plant changed itself into a dumb creature, and the brute changed himself into a man; or the Christian's belief, that in the beginning God created the Heavens and the earth, and that in him we live and move and have our being?

The celebrated John Tillotson, Archbishop of Canterbury, puts the case very mildly when he inquires: "If twenty thousand blind men were to set out from different places in England remote from each other, what chance would there be that they would end by meeting, all arranged in a row, upon Salisbury Plain?" For the tenet of the Atheist would require such coincidences in every object and every atom throughout the universe. The self-formation of a simple leaf in the forest would be a greater wonder than the creation of a world by almighty Wisdom.

DOING EVIL THAT GOOD MAY COME.

Congress will be apt to find a strong argument in favor of interference at the State elections, in the intimidation practised upon voters at the North, and the danger of mob violence at the Northern polls. It is a notorious fact that the owners of mines and manufactories, and in general the managers of large industrial enterprises in that section, drive their employees to the polls, as sheep are driven to the shambles. The artisan or laborer is told that he may vote as he pleases; but is made to understand that, if he does not vote as his employer wills, he will be cast adrift upon the world. This sort of thing is what our friends call free suffrage.

Our exchanges inform us that now a more pronounced kind of intimidation is inaugurated in the name of the Christian religion, and by a party which undertakes the violent defence of "law and order." In Newark, the object of the Law and Order Party is a good one, the protection of the Sabbath from desecration, an offence against law and decency to which the Germans of that region are especially addicted. Every patriot and Christian should sympathize with the Sabbatarians in this purpose. But when they undertake to carry out the measure by force of arms, to defend the Christian religion by dispersing German processions in the streets; and to maintain law and order by the shedding of blood, they put themselves violently and criminally in the wrong.

What is still more unfortunate is the fact that the Newark ministers are at the head of the movement. Recently, at Park Hall, one clerical speaker denounced a procession of Germans, with their national flags, as an insult to every American. He said that it made his blood boil to see the German flags carried through the streets of Newark, "floating over the heads of Germans who wished to destroy our American Sabbath. It will be the last procession of the kind ever permitted in our city, and should the Germans attempt it we will fight them until the last drop of blood in our veins is spilled." This statement was received with applause lasting several minutes and a "Amen." Another clergyman roused the audience to a high pitch of excitement by saying, addressing himself to Germans—"You can take your glass of lager, you can drink your wine, and I will not fight you, but the moment you attempt to blot out the star of the American Sabbath I will fight you with the last drop of blood in my veins."

This sort of political proscription and terrorism is bad enough in itself. It is contrary to the very genius of the Republic. Suffrage ceases to be free, when the voter casts his ballot at the peril of his life. But the case here is so much the worse, as conducted by ministers of the Gospel, and in the name of Him whose mission was not to destroy men's lives, but to save them, and whose title is "The Prince of Peace." We commend the militant clergy of Newark to the attentions of the Northern religious press. No outrages like those which are being inspired and even demanded by the pious crusaders of New Jersey have ever occurred in this latitude. We have, alas! some fighting politicians still; but they are not in good repute, nor is their number large, nor is any of them so reckless as to dip the white banner of the cross in fraternal blood. E. T. W.

YELLOW FEVER.

THE YELLOW FEVER GERM in coast and inland. A Discussion of Ship and Railroad Quarantine, before the Medical Association of Georgia, Nov. 13, 1879. Henry Fraser Campbell, M. D., Augusta, Ga., Chairman of the Committee on Epidemic, Endemic and Contagious Diseases, in the Board of Health of the State of Georgia.

We wish that this treatise by one of the most intelligent and accomplished of our Southern Physicians could be generally circulated. Dr. Campbell contends that the yellow fever is not a contagion, communicable from a diseased to a healthy body, or even a malaria emanating from filth, but an exotic germ, an atmospheric poison which can be conveyed in the holes of vessels, in railway cars in trunks &c., from infected places, and which can be kept in apartments and retained in clothing for long periods. He holds that the germ after entering the system becomes innocuous to others, so that the disease would not be communicated to a healthy person if he should even drink the blood or be inoculated with the secretions of the yellow fever patient.

Upon this principle of non-contagion Dr. Campbell indicates the kind of quarantine which should be maintained as a protection against the spread of the disease. He says: "Give hospitable refuge to all who are well; to those who are infected and are about to be attacked to those already overtaken in their flight from the dread pestilence; but exclude the cars which have borne them away from their infected homes, and ventilate and purify the trunks that contain their infected clothing. The yellow fever subject is laboring under the dire effects of a poison, and thousands of observations and centuries of experience have demonstrated that he can no more communicate his disease by any emanation from his own body, or secretions, than can a subject poisoned with strychnine communicate his frightful tetanus to a friend or his nurse. As in the one instance the strychnine itself is required to produce another case so in yellow fever a fresh supply of atmospheric disease germs is required to produce the phenomena."

Testimony from such a source as this should satisfy the most timid, and should lead to the giving up of that absurd system of personal quarantine which has disturbed travel so vexatiously in all the Gulf and many of the Western States. Here, in the heart of Alabama, we were accused by the Dallas Health Guard the other day, and forced to make oath and give answer to a dozen foolish questions, before we were permitted to

return home, from a neighboring association. In many cases the refugees from infected places have been treated with shocking inhumanity. We are glad to quote so eminent an authority as Dr. Campbell in proof that these exclusions of the homeless from the hospitality of their fellows is as distinctly condemned by science as it is by the religion we profess. E. T. W.

MARRIAGE AND DIVORCE.

Bro. West:—Will you or Dr. Winkler, be kind enough to answer the following query? Suppose a man who has a lawful wife, runs away with another woman and leaves, finally and forever, his lawful wife, can his lawful wife be married to another man, without incurring sin upon herself in the sight of God? Is her new husband criminal in this case? Please answer immediately. Yours truly, X.

Sept. 12th.

ANSWER.

This question was discussed at length in the Charleston Association, before the war. Finally a report by a committee, consisting of Drs. Manly and Kendrick and the subscriber, was unanimously adopted. The report was to the effect that the general Christian law is against divorce; but that two limitations of this law were made, the one by our Lord in the case of adultery, the other by the Apostle Paul in the case of a wilful and hopeless separation. With the exception of some slight changes the report was written by ourselves and was cordially accepted by our colleagues. It was published in two successive minutes of the Charleston Association. We have it somewhere among our pamphlets and can probably find it, if the publication of the entire exposition should be called for. We believe that the woman in the case referred to is no longer in bondage, but may be lawfully divorced, and then lawfully married to another husband. E. T. W.

FIELD NOTES.

—Bro. J. H. Hendon writes that he assisted in ordaining Bro. M. M. Wood, at Ruhamah, on the 27th.

—The A. C. F. College opened on the 22nd with 75 pupils. We hope the number will continue to increase.

—Bro. M. F. Whately, of Clarke county, has had seventy-five agitations to his three churches within the past few weeks.

—Roanoke church, Randolph Co., Rev. J. P. Shaffer pastor, can boast of one of the nearest church edifices in the State. It would be an ornament to any city.

—I have met with the Cherokee association about 23 years, and I can confidently say the last was the most enjoyable meeting I have ever attended.—J. B. Appleton.

—Rev. W. C. Redwood, formerly editor of the *LaFayette Clipper*, has withdrawn from the editorial chair, and is now devoting himself entirely to the work of the ministry.

—The correspondents of Mrs. M. A. Whittle, and her son, W. A. Whittle, will please address their letters to Marion, Ala., as they have left Greenville, to reside in Marion.

—Rev. Jas. Spurgeon, brother of Rev. C. H. Spurgeon, and his associate in the pastorate of the Metropolitan Tabernacle, of London, has arrived in New York with his wife.

—The East Liberty Association has paid up its part of the salary of Rev. F. C. David, Evangelist of the State Board, and has pledged \$300 for the same work for another year.

—In our last issue Bro. J. B. Appleton was made to say that he attended the burial of Mr. Alfred Collins, whereas it should have been Mr. Alfred Collins. A typographical error.

—We learn from the *Index* that Dr. A. J. Battle, President of Mercer University, and well known all over this State, will supply the first Baptist church, Macon, Ga., until a pastor is secured.

—Dr. E. B. Tenge filled his regular appointment at the Baptist church last Saturday and Sunday, and is still holding them thus far.—*Willsville locals in Columbiana Sentinel*.

—Bro. M. F. Whately, of Clarke county, says that if he had his choice he would join the ALABAMA BAPTIST, as it is that it is so appreciated in his family that he cannot get it until all the other members have read it.

—Bro. Ramsey preached a most excellent sermon at Bear Creek church last Sunday, on the text, "Thou lackest one thing." He convinced us that most of us are lacking in more than one thing.—*W. A. Whittle*.

—The committee appointed by the Cahaba association, at its last session, have selected Bro. W. N. Huckabee, as a beneficiary to the Howard session. I hope the funds will be forth coming.—*A. G. Hudson, Chm'n, Marion, Sept. 30th, 1879*.

—On the 17th inst., a beautiful calm day, about 9 1/2 o'clock a. m., a tremendous explosion took place up in the elements some where near Pine Apple, Alabama. The explosion was heard distinctly about 25 miles west, 30 miles north, 35 miles east and 50 miles south of Pine Apple. All who heard it give about the same statement in regard to it. After the explosion took place the roaring went off in a southeast direction, roaring for several minutes. It is supposed by some that it was a meteor.—*P. Pine Apple, Sept. 30th, 1879*.

—We have received \$100.00 for the Birmingham fund from our venerable and esteemed brother, Rev. A. Andrews, of Burnsville, Dallas county. Of all the contributions which have been made to that fund, none will be more highly appreciated than this. Bro. Andrews is always ready for every good word and work.

—The colored Baptist Association met in our city last week. The number of delegates in attendance was very large, and they were well behaved and orderly, for which they deserved and should have praise. We hope that much good was accomplished by their meeting together in convention.—*Tuscaloosa Times*.

—After a sermon delivered by a brother in a Primitive Baptist church near Camden recently, a collection amounting to about fourteen dollars was taken up for educating a young minister. A departure from a long established usage, but nevertheless deserving of repetition and imitation. We would say to the other churches, "Go thou and do likewise."

—My good brother, go on improving our paper as you have done for the past year and you cannot fail to have the cooperation of every working pastor in the State.—*J. B. Appleton*.

—That is our programme exactly, Bro. A. But if the pastors would first co-operate, then the continued success and improvement of the paper would be an assured thing.

—Mr. and Mrs. E. Joiner, living on Cedar Creek in this county, are an aged couple. Mr. J. is 90 years of age and his wife 83. They were married in 1811, and came to this county from South Carolina in 1821, and have 36 living grand children, and 16 great grand children. They have been members of the Baptist church for near 40 years.—*Evergreen Star*.

—Prof. Fonville, Principal of the Tuscaloosa Male High School, made us a pleasant visit on Saturday morning last. He has established a very enviable reputation in this section of the State, as a teacher of boys. His system is thorough and admirably adapted to the development of the thinking faculties. His many patrons have reason to congratulate themselves upon having him permanently located in Tuscaloosa.—*New Era*.

—Please let it be known that I do not sympathize with "H." and "Another H." in their allusions to "Eufaula" pastor that seem to be reflections upon him. I have supposed that "Eufaula" used the word "theology" incorrectly from being off his guard, and that he did not properly represent his pastor in his description of him.—*R. T. Hanks*. Those brethren intended no reflection whatever upon the pastor of the Eufaula church. Both would regret to have the impression made that they did.

—TUSCALOOSA BAPTIST ASSOCIATION.—The session of this religious body, held at Little Sandy church, seven miles South of this city, drew together a large attendance on Sunday. The Rev. Mr. Bailey preached an excellent sermon in the morning. After a session of 30 minutes Dr. McIntosh, so well known in our community, delivered one of his usual powerful and impressive sermons. There was no prepared dinner upon the ground, but the residents of the neighborhood seemed to vie with each other in extending hospitalities. Every one who did not live in the vicinity of the church, received invitation after invitation to go home with some one to dinner. The association, having transacted an unusually large amount of business, closed on last evening.—*Tuscaloosa Times*, September 24th.

—It was our good fortune to attend a protracted meeting at Harmony Baptist church, in this county, on the first Sabbath of this month. The Rev. Mr. Falkner has the pastoral care of the church. He preached an able and interesting sermon. He used neither notes nor manuscript. Truth and eloquence poured from his lips in an uninterrupted stream for at least an hour. He is, undoubtedly, a man of wonderful powers of heart and intellect. His mind is well disciplined; his port of commanding aspect; venerable, and with a heart warm and sympathetic, his appeals to the sinner are irresistible. He stated that he had been a minister and a lawyer for forty years. What a powerful combination for good, when directed by the Holy Spirit, in the channel of ministerial love and labor! Seven were added to the church. Harmony is revived. Her "clouds have been lengthened and her stakes strengthened." She is in a prosperous condition.—*H.*

That Prepared Body.

A GREAT MYSTERY.

Heb. 10:5. "A body has thou prepared me," not a soul. "The offering of the body of Jesus," not his soul. "My body broken for you," not a soul. "The Word was made flesh," not soul. "God was manifest in the flesh," not in soul. The Son was "in the likeness of sinful flesh," not in the likeness of soul. "The children were partakers of flesh and blood, he also took part of the same," but only that part which was peculiar to the flesh and blood of the children, not to their souls. "He suffered for us in the flesh," not in the soul. "He was put to death in the flesh," not put to death in the soul, some immortal, undying part.

The church was purchased with his blood; we are redeemed by his blood; justified, sanctified, saved by his blood. "Without the shedding of blood, there is no remission," but with the shedding of the Savior's blood, there is remission of sins. Simply the blood of this prepared body. "He made his soul (life) an offering for sin." "Poured out his soul (life) unto death." "Gave his life a ransom," not his soul. "I give

my life for my sheep." "I lay my life down, I take my life up," not my soul. The Savior's nature on earth, was bifold, not trifold. Some attribute a human soul to Jesus, from the following expressions: "My soul is exceedingly sorrowful;" "Now is my soul troubled;" "He was troubled in Spirit." These expressions locate nothing, they do not attribute a human soul to Jesus. They are expressions of mortal anguish, just such as a man would use under great depression. These are the feelings of Deity uttered in man's words. Jesus here speaks in his entirety. Such expressions are very similar to this: "It repented the Lord that he had made man on the earth, and it grieved him at his heart." "Not leave me in hell;" "my soul" an emphatic Hebrewism for "me;" "Not leave me in the power of death." "I commend my spirit," Christ had a spirit; but Christ's spirit is Christ, is God.

Now if any, from the above terms, will tie on to the Son a soul, then the same terms will tie on to the Father a soul. He says: "My soul abhors;" "My soul hateth;" My soul shall avenge;" "My soul is well pleased." Admit one and you must admit the other, there is no escape. Hence, then the prepared body, was the all-sufficient sacrifice and atonement for sin—all that suffered on the Cross.

It is true, this was no ordinary body, but extraordinary in many particulars. It was extra in creation and preparation. It was the seed of the woman, vitalized by the Holy Spirit, born of a virgin. As the veil of Deity, and the manifestation of Divinity, it was highly sublimated, divinely be—virtued, divinized. On the mount this body was transfigured; then it changed again into its natural state; in this state it was crucified, buried but not corrupted; then it was raised up. On the mount it was a transfigured body. No doubt the bodies of the saints will be "fashioned like unto his glorious body" on the mount, for certainly no saint in Heaven will have a body like Christ, God. Between his resurrection and ascension he had a resurrection body. It was like the angels' bodies who dined with Abraham; he ate "broiled fish and honey comb," said, "Handle me, and see, a spirit hath not flesh and bones, as ye see me have." All did see him, and no doubt Thomas touched him. Now evidently, the Savior did not ascend to Heaven with this "flesh and bone." "A cloud received him out of their sight;" then, the transformation was wonderful.

What became of this resurrection body? He who prepared it, for a special purpose, when it was no longer needed, disposed of it. He who disposed of Moses' body for a time, disposed of this for all time—immortality is a large graveyard. Doubtless, it was mysteriously eliminated, sublimely dissipated to such four winds, as divine disposition elected.

There is surely no made up Savior in Heaven. Made up of soul, glorified humanity, and divinity. Christ is divine Spirit; soul will not attach to spirit; glorified humanity will not attach to Spirit, these God, not coalesce with Spirit, Christ, God, Deity. The saints after the resurrection will know Christ first as Judge at Judgment, then, as God all in all, as God over all blessed forevermore, and that is enough.

I. C. WRIGHT.

LITERARY NOTICES.

BLACKWOODS EDINBURGH MAGAZINE for August, Leonard Scott Pub. Co., 41 Barclay St. N. Y.

The most important articles relate to Cyprus, Stock-jobbing and India. There is a readable and chatty article on Readers. A new serial, Godfrey's White Queen, begins in this number.

HYMNS OF PRAISE for Public worship, Prayer Meetings and Sunday-schools, Phila. Am. Bapt. Pub. Society, 1420 Chestnut St. Price to cts.

This is an excellent book, well selected, well printed and convenient for the pocket. It contains 129 hymns, some of the best in our language. The collection will be found suitable for all the ordinary occasions of worship. And none can complain of the price. E. T. W.

THE WILLOWS. By Laura H. Dayton, Phila. Am. Bapt. Pub. Society, 1420 Chestnut St. Price \$1.

An interesting story drawn from Southern life. A thread of serious discussion runs along the narrative but does not detract from its charm. The objections to Ritualism are urged without any tone of bitterness, but in such a way as to magnify and endear the righteousness of God which is by faith in Jesus Christ. We cordially recommend the book to families and Sunday-schools.

E. T. W.

HARPER'S NEW MONTHLY MAGAZINE for October, N. Y., Franklin Square.

The enlargement of the type of Harper will give it a wider currency than before. The leading article pictures the scenes of beauty which fringe the skirts of the Alps. There are sever-

al other illustrated articles, of which the description of the progress of the American art is perhaps the most instructive. The editor contributes many quantity of good things to his various departments. The advocates of the social equality of the races at the South may find a home demand for their philanthropy in the treatment of the Jews at the summer hotels at the North, an outrage of which this people have no reason to complain in our section. E. T. W.

PENN MONTHLY for September, Edward Stern & Co., 135 North Seventh St., Philadelphia.

The review of the "Month" superficial and partisan. "The Political Murder of Col. Dixon" shows how readily the reviewer can invent and interpolate; and the call upon "sister States" to require Mississippi to punish Judge Chisolm's murderers, shows how slight is his acquaintance with our system of government. The articles of the review are unusually rich in suggestion. "The Neighborhood as a Starting Point in Education," is worthy of a wide circulation. The young mind is not educated by abstractions, but by the familiar objects lying around it first of all.

E. T. W.

Religious News.

The French Protestants number about 700,000.

Rev. W. H. Davis, a prominent minister in Georgia, died recently.

It is stated that there are 57 Baptist churches in Philadelphia.

There are said to be only about 5,000 Swedenborgians in this country.

Dr. M. B. Wharton, general agent for the Seminary, has moved to Macon, Ga.

An entire colored Baptist church has emigrated to Kansas from Delta, Louisiana.

The McGhee street church in Knoxville, Tenn., has been sold to the Campbellites.

Moody and Sankey will hold meetings in Cleveland, Ohio, during the month of October.

Dr. J. P. Thompson, well known both as a preacher and an author, died in Berlin recently.

The State Mission Board of Kentucky, has appointed W. W. Gardner, D. D., its financial agent.

Thirty seven Congregational churches have been formed in Michigan during the past two years and a half.

It is reported that 1,200 persons pledged total abstinence recently at a Catholic service in Rochester, Minnesota.

The Free-will Baptists, nearly half of whose strength is found in the New England States, number 75,680 members.

Rev. T. J. Rowan, who was called to succeed Dr. Landrum in Memphis, has decided to remain another year at the Seminary.

Mr. Moody is erecting a building in Northfield, Mass., which is to be used for a school for girls, and which he proposes as a gift to the citizens.

The London Missionary Society has received the announcement that Dr. Mullens, formerly the foreign secretary of that society, died July 10.

Rev. E. W. Warren, D. D., of the first church, Richmond, returns to the first church, Macon, Ga., where he was pastor eight years ago.—*Reflector*.

Dr. Talmage's return from Europe was expected about the 30th of September. It was resolved to tender him a grand public reception in the Brooklyn Tabernacle on October 3rd.

Rev. J. T. Roberts, D. D., president officer of the Baptist Theological Seminary for colored ministers, in Atlanta, will be assisted by Rev. D. Shaver, D. D., formerly editor of the *Index*.

Rev. Wm. Patton, D. D., a distinguished Congregational clergyman and temperance advocate, and also the author of several theological works, died in New Haven, Conn., on September 9th.

Rev. Drs. S. W. Marston and W. H. Robert will engage in a series of Ministers Institutes for the colored preachers of Georgia in October, Alabama in November, Mississippi in December, and Louisiana in January.

Mr. Daniel Drew, the founder of Drew Theological Seminary, died recently in New York on September 18th. He was 82 years old, and had spent an eventful life. During the period of his prosperity he gave largely to religious and philanthropic institutions.

Prince Galitzin, a young Russian nobleman, converted by a Bible given him at the Paris Exposition, proposes to build 30 kiosks and to fit up seven Bible carriages. He intends to travel seven months in Russia with Mr. Clough, of Paris, who will take charge of the carriages.

The First Baptist church of Chicago, of which Dr. Lorimer is pastor, has seating capacity for 1,300, but extra seats are in demand and pew holders have to be in their seats by the time the first hymn is read or the ushers are at liberty to fill their pews with strangers. Would that all of our churches were thus crowded all the time.—*Baptist Reflector*.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence which has a commencement, will never, through all ages, have an end. The life of every man is as the well-spring of a stream whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omnipotent can discern.—*Carlyle*.

Birmingham Fund.

Amounts heretofore reported \$392.50
 Rev. W. C. Cleveland, D.D. 10.00
 C. R. Cross 5.00
 Livingston Sunday-school 10.00
 Sulphur Springs church 25.00
 Rev. A. Andrews 10.00

Total 462.50

It is hoped the fund is completed by this time. Those who have subscribed and have not already paid, are requested at once to forward their subscriptions to Rev. J. H. Hendon, Birmingham, Ala. I thank the brethren for their prompt and liberal responses to this worthy object.

S. HENDERSON.

Revival at Bullock.

Dear Baptist: We began a meeting with the church here the 13th inst., with the assistance of Eld. S. W. Jones, who is at this time a missionary for the Zion Association. We have been preaching day and night ever since, to an attentive and serious congregation. Much interest has been manifested by nearly the whole town. There have been only two accessions as yet, but we trust that others, who seem to be anxious, will obey the great command ere the meeting closes.

The church seems to be greatly revived, brotherly love existing in their midst, which shows to the world that they have been with Jesus. We trust that God will carry on this work.

PASTOR.

Sept. 18th.

"State of Baldwin."

Just across the rivers that pass east of Mobile is a county known as the "State of Baldwin." It is a district of great distances; and for this reason, perhaps, it is overlooked quite generally by workers of every kind. The pine trees reign, for miles and miles, in almost undisturbed dominion.

In the near future, however, flocks of sheep will roam over the hills and busy factory wheels will break in upon the stillness. Already a number of worthy settlers should claim the attention of Alabama Baptists. In a village on the eastern shore, where Christians of our faith outnumber those of any other, a Methodist circuit rider is the only regular preacher. The same is true of other places equally destitute and worthy. In the summer season Mobile pastors occasionally preach the Gospel to these worthy people; but, as a rule, only at points where our refugees congregate, who fly from brick and mortar and yellow fever.

Can nothing be done to supply the destitute places with the Gospel throughout the winter as well as the summer? One or two churches might be organized and a Baptist circuit-rider might supply them both.

To show how broad sympathies are some times awakened by very little incidents, the feeling that prompted this article is right intimately connected with affable Baldwin lad who hurt his fingers, politely opening a gate. Besides illustrating the unfortunate fact that men often "get their fingers hurt," in life, as a reward for their politeness, this little incident occasioned, in large part, the serious thought in the interest of a neglected region, mentioned above.

Reply to Bro. Baber's Question.

Bro. B. asks the question—"Why should a church be spoken of as her or she, when there are male as well as female members? Is there, not more propriety in the neuter gender, 'it'?" There are some nouns, naturally neuter, which, by a figure of speech, are called masculine or feminine. We say of the sun, he shines—of the moon—she reflects the light of the sun. We say of the ship—she sails. We say of wisdom—all her paths are peace. We say of religion, her votaries. Is there not as much propriety in saying of a church—she is in a prosperous condition?

The fact of a church containing male and female members, has nothing to do in fixing the gender. It is the idea associated with the particular thing that establishes the propriety of giving to the neuter, the masculine or feminine gender. The idea of power and strength is associated with the sun—both masculine attributes,—hence, by a figure of speech, we call the sun, masculine. The moon, on the contrary, has associated with it the idea of feminine characteristics. She derives her borrowed light. There is also the idea of weakness, mildness and dependence; hence, we call the moon feminine. There is the idea of femininity about a ship. It is something that holds or contains. To contain is a feminine quality. There is also the idea of beauty and gracefulness, particularly when under full sail, with all her canvas spread to the breeze; hence, we call a ship feminine.

A church, by parity of reasoning, is feminine, because the idea of containing is not only associated with it, but that of life or weakness, according to condition; and, perhaps, that of maternity, and maternally dignity. At any rate, there is the idea of dependence and other feminine

attributes—hence, the propriety of saying she or her, when applied to a church. Solomon personifies wisdom, and makes this Christian attribute feminine by a figure of speech. If we mistake not, Zion, the name given to the spiritual church of Christ, is represented, in the Bible, as maternal or feminine. To my mind, there is not only a propriety, but a moral beauty, in speaking of a church, to say, she or her. If we speak of the house or the locality in which the particular church worships, it would be proper to say, it; but if the idea of a church was not associated with that of the house, we should say, she or her.

A. L. HARALSON.
Kerkdale, Ala., Sept. 25th.

Cherokee Association.

This body held its last session with Liberty Hill church, DeKalb county, embracing the third Sabbath of September.

The introductory sermon was preached by the writer at 11 o'clock a.m. Friday.

The association was called to order at 2 p.m. The 84th Psalm was read and prayer offered by the moderator.

The letters were read by Elders H. R. Culbertson and J. B. Appleton. Two newly constituted churches, Sulphur Springs No. 2, and Grove, were received.

The association was then permanently organized by the re-election of Elder Bailey Bruce moderator and T. N. Appleton clerk.

The call for correspondence and the appointment of a committee on devotional exercises comprised the business of the first evening.

Saturday was devoted mainly to hearing reports from standing committees, fixing the place for the next meeting of the association and the election of the preachers to preach the introductory and missionary sermons. Elder H. R. Culbertson will preach the introductory, and J. B. Appleton the missionary (D. V.) Elder Jas. A. Reeves preached the associational sermon at 11 o'clock a.m.

The Sabbath services were conducted as follows: Elder E. P. Borroughs preached at 9 a.m. H. R. Culbertson the missionary sermon at 11, Bailey Bruce at 2 p.m. followed by Elder Reeves. All had an attentive hearing and every one seemed to be gratified at the results. Sabbath night services were conducted in the house by the writer, two professed conversions and others were left inquiring the way of salvation. The forenoon and evening services were held in the grove to accommodate the vast crowd that had assembled and seemed anxious to hear. Without any police regulations good order was maintained throughout the day and the vast multitude retired in the same decorous manner that had characterized the whole day.

Monday was devoted mainly to the missionary work of the body and reports of special committees. The missionaries of the past year reported 400 miles traveled, 104 days labor, 85 sermons, 20 exhortations, 6 lectures, 77 conversions and 24 baptisms. The writer being out when the report of the evangelist was made cannot speak definitely of his work, but from personal observation I am prepared to say that he had ample material for a good report, save in one particular, the remuneration.

The association elected Elder R. A. Pinkerton to ride as evangelist, beginning the 1st of April, and Elder W. J. Hodgins as missionary commencing the 1st of July, both to continue until the meeting of the association in September.

From the report of the committee on deceased ministers it appears that four were called to their reward during the past year. Elders M. J. Kingston, William Wright and John Wright ordained ministers, and Bro. Shadrach Willbanks, a licentiate. The latter had been a member of the church eighty-six years and a minister eighty-four.

The claims of the ALABAMA BAPTIST were urged by several speakers and some new subscribers obtained who will be duly reported by the clerk. Elder Bruce was unanimously selected to preach the next associational sermon. Hold your temper while I say that I never saw an association better entertained and fed on the very best the country afforded; and at the risk of being called invidious I will make special mention of Col. M. C. Newman, who, though not a member of our denomination, seemed willing to do much more than his part in taking care of the delegates. May God bless him and his dear family. Love to God and all mankind seemed to pervade every heart during the session of the association, and Monday evening the parting hand was given and taken to meet with Union church, Etowah county, Friday before the 3rd Sabbath in September, 1880, or we trust on the shining shore where parting hands are given and taken no more. Prayer by Elder Bruce.

J. B. APPLETON.
Collinsville, Ala., Sept. 26th, 1879.

Pine Barren Association.

The Pine Barren Association closed its thirtieth session, with Rock West church, on Saturday evening, September 20th.

The session was pleasant and harmonious. D. W. Ramsey was elected moderator, J. N. Holcombe, clerk, and J. W. Purifoy, treasurer. Good and cheering reports came up from the churches. Bethel Association had a large corresponding delegation there, among whom were Brethren Kierren, McCaskey, Miles and Parker, who preached good and acceptable sermons during the session of the association. Brethren Crumpton and Curry preached to large and attentive congregations on Sabbath.

Liberal pledges were made for missions and ministerial education, and the dear ALABAMA BAPTIST was not entirely forgotten. Suitable resolutions were passed on the death of Bro. C. W. Hare, who had been clerk of the association since its organization, with the exception of one or two years. The good brethren and sisters of Rock West church and community abounded in kindness and hospitality. May the good Lord bless them and send them a faithful pastor.

The association adjourned to meet with Bear Creek church, on Wednesday before the third Sabbath in September, 1880. D. W. R.

General News.

Georgia is entitled to five census supervisors.

King Alfonso will be 22 on the 28th of November.

King Cetywayo has been captured by the English troops.

A rock salt mine has been discovered in the Black Hills.

The total amount given by Atlanta for the Hood orphans is \$3,000.

Five thousand persons are employed in making artificial bronzes in Paris.

It is said there are \$400,000 worth of improvements in progress in Atlanta, Ga.

Last year the cost of public schools in the United States was over \$30,000,000.

It is said 8,000 children under fourteen work in Chicago stores and factories.

The English Government seriously contemplates summoning Parliament in November.

The National Board of Health has refused to issue rations to the yellow fever refugees.

Lady Charlotte Bacon, to whom Byron inscribed *Childe Harold*, is still living in London.

Comptroller Washington Goldsmith was stripped of his citizenship by the Georgia Senate.

President Hayes on his tour in the Western States met with an enthusiastic reception in Ohio.

Mrs. Potts arrived in Richmond on the 23rd of September, on her return trip from New Orleans.

The first railroad was built 54 years ago, being finished on the 27th day of September, 1825.

Gen. Thos. W. Conway says that 100,000 Southern negroes will emigrate to the West and North next year.

It is announced that the Mammoth Cave, Kentucky, has been purchased by a company of Eastern capitalists for \$200,000.

A convention representing 60,000 miners, recently held in England, passed unanimously a vote favoring emigration to this country.

Dispatches from Sydney, N. S. W., state that the International Exhibition opened successfully. America is represented by 150 industrial exhibits.

Metsa, king of a district in Central Africa, has abolished slavery throughout his dominions. Nearly half a million of slaves will be set free by this edict.

The City of Tokio, with Gen. Grant on board, arrived at San Francisco September 20th. A brilliant reception was given to the Ex-President.

Cotton factors of New Orleans say they believe that city will receive 250,000 more bales of cotton this season than last, notwithstanding the short crop.

The Young Men's Library Association of Atlanta is in a flourishing condition. It has 8,000 volumes on its shelves and \$10,000 set apart as building fund.—Index.

It is stated that the excursion steamboat, Undaunted, from Ramage for the Isle of Wight, has been run down, and all on board, about 100 persons, have been lost.

Astronomers say that a grand meteoric shower, such as visited this country in November, 1833, will again take place in the United States about the 22nd of November.

Prof. Nordenskjöld has demonstrated the practicability of the long sought northwest passage way to Japan; and he says that it is quite safe as a route for trading vessels.

Prince Bismarck, Chancellor of Germany, and Prince Gortschakoff, Prime Minister of Russia, who have been firm allies for many years, have, it is reported, lately become estranged.

The announcement is made that for the first time in the history of Georgia the local mills find wheat in sufficient abundance to run them without drawing supplies of wheat from the north.

Mrs. Sprague has asked the Supreme Court of Rhode Island for the appointment of a trustee of her property, there being no chance of a reconciliation between herself and husband.

The Democratic Convention of Minnesota nominated Edward Rice, of St. Paul, for Governor, and E. P. Barnum for Lieut. Governor.

Three hundred agricultural tenants have arrived in Tipperary, Ireland. They have refused to pay the amount of their rent and it is feared there will be a disturbance over the matter.

A party of young men from Dallas and Fort Worth, while out hunting in Panhandle county, Texas, were attacked by Indians September 17th, and seven of them killed, after a fight of two days.

There are in New York over three hundred laundries, 50 groceries, tobacco stores, 10 drug stores, 6 restaurants, and a variety of other establishments, all owned and carried on by Chinamen.

Seventy farmers from Sweden recently sailed in the steamer Samarian, and intend settling in Manitoba. If their undertaking proves successful, they will be joined by 600 Swedish farmers next spring.

The negotiations between Germany and the Vatican have re-commenced on a new footing. The Papal Nuncio at Vienna has been authorized to submit a more positive and practical plan for consideration.

The massacre of the British Resident and his mission, at Cabul, the capital of Afghanistan, will probably involve another invasion of that country by England. It is suspected that Russia intrigued to stir up the mutiny.

There is no money in the Peruvian treasury. The future has been anticipated up to the end of November, and five millions are due the banks and others for war expenses. There is no money to pay the soldiers or furnish rations. The Finance Minister, appalled by the difficulties of the situation, has resigned, and no one has the courage to take his place.

ALABAMA NEWS.

Bill Arp will lecture in Selma soon. Gadsden is without a vacant dwelling house.

A protracted meeting is in progress at Pelham.

Corn meal is selling at 80 to 90 cts. in Tuscaloosa.

Circuit court of Shelby county convenes this week.

Corn is selling at 30 cents per bushel in Uniontown.

Chills and fever prevail at Spring Creek, Shelby county.

Several buildings are in course of erection in Talladega.

Selma has raised the tax on drums to \$200 per annum.

The late Grand Jury of Perry county found 61 true bills.

The Tallapoosa Democrat has abolished its patent outside.

Epidemic sore eyes are reported in different parts of Conecuh.

Robert Evans, of Bullock county, was killed by a runaway team.

N. Woodruff, of Selma, fell from a chair and was painfully injured.

A new steamer, Mobile, will soon be placed on the Alabama river.

Thos. Conner, of Tuskegee, had his hand badly mangled in a gin.

There were several fights in Union Springs on the night of the 20th.

Frank May, of Shelby county, was stricken with paralysis on the 17th.

The residence of M. Woolsey, of Selma, was burned on the 27th ult.

A negro was confined in the Greenville jail last week for killing another.

The building of a cotton factory near Talladega is in contemplation.

A Sabbath-school Convention is called to meet in Camden on Oct. 3d.

The Episcopal church at Fairview, near Benton, was sold recently for \$95.

It is reported that the Grand Trunk railroad will be built in a very short time.

Geo. N. Cherry, of Lee county, was thrown from a horse and severely hurt.

A travelling female missionary, a Jewess, has been preaching in Uniontown.

A little son of Capt. Cochran, of Selma, had his foot badly mashed in Dalton.

Prof. H. M. Evans has been appointed Probate Judge of Clay county.

It is rumored that a railroad bridge will soon be built across the Alabama river at Selma.

Johnnie Golson, of Greenville, aged 12 years, picked 409 pounds of cotton in one day.

The Calhoun county Fair will commence on the 21st of Oct., and continue three days.

Fourteen prisoners, confined in the Eutaw jail, were carried to Pickens county recently.

H. T. DeForest, of Iowa, has been appointed President of Talladega Colored College.

A little child of Wm. Shore, of Tallapoosa county, was seriously burned recently.

The Selma and Gulf R. R. has been sold to Mr. Sullivan, of Pensacola, for \$120,000.

The registered indebtedness of Perry county is \$3,768.70, and cash on hand \$2,206.92.

The worms and rust greatly injured the cotton crop at Spring Creek. The corn crop not good.

It is said that the sweet potato crop of Montgomery county exceeds that of any year since the war.

Capt. Cad Jones has been appointed deputy sheriff of Hale county, vice E. D. Gayle, resigned.

The Opelika Times calculates that the crops of Lee county are fully 25 per cent. below last year's crop.

A colored preacher recently baptized six convicts in Marengo county.

The post office at Birmingham is now prepared to issue money orders to any part of Great Britain or Germany.

The Mountain Home corrects the statement that there has been any cases of "spotted typhus" in Talladega.

Thos. Johnson, of Elmore county, while in a well had his head severely injured by a hatchet falling upon it.

From the 1st of Sept., 1878, to the 1st of Sept., 1879, there were received at Uniontown \$500 bales of cotton.

The last Grand Jury of Bibb county found 32 true bills and reported the finances of the county in a satisfactory condition.

Mrs. Dr. Neilson, and Miss Josie Pearce, of Mobile, will take charge of the Northport Female Academy for the ensuing year.

The Confederate Survivors' Association, of Montgomery, contributed \$300 to the fund for the relief of the children of Gen. Hood.

Five hundred and eighty-three bales of cotton were received in Talladega up to the 23d, against 393 bales same date last year.

Last Saturday, Sept. 27th, was the day of atonement, and all the Jews of our district observed it by closing business and attending church.

On the 17th the citizens of Conecuh county were startled by a loud and alarming noise. They cannot account for the phenomenon.

St. George Woolsey, a brakeman on the Alabama Central railroad, in attempting to jump from one car to another, fell and was fatally injured.

The Advertiser calculates that Montgomery county will pay the State during the coming tax year fully \$70,000, exclusive of the poll tax.

Col. G. W. Hooper, of Opelika, made from his superlunary vineyard 150 gallons of wine, besides giving away an immense quantity of the fruit.

A number of barges are being constructed on the Coosa and Tallapoosa rivers for the purpose of carrying cotton to Montgomery during this season.

The Selma Cotton Exchange has been organized by the election of L. W. Lawler, president, A. G. Stollenwerk vice president, and E. Bloch treasurer.

The West Dallas Agricultural Association will hold their third annual fair at their grounds near Orville, commencing Tuesday, Oct. 28, and continuing five days.

Greenville wants a narrow gauge railroad from that city to Pine Apple, to connect with the Selma system of railroads. Should it be determined to build this railroad at an early day, it will be the signal for a general upward movement of real estate in Greenville. Narrow gauge railroads are growing in popular favor.—Mont. Advertiser.

Though Shaking Like an Aspen Leaf

With the chills and fever, the victim of malaria may still recover by using the celebrated specific, Hostetter's Stomach Bitters, which not only breaks up the most aggravated attacks, but prevents their recurrence. It is infinitely preferable to quinine, not only because it does the business far more thoroughly, but also on account of its perfect wholesomeness and invigorating action upon the entire system.

Testimony is a concurrent, positive and ample showing the decisive nature of its effects, and that it is no mere palliative. Physicians concede its excellence, and there is a constant influx of communications from persons in every class of society avouching its merits, and bearing witness to its superiority over other remedies for malarial disease. It is especially popular throughout the West, wherever fever and ague prevails, as it does in many of the finest and most fertile portions of that vast region.

It is not birth, rank nor state, that give up and give, and Smelling BLACKWELL'S FRAGRANT DURHAM BULL SMOKING TOBACCO, That make men great.

Dr. Wm. F. Stewart, Marine Hospital, Baltimore, Md., writes: "I have been recommending Golden's Liebig's Extract of Beef as a most excellent tonic and invigorator of the system. I have tested it with universal success."

Sold by all leading Druggists.

Cheer Jackson's Best Sweet Navy Tobacco.

More Valuable Than Gold.

On receipt of one dollar, I will send to any address, a box containing 30 of my Vegetable Liver Pills, with directions for use, and formula for making them. The Pills have given universal satisfaction where used. Ingredients can be bought at any drug store.

Address: Dr. J. L. LANCASTER, York Station, Ala.

Is It True?

Is it true that a remedy has been compounded which will do away with the malarial and drastic purgatives of the past centuries, and which, while entirely efficient, will leave the system in its former healthy condition? Yes, the remedy is Taylor's, Portable, or Vegetable Liver Powder; a cure for all the disorders arising from a torpid liver, and as innocent as spring water. Give a trial, and you will do what it promises. Price 50c a bottle.

Sold by all Druggists.

Out at Last.

"Good morning, friend A., I am surprised to see you out, and looking so well; I heard you were suffering from malarial fever, and that pest of humanity, Piles." "Yes, Mr. B., I had long been a sufferer, when I heard of Taylor's Buckyeye Pile Ointment. It proved a blessing to me, indeed, one bottle having so far restored me, as to enable me to be about my business again with ease and comfort. You can recommend it as a genuine remedy." Price 50c a bottle.

Sold by all Druggists.

ASSOCIATIONAL MEETINGS.

Clear Creek—church, Saturday before the 1st Sunday in October.

Liberty (West-Mt. Zion church, 3 miles west of Bucama, Shelby county, Miss., Saturday before the 1st Sunday in October.

Bethel—West Bend church, Clarke county, Friday before the 1st Sunday in October.

Salem—Spring Hill church, Pike county, Saturday before the 1st Sunday in October.

Tuskegee—Uchee church, Russell county, Friday before the 3rd Sunday in October.

Cahaba—Concord church, 12 miles east of Marion, Henry county, Friday before the 3rd Sunday in October.

Zion—Canebrake River church, Covington county, Saturday before the 3rd Sunday in October.

Eufrasia—Pleasant Hill church, Barbour county, Friday before the 4th Sunday in October.

Canan—Springville, St. Clair Co., Ala., 24 miles S.W., Friday before the 1st Sunday in October. Moderator, Elder A. J. Waldrop, Wood's Sta., Ala.

Unity—Fellowship church, west of Plantersville, S. R. & D. R. R., Saturday before the 1st Sunday in October.

Central—Mt. Olive church, Coosa county, Saturday before the 1st Sunday in October.

Eliza—Pleasant Hill church, Escambia county, Saturday before the 1st Sunday in October.

Judson—Columbia, Henry county, Friday before the 1st Sunday in October.

Much Shoals—Bethel church, Lawrence Co., 8 miles from Leighton, Mt. C. R. R., Saturday before the 1st Sunday in October. Eld. J. Gunn, Trinity, Ala., Moderator.

Alabama—Collinsville, Lowndes county, Friday before the 3d Sunday in October.

ADVERTISEMENTS.

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 BRINLY PLAYS
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GREENVILLE Male High School,
 Greenville, Alabama.
 Rev. B. H. CRUMPTON, Principals.
 G. W. THIGPEN, Principals.

The next session begins Sept. 15, 1879, and ends June 15, 1880.

RATES OF TUITION:

Preparatory Department per month \$3.00
 Academic " " " 4.00
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Tuition payable in monthly installments and charged from date of entrance till close of session.

Board can be obtained in the best of families at \$10.00 per month. For catalogues address either of the Principals.

Sept. 11-3m.

CHOICE SEED GRAIN For

THE FAMILY CIRCLE.

Look up, not down.

Life, to some, is full of sorrow.
Half is real, half they borrow.
Full of rocks and full of ledges,
Corners sharp and cutting edges.
Though the joy bells may be ringing,
Not a sound you'll hear them singing.
Seeing never makes them wise,
Looking out from downcast eyes.

All the pain the sun is shining
Waters sparkling, blossoms twining,
They but see, through the same sorrows,
Sad to-day, and worse to-morrow.
See the cloud that must pass over;
See the weeds among the clover—
Everything and every thing,
But the gold the sunbeams bring.

Drinking from the bitter fountain,
Let your soul be a mountain,
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power,
Gathering chaff, ye tread the wheat,
Rich and royal, nash your feet.

Let it not be so, my neighbor!
Look up, as you love and labor.
Not for one alone we'stial;
Every man has his cross and trial.
Joy and pain are linked together,
Like the fair and cloudy weather.
May we have, oh, let us pray,
Faith and patience for to-day.

—New York Sun.

Going to School.

There is much food for thought in the following article from the *Detroit Free Press*. We commend it to the careful attention of those who are interested in the cause of education.

—J. L. W.

"Now, children, you have told me how many members we have in the Legislature, who presides over each body, how laws are made, and how often a United States Senator is elected, and in return I will tell you how I had reached this point the other evening when there came a ring at the door bell, and after a minute I discovered that Mr. Old Foggy had decided on another attack. He brought along two or three teachers with him, and they at once walked into my school-room. I did at first have a sign of 'State Prison' over the door, so as to make it seem like a regular school house to the pupils, but as they insisted on regarding it as a novelty, I removed the sign."

"Well, you have been teaching, I see," observed Mr. Old Foggy.

"Yes, six of these children belong in the neighborhood, and don't attend any regular school."

"We don't exactly agree on the school question, you know," said Mr. Old Foggy. "You did rather puzzle me the other night, but I'd like you to ask some of these teachers a few questions."

"Well, Mr. Blanky, how many bushels of wheat will make a barrel of flour?"

"Why, that isn't a regular question," he replied, as he looked around. "Isn't it? Your arithmetic says that sixty pounds make a bushel, and because it does not say how many bushels make a barrel of flour the farmer who is neglecting his year's supply must be left in ignorance. Here is Charlie, only nine years old—he may answer."

"From four and a half to five bushels," the boy replied.

"Now, Mr. Blanky, can you name the prominent Chinese philosophers?"

"I can't," he said.

"I thought so; but can you tell how many spokes there are in the front wheel of a buggy—can any of you?"

"I don't know," cried Mr. Old Foggy; but none of them could tell.

"Are you familiar with cube root, Mr. Blanky?"

"I am."

"Can you tell me the salary of our Governor?" None of them could.

"Try some of the ladies," suggested Mr. Old Foggy, after a few questions.

"All right, Miss Blank, are you good in Algebra?"

"I think so."

"And can you tell me how many yards of cotton to buy for a pair of pillow slips?"

"Why, no."

"Do you know what will take stains out of a table cloth, or grease out of a carpet?"

"No, sir."

"Can you mix a mustard plaster, tell me a ready family antidote for poison, suggest a family remedy for a cold, or sore throat, tell me how many yards in a bunch of dress braid, the number of yards of string to make a bed-tick, a way to remove paint from windows, or how to make gruel for the sick?"

"No, sir."

"What are you driving at?" indignantly demanded Mr. Old Foggy.

"I'll tell my class go and tell you. Let me first remark that I have not asked a question which these little children cannot answer. Everything that I have asked Miss Blank, and yet she is not ten years old. A month ago I told her that alum and brown sugar mixed to gether would relieve croup. A week ago, at dead of night, roused from sleep by her parents and her sick brother, she prepared the remedy while her father was after the doctor, and in half an hour the croup was gone. You ask me where I am driving at? It is simply education on the practical side of life."

"But I'm not a housekeeper," protested Miss Blank.

"No! Well, every woman looks forward to marriage. They were born to. Every female expects to marry rich, but not one in five hundred can so marry as to throw the entire responsibility of her house on hired help. Six out of ten may have a servant, but unless the mistress knows how things should go, what can be expected of the girl? While the lady sits in the parlor and realizes that she can draw, play the piano and read

French, the 'help,' left to experiment, and having no interest, breaks, smashes and throws away, and the family are soon looking for a cheaper house. Miss Blank here may marry and never have to lift a hand; but if she knew every duty—if she knew remedies and receipts—would she not have more self-reliance and be better prepared for her duties?"

"A lady who can speak several languages and graduated with high honors at Vassar, made some pills without sugar or salt and with only one crust. When told why they tasted like bass wood chips, she burst into tears and sobbed. They educated me to be an idiot instead of a woman!"

The Sorrows of Children.

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To be understood is the sweetest thing in life. When the right time comes for us to truly "find God," how exquisite is the joy of giving the heart to one who loves us, as we are—

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Sometimes a boy is no more blameworthy for being careless than the March wind. Carelessness is elemental in the boy nature. Are you going to gain anything by quarreling with the elements? If you will not have the spring neither shall you have the summer. Be patient with the blustering temper of March, and you shall be repaid by the roses of June. Sacred is the unique fruit for what it shall be. Do not cause it to fall before time through your impatience. God created the tree and the sun for the same acid, good-for-nothing fruit, and all things exist for these little ones with whom you are sometimes at such cruel odds because they are not at once men and women.—*Christian Union*.

The first thing to be learned by a boy or young man, or any one else having the least ambition to become a useful member of society, is the habit of saving. "No matter if a boy or girl has wealthy parents, each should learn to save for no other reason than that riches are well known to 'take to themselves wings and fly away.' Few are so well-to-do as to be secure against poverty and want. In the country it is notoriously true that the children of the wealthy classes are often miserably poor; while the man of large means among us, as a rule, commenced life without other advantages than habits of industry coupled with the disposition to save."

Learning to Save.

On every acre of ground from which potatoes, early corn or any other crop has been taken, sow rye broadcast, say a bushel and a half to the acre. First plow the land and then sow the rye. Let the seed be harrowed in, and rolled or boarded.

Rye sown in September will make the best and earliest green food next spring. It can be sown on grass, and the cows will eat it with high relish. It will be high enough to cut in March and April, and the green stubble can be turned under for corn or potatoes. A portion of the rye can remain until the bloom before cutting, say in May, and the stubble can be plowed under and thrown up in ridges for sweet potatoes.—*So. Live Stock Journal*.

It is especially important that the children of people in moderate circumstances, and of the poor, should learn to take care of the money they get. A boy who is earning fifty cents, seventy-five cents, or a dollar a day, should manage to save a portion of it, if possible. If he can lay by only twenty-five cents a week, let him save that. It doesn't amount to much, it is true; it is only thirteen dollars a year, but it is worth saving; it is better saved than wasted; better saved than fooled away for tobacco or beer or any other worthless or useless article.

The reason why working men as a class do not go ahead faster—are not more independent—is that they have never learned to save their earnings. It does not matter a great deal whether a man receives a salary of a dollar a day or fifty dollars, if he gets rid of it all during the week, so that there is nothing left Saturday night, he will not get rich very rapidly. He will never have much ahead. But the individual who receives a dollar per day, and is able to save twenty cents, or the one getting five dollars who is careful to lay by a dollar, is laying up something for a rainy day.

Young people who expect to labor with their hands for what they may have of this world's goods, who have no ambition or wish to become professional men, officers, holders, or speculators, should by all means save. So surely as they do this, so surely will they be able to accumulate, so surely will they be in a situation to ask no special favors. Every man wants to learn to look out for himself, and rely upon himself. Every man needs to feel that he is the property of every other man, and he can not do it if he is penniless. Money is power, and those who have it exert a wider influence than the destitute.

Hence, it should be the ambition of every young man to acquire, and to do so, he must learn to save. This is the first lesson to be learned, and the youth who can not master it will never have anything. He will be a menial, a dependent.—*Waterbury Reformer*.

The Solid Minister.

The *Christian at Work* says that the solid minister never gets on well with the people. He ticks and ticks them at himself, and sends them away altogether or tempts them to remain as thorns in his side or as a smoke in his eyes. Faithfulness does not necessarily mean incessant fault-finding. He who is not meagre in his commendation when commendation is merited, will rarely have occasion to condemn, and when he condemns, his words will be without offense, and so be effective. So, again, complaining people will never make the best of their pastor. If they want to improve him, let them "try him with a compliment." Instead of speaking at him when his discourses do no good, let them tell him when his words have been helpful to them, and very soon they will have more such sermons from his lips. It may be that his very tartness is itself the consequence of despondency, because he imagines that he is doing little good, and a cheering sentence from one whom he has benefited may be all that is needed to sweeten him. Encourage him, therefore. If the seven thousand secret worshippers of God had only made themselves known to Elijah, he might never have been tempted to run away from the zebed and throw himself beneath the juniper tree. And who knows how many faithful, earnest pastors to-day are sorely cast down, because the fault-finders are always noisy, while those who have been benefited are silent? It will not hurt a good minister to be told that he is not labored in vain, but that he is to him a stimulant to even more earnest effort than he has yet put forth.

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FARM AND HOUSEHOLD.

How to Tell Good Flour.

Here are a few good rules worth remembering, when one has occasion to select flour for family use. Of course the color is of prime importance. If it is white, with a yellowish colored tint, buy it. If it is white with a bluish coat, or with white specks in it, refuse it. Second, examine its adhesiveness—wet and knead a little of it between your fingers; if it works soft and sticky, it is poor.

Third, throw a little lump of dried flour through a smooth surface; if it falls like powder, it is bad. Fourth, squeeze some of the flour tightly in your hand; if it retains the shape given by the pressure, that, too, is a good sign. It is safe to buy flour that will stand all these tests.

Sow Rye.

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