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PLAN FOR A SERMON.

The Saints' Keeper.

1. SAMUEL II. 9.—"He will keep the feet of his saints."

Judas, a country everywhere covered with stones and rocks, making the surface very uneven, and except where a way was properly prepared, very dangerous. A traveller needed to proceed with great caution, and to look well to his steps, or he would be in constant danger of dashing his foot against some impediment that would throw him to the ground, or, perhaps the hazard of his life, cast him from some precipice. Frequent references to this peculiarity of the country in Holy Writ (Psalms xci. 1, 2, &c., &c.) Hence, also, a staff or stick was the invariable companion of the traveller (Psalms xciii. 4, &c.) "A stumbling-block to the Christian as a traveller."

There are three dangers of the feet:—1. Wandering out of the way. 2. Stumbling or falling. 3. Failing through weakness, weariness, or injury.

II. What God will do for his saints: "He will keep," &c.

1. Guidance in the right way.
2. Preservation from sin or wandering.
3. Protection from stumbling blocks.

These may be classified thus, (a) Scandalous offences brought by others. (b) Stumbling blocks of speculative error. (c) Unbelief or doubting thoughts.

III. How will God do this?

1. By constant watchfulness on his part.
2. By the infusion of grace, and strength at all times of need.
3. Sometimes he removes stumbling blocks out of the way.
4. By strengthening the principles of grace.
5. Not without the use of means.

IV. Why will he do so? How are we sure?

1. Because he has set his love upon them.
2. Because their holiness is of great value in his sight.
3. Because they are very costly objects of affection.
4. Because he has solemnly engaged to do so.

ANONYMOUS.

A Visit to Cowper's Grave.

I went alone. 'Twas summer time,
And, standing there before the shrine
I read his own familiar name,
And thought of his extensive fame,
Which we do well to guard.
"Far from the world, O Lord, I flee,
How sweet those words appeared to me,
Like voices in a dream!
The calm retreat, the silent shade,
Desire the spot where he was laid,
And where surviving friendships paid
Their tribute of esteem.
"There is a fountain." As I stood,
I thought I saw the crimson "flood,"
And some "beneath the wave,"
I thought the stream still rolled along,
And that I saw the "ransomed" throng,
And that I heard the "holier song"
Of Jesus' "power to save."
"When darkness long has veiled my mind,"
And from these words I felt inclined,
In sympathy, to weep,
But "smiling day" was dawning at last,
And all his sorrows now are past;
No tempest now, no midnight blast,
To spoil the poet's sleep.
"O for a closer—even so,
For we journey here below
Have lived too far from God,
Oh, for that holy life, I would,
Which Enchanted Noah, Cowper, led!
Oh, for that "purer light" to shed
Its brightness on "the road!"
"God moves in a mysterious way,"
But now, the poet seemed to say,
"No mysteries remain,
On earth I was a sufferer,
In heaven I am a conqueror,
God is his own interpreter,
And he has made it plain," &c.

COMMUNICATIONS.

Benton—Its Religious Status and Progress.

Ala. Baptist.—Having been requested to pen an article in relation to the Baptist status of religious feeling and progress in the awakened little town of Benton, we now proceed to discharge that pleasant task, and request, in behalf of our cause here, that you publish it in our beloved Baptist organ. We make this request, not from any idle or indifferent motive, but because we regard Benton, in some respects, as an important point for the exercise of Baptist labor and influence, and, besides, we think, that the little Baptist family therein, would feel encouraged, and, perhaps, incited to more vigorous effort in the Master's vineyard, by taking some notice of its doings and enterprises. Benton is a town of more consequence than is generally conceded. Before the war, in the prosperous days of yore, it was an active, thriving business center. Situated on the southern bank of the Alabama river, sixteen miles from Selma and about thirty from Montgomery, it was the emporium of a large trade in merchandise, besides being the convenient shipping point for cotton, of an extensive belt of rich, prairie country, lying in the form of a crescent and stretching southward, for twenty miles, far into the interior of Lowndes

J. L. West, Publisher.

Vol. 6.

SELMA, ALABAMA, THURSDAY, OCTOBER 16, 1879.

No. 27.

The Alabama Baptist.

"The Truth in Love."

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Influence of the Sabbath School.

The standing, social and moral, of every section of country, is judged by the character of its immediate citizens. There are always distinguishing marks, which are observed even by a stranger in passing. In judging of the standing of a people, he makes particular inquiry concerning their morals. And he is himself judged, and correctly too, by his manner and the nature of his inquiries on this point. If he be a moral or Christian man, he will be very certain to inquire after that particular element that produces good morals in society; he will inquire after schools and churches and their grade and standing. If these be high, he will turn out of his way that he may visit a place of this character, anxious to know more of their condition. He would delight to witness the gathering of a congregation of religious people, and would enjoy a good sermon.

If he be a man that delights in the amusements and follies of society, he will inquire after the pastimes of a community. If he be a very immoral or wicked man, he will be certain to inquire for those things that suit his vicious taste. Such a man is a real menace to society. Frequently he must suffer the penalty of his wrong doings and violations of law. Inquire how such a character was formed, and it will generally be found that his education, moral and religious, has been neglected.

It is not so with one who has had good social and moral influences thrown around him in his youth and during the formation of his character. If such a one comes in contact with vice he will turn from it and have nothing to do with it. If by accident he be thrown into bad company, he becomes restive and anxious to escape.

The Sunday school, tends to build up such characters as the last mentioned. We can refer to undeniable records to show the good effect of Sunday school training. The history of prisons of crime record the fact, that of a large number of convicts, only a small per cent had the advantage of early Sabbath school training. The records of the English State prison show, that from the confession of all the prisoners confined in the Tombs, only one in about six thousand had enjoyed the benefits of the Sunday school in early life; and these were persons of bad dispositions and vicious habits, whose minds were not considered sound. But we need not refer to English history to establish this point. We have abundant proof in our time and country, where we may find the word of God in almost every household, and where the precious book too frequently lies upon a centre table, and accumulates dust until one might write his name upon its lids, and that, too, within a stone's throw of churches and Sunday schools.

Be it said to our shame, we are responsible for much of this evil. How careless and negligent are the church members! Go into our prisons and dens of vice and inquire what is the cause of all the debauchery and misery that we behold, and the answer is, neglect, neglect of the social and moral education of the youth of our land, around the fire-side and in the Sunday school. Go into our cities and towns and note the influence of the Sunday school upon their inhabitants. Go into the rural districts and look upon the great mass of moving humanity, note the character of each individual—inquire where it was molded, how it was trained,—and behold the good influence of the Sabbath school. Inquire into the early life of that silver haired sire, as he wends his way on Sabbath morning, with his Bible in hand, accompanied by his offspring, to the school he still loves. His answer would most frequently be, my father and mother led me to Sunday school and church and taught me to love them, and they led me to shun bad company and abhor vice in all its forms. Inquire into the early life of that drunkard, in his rags and filth, as he reels through the street, catching at every object for support. And most frequently his answer would be, I was permitted to go where I pleased; I was not forbidden bad company, nor warned against vice; and now I am reaping the fruits.

The moral influence of a live Sunday school in a community tends to steer the youth clear of evil associations and wicked habits, to turn their thoughts into pure channels, and to cultivate their moral and religious feelings. It teaches good manners and good morals, and endeavors to lead the young into paths of peace and righteousness. Sabbath school instruction is the foundation of a good character. We are expressly commanded to bring up our children

in the nurture and admonition of the Lord, to train them up in the way they should go, and they will not depart from it when they are old. Sunday school instruction is like bread cast upon the waters, to be gathered up many days hence; it is like the precious ointment that was poured on Aaron's beard, that ran down even to the skirts of his garments.

And yet, notwithstanding all the benefits which it brings to us, we find some who refuse to aid in pushing forward this great and good work,—not only refuse to help, but hinder those who are at work by standing in the way. Some of these are professing Christians; and they oppose a work that acts so powerfully in producing good characters and good morals,—oppose moral and religious education, by which many are led by the Holy Spirit to reflect, repent, believe, and thereby obtain eternal salvation. They oppose the command of God which says, "Search the Scriptures." "Teach them diligently unto your children." "Each promise in the book which he has given." Directing the soul in its pathway to Heaven. Is priceless, eternal, unbounded and free. More precious than diamonds or gems of the East.

The word of God is the medium through which the heart and conscience may be reached in training our youth. It is the sword of the spirit, dividing asunder the joints and marrow. Oh, that every church member would arm himself with this powerful weapon, and endeavor to place it in the hands of the children around him, as their defence through life and the means of their deliverance in death! S. J. TOWNSEND.

China Grove, Pike County.

Revival Meetings.

Dear Baptist.—I have attended a number of interesting meetings in our association (the Bethel), notices of which I had expected to see in the BAPTIST; but as yet I have seen none.

The second Sabbath in July and week following, with Elder J. H. Fendley, the pastor, and other ministers, I attended a meeting of much interest at Elam, during which there were about ten additions by baptism.

The first Sabbath in August and the week following, with Elder A. J. Waldrop, moderator, E. B. Waldrop, clerk. On Saturday morning the 4th, our hearts were made sad by messengers who came from Bro. A. J. Waldrop, to go to Ruhama, his home church, to attend the funeral services of our esteemed citizen and brother Eubank; also to go to Cahaba church the same day to attend the funeral services of a dear sister, daughter of Deacon Wm. Massey and wife of Mr. C. Bishop, whom God had called from the sufferings of this present life to the rest that remains for the people of God.

Brother Waldrop's absence from the moderator's chair resulted in the election of Bro. Nunnelly, a layman, to the chair, who exhibited a degree of tact as a presiding officer possessed by very few of our brethren, ministers or laymen. The Canaan closed its business on Saturday by holding a night session, giving to the various subjects brought before the body a degree of deliberate thought and attention, with a manifest harmony of spirit that must result in good for the advancement of the various interests of Christ's kingdom in her midst.

Cahaba Valley and Canaan Associations.

Dear Baptist: Our (the Cahaba Valley) association met with Cool Springs church, April 27th. Introductory sermon by the writer. Organized by electing our old standard bearers, Elds. M. Hendricks, Moderator, and P. S. Montgomery, Clerk.

Sabbath morning a Sabbath-school mass meeting was held, led off by Bro. Beck, whom, by the way, we esteem as quite an accession to our body, from one of his inimical talks, and was followed by others, after which Bro. Wilkes, our evangelist, preached a soul-stirring sermon to a large and attentive audience. At other hours the stand was occupied by various ministers.

Money, the business of the body was disposed of with harmonious unanimity, but perhaps with too much haste and not enough thought and discussion, and in at least one instance, with an oversight that will be to our hurt in the future, in not raising funds or pledges for the support of our Dis. Evangelist for another year. Indeed it seems to some of us that one day is too short to properly digest and attend to the business of over thirty Baptist churches (if they have any business), but so the brethren will it and lay hold and push like a set of boys held of a wagon, all pulling to see how soon they can run it down hill to the level and then go home.

Well home and home's loved ones do attract us; yet we hope to live and learn, and do better next time we meet. We have been favored in Tuska-loosa with visits from many ministers, and of course, I got a sermon from as many as possible. Dr. Winkler captured the hearts and heads of our people, and we want him back again. Dr. Bailey gave us the slip, but Bro. Hendon came to the rescue, and had the pleasure of hearing next day that Dr. Bailey had preached a very fine sermon. Dr. McIntosh delighted us all, and comforted many hearts, with a grand discourse on "the ever-living Christ."

The Tuska-loosa Association, met at Little Sandy church, about seven miles from here. The attendance was good, the spirit of liberality was shown and efforts began to secure the systematic contributions of every church, and every member to the objects fostered by us. Bro. J. B. Eddins was re-elected moderator, and Rev. J. T. Verby stated clerk. The introductory sermon was preached by Dr. J. H. Foster, on "The Sin of the Tongue," and although ninety minutes in length, was received with breathless attention. The association evinced their appreciation of this effort, by requesting it for publication in the minutes.

Bro. Hale has just closed a protracted meeting with his church at Northport, and yesterday baptized ten as the result thereof.

The Alabama Baptist Central Female College, under Prof. Yancey, has opened under very encouraging circumstances. A very large number of boarding scholars, and a full local school.

Tuska-loosa, Oct. 6th, 1879.

Revival at Black Creek.

I wish to tell you something of the good meeting we had at Black Creek, which is six miles from Bladen Springs. I went to my regular appointment, the first Sunday and Saturday before in September. It was proposed by some of the brethren that we have preaching Sunday night. An opportunity was offered to those that desired an interest in our prayers. Considerable interest was manifested. The doors of the church were opened, and a young lady presented herself and related her experience, and the church received her for baptism. She desired to be baptized the next day, that continued the meeting until Monday, 11 o'clock. There being a fine congregation, and considerable interest manifested, preaching was announced for Monday night. The doors of the church were again opened. Five presented themselves, related their experience, and were received for baptism. The meeting continued day and night until the next Sunday, 11 o'clock. Fourteen more received by experience and three by letter. I have attended a good many protracted meetings since I have enlisted in the cause of my Master, but I am satisfied I never saw a greater manifestation of the Spirit in my life, than on that occasion. I never saw better order. Every one seemed to be interested. The church was greatly revived. They have an interesting Sunday school, Bro. T. W. Hall, Superintendent. Bro. W. T. Powe, assisted me in preaching.

T. E. TUCKER.

Isng, Oct. 1st, 1879.

Tallahatchie and Ten Island Associations.

Our session convened with the church at Harmony, eight miles east of Oxford, Alabama, on the 4th inst. Elder J. F. Potter was elected moderator, and the writer, clerk. Twenty-eight churches were represented.

Elder J. A. Glenn preached a very impressive introductory. A number of correspondents and visiting brethren were present. On Sabbath morning Elder J. J. Andrews, of Mississippi, preached a soul-stirring and effective sermon. At 11 o'clock Elder E. T. Smyth preached an able Missionary sermon. All were gratified with the result. \$21.50 were contributed for missions. Cash and pledges were afterwards given to the amount of \$109.50, making \$131.00. The treasurer held about \$50.00 for mission, reserved. The body determined, to act in co-operation with the State Board, and place a missionary in the field immediately. In the afternoon Elder S. G. Jenkins made one of his happiest efforts on the subject of Communion.

On Monday morning, Elder Potter presented a valuable paper on "Family Religion," and Bro. J. R. Graham, one on "Prayer Meetings." Bro. Graham is not a minister, but he knows what to do in a prayer meeting. Elder E. T. Read wrote and presented the circular letter—an able paper. The report on Missions, by Elder J. A. Scott, was said by many to be the best. I wish every Baptist in the State could have heard the effective speeches of brethren Scott and Smyth. Space forbids our giving a synopsis. Bro. Smyth did not forget to present the claims of the BAPTIST, nor did the Committee on Documents. But few Sabbath schools were reported, and we had no Sabbath

Hoboken, Sept. 29th.

school report.

Elder Wiley Woodall, one of our ablest ministers, died at his home near Alexandria, during the session of the body.

The association paid Elder H. A. Williams \$35.00 as a part of the balance claimed by him for missionary services rendered in 1877 and 1878.

Elder J. F. Potter will preach the next introductory, and Elder J. A. Scott the missionary sermon. Our next session will be held with Liberty church, on the S. R. & D. railroad, eighteen miles above Jacksonville.

Our present session was said, by the oldest members of the body, to be the most harmonious known for years.

They are all noble brethren at Harmony, and their pastor, Elder J. A. Scott, is facile princeps among pastors in this section. The people around Harmony are noted for their generous hospitality, and the sojourn among them, at least, the Liberty delegation, (J. R. Graham, E. Roberts and the writer) will long be cherished as a green spot in our memory.

W. H. BURTON.

Notes from Tuska-loosa.

Dr. Winkler in his letter about the Union Association, erroneously speaks of the "distinguished educator" who accompanied us, as *Manly Foster*. It was Professor Sumner B. Foster. There is a Manly Foster, the son of the honored moderator of the Union Association, who is earning laurels for himself at Howard College, and who we hope will be the valedictorian of the present session.

We have been favored in Tuska-loosa with visits from many ministers, and of course, I got a sermon from as many as possible. Dr. Winkler captured the hearts and heads of our people, and we want him back again. Dr. Bailey gave us the slip, but Bro. Hendon came to the rescue, and had the pleasure of hearing next day that Dr. Bailey had preached a very fine sermon. Dr. McIntosh delighted us all, and comforted many hearts, with a grand discourse on "the ever-living Christ."

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T. E. TUCKER.

Isng, Oct. 1st, 1879.

One More Year at the Howard.

Dear Baptist: I have just returned to the Howard with the expectation of spending one more year here, and then trying to make my way to the Seminary. I find here in our theological class Brethren Whittle, McCall, Sampey, McCord, Giles, and Hall, (Presbyterian). We are expecting others soon. The College has opened favorably. Quite a number of students are here.

After a recreation of three or four months, one feels like putting on the studying cap for awhile. Notwithstanding this, the vacation of every student is one of great pleasure. Especially is this true of those who are studying to make themselves useful in the cause of Christ. I have enjoyed several refreshing revivals during the summer, in the bounds of both the Salem and the Centennial. But for want of space and time, I will only mention one, viz.: the revival at Brundidge. Here we had a glorious time; and as I was at home and with my mother, church, I was made to rejoice again with the brethren and sisters of "old Salem." Notwithstanding, as will be seen from our pastor's communication of September 18th, I rendered no assistance myself during the meeting. I was willing to hear glad tidings from abler brethren. I felt much revived and strengthened in spirit. I rejoiced to see sinners coming home to Christ, and putting on the armor of faith. We have again made the wise choice of Elder T. H. Stout, as our pastor for another year.

Send on my paper to the college, where it will be gladly welcomed and read with pleasure.

J. M. GREEN.

Howard College, Oct. 3.

From Blount Springs.

Dear Baptist:—Perhaps a few items from this part of the vineyard would interest some of your readers. The boarders have nearly all left for their respective homes. Cotton is coming in, and times and trade looking up. Crops, corn and cotton, also potatoes, are about one third of the average. Wheat and oats were fine. Health is excellent. We have not had a season in the earth since early spring. It has been remarkably dry. Old citizens say they never saw anything like it. Crops were made almost without rain.

Religion runs low here, we have a little flock, but badly scattered. We have scarcely any Baptist preaching. Evangelist Cox preached for us once. Bro. Bailey was here, but was scared off and would not preach. We need brave men, who can face the music, fiddles, cars, billiards, bowling allies, &c.

Sulphur Spring Association met last fourth Sunday, but as it was my misfortune to be absent, I know not what was done, more than I heard that Bro. Cox preached one of his excellent sermons on Sunday. Bro. Lee preached at the same hour, I am told, a fine sermon in the Presbyterian house. There were two large audiences and some out doors.

D. L. JAMES.

Sunday School Institute.

A meeting of the Sunday-school Institute of Canaan association is called to convene at Ruhama church, at 11 a. m., on Saturday before the 4th Sabbath in October, 1879, for the purpose of organizing. Every church and Sunday-school in the association is invited to send representatives, and also reports from the Sunday-schools. Representation not limited.

The subjects for discussion are, "The worship of God in the Sunday-school," and "The Christian's allegiance to Christ."

All are invited to participate in the discussions. Let every church at once appoint her delegates and make out Sunday-school reports. It is important to have a full representation.

T. V. B. MOORE, M. K. VANN, R. J. WALDROP, N. F. MILES, J. M. HUVY, Committee.

From Opelika.

Dear Baptist:—As I never see anything from our city in the columns of your paper, I will drop you a line concerning our progress here. We are not desirous of becoming explosive over our success; we only wish other brethren in the State to know that "we still live." Under the pastoral management of our gifted pastor, Bro. B. F. Riley, the interest in our church is steadily increasing. As circumstances forced us to give up our former esteemed pastor, Bro. Geo. E. Brewer, we consider ourselves fortunate in securing the services of Bro. Riley. Too much praise cannot be accorded him as an energetic, zealous and talented pastor and

preacher. Under his judicious management our Sabbath school is increasing in efficiency and numbers. Our prayer meeting is well attended, not only by the members of the church, but by men of the world. A number have been received into the church, and one time the waters have been troubled. H. C. SANDERS.

Opelika, Oct. 6th, 1879.

Bro. Stars and the Deacons.

Breth. Elds.: I am sorry that Bro. * * * has been so unfortunate. But he does not tell us how long he has had the care of country churches, nor of how many. He must be very fond of figs, or else he has been the most unfortunate of pastors in the country; or he may be a very industrious man and does all the work himself that is worth doing, and thus relieves the deacons of the duties laid upon them by the churches. I am sorry to say that I have never been intimately acquainted with a deacon in country or city, that filled the bill fully in everything, but I do know some that I would not give for all the figs I have ever seen.

Bro. Stars asks, What can I do? I would suggest, as the Scriptures are very brief in their statements in regard to the duties of deacons, that our brother send one of his best sermons on that subject to the ALABAMA BAPTIST, and have it published for the benefit of the country deacons that have never had the privilege of hearing him. We need more light on this subject.

COUNTRY DEACON.

Fitzpatrick's, Oct. 8th.

Canaan Association.

"The session of this body has just closed. Most of the churches were represented, but the delegation was not so large as it has been at some previous meetings."

A change in the constitution made at this meeting provides, "That each church in this association is entitled to five delegates." And it is hoped that in future the sitting of this body in a community will be felt.

A plan was inaugurated to organize a Sunday-school Institute in the association, for the more systematic prosecution of the Sunday-school work. It is the opinion of some that an organization of this kind in the association will accomplish more than county organizations composed of Sunday-schools from different denominations. That a more thorough and systematic plan of operations is needed is apparent. T. V. B. MOORE.

Springville, Oct. 5th.

The French savant Dr. Bertillon has given the results of his study of the mortality statistics of every country of Europe. He comes to the conclusion that marriage is conducive to health, long life, and morality, that it is, so to speak, a limited insurance against disease, crime and suicide. He says that a bachelor of twenty-five has not a better prospect of life than a married man of forty-five; that among widowers of from twenty-five to thirty the rate of mortality is as great as among married men of from fifty to sixty. Taking the French bills of mortality, he shows that while the annual death rate among married men between twenty and twenty-five years of age is rather under to per 1,000, bachelors of that age die at the rate of 16, and widowers at the rate of 19, per 1,000. These figures apply to the whole of France, while taking Paris, it appears that the rate for men of between twenty and twenty-five years of age is 15.7 per 1,000 for married men; 27 per 1,000 for bachelors, and 32 per 1,000 for widowers. With advanced life the difference goes on increasing.

"The night has a thousand eyes,
And the day but one,
Yet the light of a bright day dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one,
Yet the light of a whole life dies
When love is done."

The wise and active conquer difficulties by daring to attempt them.
Hope softens sorrow, brightens plain surroundings, and eases a hard lot.
Know well your incomings, and your outgoings may be better regulated.

A little girl in Ithaca described an elephant as "the thing which kicks up with its nose."

The world is composed of two great classes of people. Those who work and those who spend all their time in getting ready to work.

Many a woman dusts billiard chalk off her husband's coat, and a big tear stands in her eye as she thinks how late he works nights at his desk by the whitewashed wall. N. Y. People.

Little words are the sweetest to hear; little charities fly furthest, and stay longest on the wing; little faces are the stillest; little hearts the fullest; little farms the best tilled; little books the most read; and little songs the dearest loved.

Alabama Baptist.

SELMA, ALABAMA, OCT. 16, 1879.

JOHN L. WEST, PUBLISHER.

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E. T. WINKLER, Editor, Marion, Ala.
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THE NEW REGIME.

I am glad to welcome Bro. Renfro as a co-laborer upon the editorial columns of the ALABAMA BAPTIST. His services to the Denomination in this and other spheres of influence have been conspicuous for many years, and I trust that he may be sustained and strengthened in his career of Christian usefulness for many years to come. Dr. Renfro's pastoral experience, his doctrinal consistency, his vigor and fertility as a writer, and his extensive denominational acquaintance, encourage the belief that his accession to the editorial corps will awaken a lively interest among the brethren of the State. I heartily congratulate Bro. West upon his success in securing Dr. Renfro's services, assured that our brethren will on their part heartily correspond to the efforts he puts forth to diversify and enrich the columns of the ALABAMA BAPTIST. Although the subscription list is larger than it ever has been before, it ought to be quadrupled to meet the wants of the churches and associations, the ministers and private members, the local and the general interests of this great Baptist State. Let us all work with a will to effect an object so important and so practicable.

"BAPTISM IN A NUT-SHELL."

A subscriber has sent us a pamphlet bearing the above title, written by Dr. Charles Taylor and published by the Methodist Publishing House of Nashville. We are asked to give our opinion about it; and we now comply.

"Baptism in a nut-shell" strikes us as a good title. John baptized in the Jordan, a river; and also at Enon near to Salim because there was much water there. But a nut-shell would afford all the Jordan Dr. Taylor needs for the kind of baptism he recommends. And a very small nut would suffice.

I. MEANING OF BAPTISM.

Without multiplying the testimony of the lexicographers let us content ourselves with the definition given by the most recent and the most authoritative of their number. Wilkes' Lexicon of New Testament Greek, edited by Grimm, thus defines BAPTIZO.

"1. To immerse repeatedly, to immerse, to submerge; 2. To bathe, to cleanse with water by immersion or submersion. II. (a) Absolutely, to administer the rite of holy baptism, to baptize, Vulgate Tingo; (b) With prepositions: (1) *in*, denoting the material into which one is immersed (Mark 1:9), the end (Matt. 3:11), the effect (1 Cor. 12:13); (2) *ex*, with the dative of the substance into which one is immersed (Mark 1:5, John 1:31), of that with which one baptizes (Matt. 3:11); or with the simple dative (Luke 3:16), to imbue largely with the Holy Spirit (Matt. 3:11); (3) *for* the dead, &c. Baptism is immersion."

The definition of BAPTISMA is "Immersion, Submersion." (1) of calamities and afflictions by which one is overwhelmed; (2) of John's baptism; (3) of Christian baptism, and this according to the apostolic idea is the rite of holy submersion, commanded by Christ.

Now let us see what Dr. Taylor makes out of this clearly defined and sacred ordinance.

3. BAPTISM WITH (IN) THE HOLY SPIRIT. How the author proposes to deal with the subject appears from his beginning a discussion of baptism not with the thing itself, but with the figurative use of the word which describes it. A figure turns a word from its proper meaning, and therefore cannot be used to define that meaning. Much less can one figure be used to define another. This rule of common sense Dr. Taylor violates. He finds the gift of the Spirit described by various figures: it is likened unto a reviving shower which is poured out from the heavens; it is also likened unto a baptism which overwhelms and fills an empty vessel, Acts 24. Elsewhere the cleansing efficacy of Christ's blood is represented by sprinkling, in reference to the cleansing ceremonies of the ancient law, Isa 52:15. Instead of observing that these figures represent the various aspects of the redeeming work, Dr. Taylor mixes and confounds them together, making

pouring and sprinkling and overwhelming and giving and shedding, words of the same meaning. He finds pouring even in the text, *born of water and the Spirit*. All this is arrant nonsense. The fact is that the outpouring and the baptism of the Spirit are two different things, the first preceding and preparing for the second. First the Holy Spirit descended in rich affusion and then the souls of the disciples were flooded with his enlightening, strengthening and comforting influence, and "they were filled with the Holy Ghost." But of distinctions of this sort, our author seems to know and even suspect nothing.

3. JOHN BAPTIZING IN JORDAN. John's baptism in Jordan affords Dr. Taylor a like opportunity of playing hide and seek with language; he amuses himself with the Greek prepositions which are used in connection with the verb baptize. Thus he says, like the puzzled Dutchman, that "in" often means at, or by or with; that "into" does not imply under, and that "out of" means from. But he loses sight of the fact that the meaning of the prepositions must be judged first by their familiar use and then by the words with which they are connected. When one goes into a mountain he does not sink under its surface, for the mountain is composed of sand and rock which do not give way under the feet; it is a different thing when one goes into a river.

We invite Dr. Taylor to try the experiment, and see whether he can walk into a river without touching the bottom! And we beg him to explain why John repaired to a river at all, or to the "much water" of Enon, for baptism, if sprinkling was the form of ordinance he performed. The "much water" was not "for drinking, cooking and for the animals" as Dr. Taylor says, but was for "baptizing," as the word of God says, John 3:23. The ordinance called for an abundance of water, which indeed exists to this day in the bold full stream at Enon. The spot has been recently identified in the Wady Farra, where a beautiful valley, three miles long and one mile wide, opens among the mountains, and gives passage way to a perennial creek fringed with red oleanders.

4. THE QUANTITY OF WATER NEEDED.

It is thought that Mark 7:4, "The washing (baptizing) of cups and pots and brazen vessels and tables (couches)" is fatal to the position that baptism is immersion. The objection has weight only to one who knows nothing about the customs of the East, where the ordinary couch is a mere trestle, and the ordinary bed a blanket, or quilt or piece of carpet. The great Jewish commentator Malbim says: "The dipping of the whole body in the laver," also of the dipping of all unclean vessels in a laver, also of "the dipping of the bed" and even of "the pillow and bolster of skin," "in a pool," whence they might be lifted up by the fringes.

Dr. Taylor further argues that our Lord in washing only the feet of his disciples indicated that the quantity of water is unimportant; and also that the use of sprinkling in some ceremonial purification proves the same thing. We do not see the point. The disciples feet were washed because only that part of their bodies then needed washing, John 13:10. And the Jewish sprinklings were not baptisms and are never so represented. The verbs *to sprinkle* and *to baptize* are as different in the Greek as they are in our own language; and they are never-interchangeable.

5. BAPTISM OF THE EUNUCH.

This says Dr. Taylor could not have been immersion because the place was desert, and there is not a sufficient amount of water on the road. Acts 8:26-39. The reply is that "desert" here simply implies a thinly populated region, not one without water, as indeed the context proves. In the second place, the chariot would not have been stopped, if the water skins, which the Oriental traveller carries, had been adequate to the emergency. In the third place, Philip and the Eunuch went down not from the chariot as Dr. Taylor says, but into the water, to perform there an act for which that body of water was required and actually did suffice. And finally, they came up out of the water, as the preposition indicates: this, as Conant remarks, is the only possible rendering. Robinson the eminent Geographer of Palestine found water standing along in the bottom of the valley, upon this road. The natural meaning of the preposition *eis* is into, the confessed meaning of the act performed was immersion: it is only by accepting unusual meanings of the preposition *into*, and by perverting the verb *baptize* that any doubt can be thrown upon the immersion of the Eunuch by Philip. The word "sprinkle" does not occur in the Septuagint of Isa. 52:15, the version which the Eunuch was reading: the text throws no light upon his baptism.

6. BAPTISM ON THE DAY OF PENTECOST.

Dr. Taylor's objection that three thousand could not have been bap-

tized in Jerusalem is absurd. The city, as Josephus says, received three millions of worshippers at one Passover. For the performance of the necessary ablutions, there were reservoirs in Jerusalem and numerous and large pools around it. And these reservoirs were public, which any one might use without question. That the Apostles, with the seventy disciples, could easily have baptized that number in an hour or two needs no argument. Ecclesiastical historians state that Paulinus baptized three thousand Northumbrians on Easter Sunday in the year 627, and that Remigius baptized Clovis King of the Franks and more than three thousand of his army, at one time. On April 16th, A. D. 400, nearly three thousand Catechumens were baptized by Chrysostom and his clergy. As to the difficulty about clothing, we do not appreciate it: the pilgrims at the feast would not be much inconvenienced by wet clothes in a climate as warm as that of Naples, and they would certainly be provided with a change of raiment.

7. BAPTISM IN THE HOUSE OF CORNELIUS.

Here again, as in the beginning of the tract Dr. Taylor argues from the figurative to the literal. The impartation of the Spirit to the Gentile household was sudden and abundant; hence it was said to fall upon them and to be poured out upon them. Acts 10:44-45. Elsewhere this condition and spiritual privilege is called an immersion in Holy Spirit, as Rotherham justly renders Acts 1:16; "John indeed immersed with water, but ye shall be immersed in Holy Spirit." Cornelius and his house were all of them believers, and on that account must not be denied the privilege of baptism, the ordinance of believers.

8. BAPTISM OF SAUL.

The argument against us is founded upon the text, Acts 9:18 "he arose and was baptized," "right there in the room where he was," adds Dr. Taylor. Unfortunately this addition is foisted into the text by the Methodist divine; and it is incorrect, for Paul tells us that he was not baptized standing, but was buried with Christ in baptism. Rom. 6:3. The fact that Paul "arose," is mentioned in the narrative, because he had been kneeling in prayer. Acts 9:11. If he was baptized in the room, there must have been a bath there sufficiently capacious to admit of baptism. "Bodily ablution in the ancient East was nearly as common as the washing of our hands and faces," Ford's Studies, p. 230. The *baptisrium* of the Romans was says Pliny "large enough to swim in." Letters 9:6.

9. BAPTISM OF THE JAILOR AND HIS HOUSE.

The statement just made will suffice to answer the objection that this company of believers could not have been baptized within the precincts of the jail, which was evidently of considerable size, containing an outer prison, an inner prison, and the residence of the jailor. Some provision for bathing would exist in a public structure of this sort, which would suffice for baptism. A small public bath, unearthed at Pompeii in 1824, was nearly thirteen feet in diameter, and a little more than three feet in depth. New Amer. Cycl. Art. Baths.

10. ISRAELITES BAPTIZED UNTO MOSES.

"The Israelites were baptized unto Moses in the cloud and in the sea," 1 Cor. 10:2; that is, says Dr. Taylor, the rain poured on them from the cloud and the sea spray sprinkled them. But our friend fails to observe that the Apostle has already explained his meaning in the previous verse, 1 Cor. 10:1. "Moreover, brethren, I would not have you ignorant how that all our fathers were under the cloud, and all passed through the sea." Says the Pedobaptist Winsit: "The cloud hung over their head, and the sea surrounded them on each side; and so does the water in regard to those that are baptized." The baptism here was figurative, yet it bore a resemblance to literal baptism; and the Israelites in that passage were given over to the charge of Moses, as the believer, in baptism, commits himself to the guardianship and guidance of Jesus Christ.

11. BURIED WITH HIM BY BAPTISM.

Dr. Taylor finds no allusion to mode here, although he can find the mode in the gift of the Holy Ghost! When we are buried in the likeness of the Lord's death, this only means that we are bound to renounce the world. Rom. 6:3, 4; Col. 2:12. The passage in Romans is thus explained by John Wesley, the Patriarch of Methodism: "Buried with him, alluding to the ancient manner of baptizing by immersion." The suggestion thrown out by Dr. Taylor that burying may be by sprinkling, pouring, &c., is not worthy of comment. The Apostle is speaking of the ordinary method of burial which hides the dead from sight.

12. IMPORTANCE ATTACHED TO MODE.

The question is urged: Why is not the mode of the Lord's Supper as important as that of baptism? Why do you not lie upon couches in taking

it, as our Lord and his disciples did? The answer is very simple: because the Lord made no other requirement in regard to the supper except a devout partaking, by his professed disciples, of the broken bread and the symbolic wine, in commemoration of his death. The circumstances are left to the discretion of his people; but the act of participation is imperative. So in regard to baptism. Whether the water be salt or fresh, running or standing is a matter of no consequence whatever. The time and place are left to our discretion. The thing itself is not. And immersion is not a circumstance of baptism, but is baptism itself.

13. REASON AND COMMON SENSE.

The difficulties of baptism appal our friend. What are people to do in frigid zones, or upon deserts, or in wintry weather, or on death beds? We reply, that when a duty cannot be performed, it must be omitted or postponed; in such case God will not hold an obedient spirit responsible for an act which he cannot perform. But the common experience of Baptists shows that the difficulties are exaggerated. If ordinary discretion is used, immersion is not perilous to health. We know that it is the practice of the Greek church within the Arctic Circle. In our own case we have baptized many hundreds at various seasons of the year, and never knew a case of sickness to result from baptism. And we do not believe that there is any tribe so remote from water that the administration of the ordinance after the precept and example of the Lord Jesus Christ is impracticable to its members.

E. T. W.

GOING TO COLLEGE.

Even yet there are many boys and girls in Alabama who will start to college this fall, and some of them are undecided as to what school they will enter. There is a foolish idea in parts of the State that it costs a good deal more to enter the Baptist colleges and take a course in them than it does to go elsewhere. We have met Baptists who talked that way, but a few minutes conversation in most of such cases shows that they have not investigated the subject. We insist that it is the duty of our brethren of intelligence over the State to post themselves and act on a proper knowledge of the facts, and be able to make a fair representation to others. It is a duty as it is the interest of Alabama Baptists to support Howard College, the Judson Female Institute, and also the Alabama Central Female College; and the way to sustain them is send to them your sons and daughters, and induce others to do so.

THE PRAYER MEETING.

Reader, has your church a prayer meeting? Are your brethren and sisters accustomed to meet once a week, or once a month even, for the purpose of engaging with each other in the exercises of a prayer meeting? And when they meet in such service, do you all unite with you to attend? One of the most regretful neglects in Southern Baptist churches, yea, in Alabama churches, is the absence of the prayer meeting in so many of them. How is the spiritual life and fellowship of a church to be cultivated where they only have preaching one or two Sabbaths in each month without the aid of a prayer meeting? There are many churches whose membership would find it a most delightful Christian service, who have not attempted it. They only need to make the effort to insure success. If no more suitable time can be selected, take the Sabbath afternoon or Sabbath night for it. In almost any church that has a Sabbath school, on Sabbaths when they have no preaching, they could easily and most profitably spend one hour, immediately after the school work is ended, in praying, singing, and exhorting one another.

And where prayer meetings exist the whole membership of the church should attend faithfully and as regularly as providential circumstances will allow. Generally in those churches that strive to maintain the weekly meeting for prayer, it seems to be a common opinion that a certain part of the brethren and sisters are to attend, but the majority—or at least quite a number of the members, remain away, are expected to stay away, they intend to stay away, and it would be a matter of surprise to see them put in an appearance at the prayer meeting. Some are too old, so they plead, but still young enough to do almost any thing else; others are too young, they must stay at home with their school books; others are not well enough—though they can attend to business all day and do the same thing to-morrow. Others are afraid that they may be called on to pray; others do not like it because they have not been "called on." Some think they are too unimportant; others think they are too poor; others have imagined that they are the mere ornamental members. If it were some grand occasion all these would at-

tend, but as it is only the weekly prayer meeting it is too small a matter to gain their attention. Let those members who are always on hand—let them keep the prayer meeting going, but why disturb those who are at ease in Zion? Why not let them lie down early and sleep sweetly, or attend to their secular business at that hour?

But suppose all were to act as they do, what would become of the season of prayer, nay, what would become of the church itself? Such persons have no idea what sweet seasons those who attend faithfully enjoy often in these humble meetings; how frequently in their very heart of hearts they realize that Christ, our Lord, delights to meet with the few who are met in his name! Think of it as you will, but certain it is that the great majority of the moral power of the church is lodged in that weekly meeting for prayer. The men and women who move the community in the interests of that church are with very few exceptions assembled in that meeting. And if these meetings were to disband and discontinue throughout the church of God, there would follow a coldness and barrenness, and spiritual weakness, as gloomy as the darkness with which the Lord smote Egypt.

Go to your prayer meeting, dear Christian; remember that no one is under any greater obligations to be there, or more in need of its blessings than yourself. Take as many members of your family with you and as many friends as you can. Stir the heart of that hard-worked pastor by your unexpected presence; and then go again—and again—and continually. Let it become the rule of your life to go to prayer meeting; let your absence be the exception. In the end you will rejoice for that much of faithfulness.

"I WILL SHOW MINE OPINION ALSO."

1. An opinion of the re-baptism of Dr. Weaver, of Louisville. We cannot agree with our brethren who are triumphing over this matter. We are opposed to receiving "alien immersions." For years one of the best men in our congregation was a man who had received Campbellite baptism, and he was ready to unite with our church on that baptism; but was not willing to be re-baptized; and although our church had previously before our connection with it—received his excellent wife on her "alien immersion," not one of our deacons, or ourselves, nor any influential member of the church, was willing to receive another; yet we had the utmost Christian fellowship for this, and would have been delighted to have received him into our membership under regular circumstances. Now, while we felt that the act of receiving his good wife years before without requiring her to receive baptism from the pastor of the church was unfortunate and irregular, yet we never once thought of suggesting such a course as re-baptism in her case after she had membership among us. We always fraternized with her as with any other member, had the pleasure of baptizing most of her children, and when she left us we gave her a letter "in full fellowship." This was nearly a score of years ago, and we should, under like circumstances, pursue the same course to-day. We relate these facts for the purpose of saying that it is our opinion that the late baptism of Dr. Weaver was an unnecessary and unfortunate thing. He had been received by a regular Baptist church and had become a distinguished pastor, had done very much work; and there is no escaping the logic of the proposition that if his re-baptism was necessary, re-ordination must follow, and the re-baptism of all who have received it at his hands. His ordination being invalid the work that he is still doing of an official character is, to say the least, quite irregular—as much so to-day as at any other time in his life. Therefore while we ought everywhere to require all who come to us with alien immersion to be immersed regularly or stand rejected, it strikes us as a proceeding which terribly mixes things to begin to overhaul all such cases as that in Louisville. It is certainly irregular to receive such candidates on their alien immersion, but having been received we cannot correct the irregularity by committing two or three other irregularities—1. By committing the irregularity of administering baptism privately and without church authority—though right in the midst of churches; and the irregularity of putting baptism subsequent to ordination; 3rd, the irregularity of baptizing a Baptist pastor without affecting his official position, or a member without affecting his membership. This state of things cannot correct any sort of an irregularity. And for our part we trust nothing of the sort will ever be repeated in any of our churches.

2. The irregularities (?) of the Second church in St. Louis are of vastly greater magnitude. Communion with a Unitarian was not simply a "mistake." It was a grave error—it was a virtual denial of the doctrine of the

divinity of Christ; or at least a serious compromise of that fundamental truth. The man who denies Christ's divinity, "has not believed on the only begotten Son of God," and the Baptist church which holds communions with him more than half way endorses this terrible heresy.

But to our mind this church descended to the most reprehensible and pitiable inconsistency when it entered into a union service with a Jewish congregation, and alas! still further when the name of Christ and all allusion to him was ruled out by design. In this we are not controlled by what is styled old landmarkism. Surely there is hardly an evangelical Pedobaptist church in all the land that would go into a joint worship with any people under heaven where the name of our blessed Lord and all reference to him are ruled out by intention. But the Second Baptist church in St. Louis, under their young pastor, Dr. Boyd, did this very thing. And the pastor absolutely said things in his address to the Hebrews which declared their faith and mode of worship as good as that of the Christian! It matters not who has been their pastor in other days, it matters not how sound they once were, it matters not how often they repeat their "Declaration of Faith," until they speak with direct reference to these grave transactions, they stand before the bar of evangelical Christendom as having endorsed and entered into an anti-Christian combination, and all the soft things that can be said for them by all the editors who are accustomed to apologize for all the new departures in the land, cannot release them from that posture.

N. B. We have just learned that the association with which the St. Louis church was connected, withdrew from the church at the recent session of that body. This act may have been rather hasty, but it is justified by the fact that "the church would neither defend, nor explain, nor protest against the conduct of their pastor, Dr. Boyd."

Since writing the above in regard to the re-baptism of Dr. Weaver we received the following card:

"Dear Bro. Renfro: Will you do me the kindness to answer the following query as soon as practicable? There is a reliable man who says he has been a member of a 'Free Will Baptist church,' but his church has dissolved and left him without a letter. He wishes to join a regular Baptist church, and is not willing to be re-immersed. Would it be right to take him? Your brother,

G. D. BENTON.
Uchee, Russell Co. Ala.

ANSWER.

The Free Will Baptists originated in protest against restricted communion as held and practiced by our churches, and against the doctrines of grace, usually styled Calvinism, as held by our churches. They are arminians in the fullest sense. They are open communists. They are secessionists from the great Baptist Denomination of this country. They were excluded at the start as men who caused divisions contrary to sound doctrine and good order. They have kept an open door for all little parties of open communists who have thought proper to leave us. Their position in relation to us is very much like that of the Campbellites, although they hold a vastly better faith than that of the followers of Mr. Campbell. We cannot receive the baptisms of all these sects of immersionists without a surrender of denominational dignity and distinction, and also a surrender of our views of New Testament teaching. We think, Bro. Benton, your friend ought to be baptized on entering your church.

FIELD NOTES.

—Rev. C. B. Roach, of Jackson county, recently baptized four converts.

—Rev. J. D. Cook, of Clifton county, and Miss Mary W. Paschal, of Greene county, were recently married.

—Dr. Winkler captured the hearts of our people at the Bethel Association, at J. J. Ezzard. We are not surprised.

—We congratulate you on the happy consummation of your plans. Surely our paper is the child of a gracious Providence. —J. H. Hendon.

—Rev. Dr. Teasdale, who has been engaged for some weeks in meetings at Oxford and Alexandria, went to Cave Spring, Ga., the first of this week, to begin a meeting at that place.

—We beg our brethren throughout the State, one and all, to do their utmost to increase our circulation at least two-fold this fall and winter. Now is the time to press the claims of the paper.

—A correspondent writes from Alexandria, Oct. 6th, in regard to the meeting conducted at that place by Rev. Dr. Teasdale: "The good work is progressing finely. Five have been received for baptism, and as many more are now ready for the ordinance. A difficulty of years' standing between some leading members of the church here, has been completely settled during our meeting. It was thought that it was impossible to adjust the matter. Divine grace can effect wonders."

—We clip the following item from the Clayton Courier: On last Sunday a new Baptist church was constituted at Mt. Moriah, where many years ago there was a church numbering over 250 members. It was dissolved during the war. Elder J. S. Paullin is pastor, and Mr. W. J. Cowart is clerk.

—As the result of the meeting held by Dr. Teasdale at Alexandria, Calhoun county, which closed Sunday last, seven were baptized into the Mt. Zion church at that place. Others will join, and several will join the Pedobaptists. The meeting was thought to be the best held there for many years.

—Our church has grown some recently. I hope to be able to give you, before long, an account of a gracious revival in this part of the Master's vineyard. We have a pleasant little Sunday-school, numbering forty-seven scholars, and still on the increase, that meets every Sabbath. —W. H. Kilpatrick, Argus, Crenshaw county.

—Last week we received clubs of subscribers from the border counties on every side of our State, north, east, south and west, besides a goodly number of clubs from the interior counties. The brethren are working for us with renewed energy and flattering success in every direction. We thank them most heartily for their efforts, and will do our best to reward them with a good paper.

—We are pained to learn of the death of Mrs. Belle Boykin, wife of Rev. T. C. Boykin, the faithful Sunday-school evangelist of Georgia, which occurred in Atlanta on Friday, the 3rd inst. A host of warm friends in Alabama will sympathize with our dear brother in his bereavement. —Rev. Dr. D. W. Gwinn officiated at the funeral, preaching from the text: "She hath done what she could."

—The Lord graciously revived his people at Enon church, Pickens Co., Ala. Meetings continued ten days from Sept. 20th. Twenty persons professed conversion and regeneration. Ten accessions to the church, 8 by baptism and two by letter. The Lord hath done great things for us, whereof we are glad. I began a meeting at Pickensville, Oct. 4th—will report results at the close. —J. H. Curry, Pickensville, Oct. 6th.

—The cause of Christ is prospering in North Alabama. Since I came home from the Convention at Birmingham, I have been engaged in holding protracted meetings. I determined to carry out the idea conveyed to my mind at the Convention, by Bro. Gunn, that we must work ourselves, in order to merit attention. I have witnessed thirty-five conversions, baptized fourteen, and assisted in organizing one church. —J. T. Evans, Doddsonville.

—Is it right for Railroad Companies to run trains, either passenger or freight, on Sunday? —A True Baptist. No, it is no more right than it is for the farmer to follow his plow, or the merchant to keep open his store on Sunday. —ALA. BAPTIST. If that be true, is it right for Baptist preachers to travel on these trains, under any circumstances, on Sunday? —Another

—Bro. J. H. Hendon, of Birmingham, writes: "The last session of the Canebar Association was one of the most interesting and profitable ever held. The association heartily endorsed the work of the State Mission Board, and promises \$150.00 for the support of the evangelist for this district. Our association is small, but the brethren declared at our late meeting that its influence shall be felt."

Says the Asheville Expositor, on last Wednesday Mr. Littleton Yarbrough died at his home, not far from this town. Mr. Yarbrough was one of St. Clair's oldest and best citizens, a consistent member of the Baptist church of many years standing, and a quiet, unobtrusive gentleman. He led an active business life until his health began to fail, some three or four years since, and was still full of vigor up to his last illness. He lived to a ripe old age—77 years.

—In my report of the important business done at the meeting of the Cedar Bluff Association, I omitted to say that resolutions were passed, relative to providing for superannuated ministers and their families, and for the families of indigent deceased ministers. The resolutions provided also, that a report be made of what is done by the association, in this regard, to the Alabama Baptist State Convention. —N. B. Williams, Gadsden, Oct. 9.

—Mt. Zion church has recently enjoyed a blessed revival—deep, strong, and soul-saving. We are building a neat new house of worship and hope to have it finished by winter. I feel that I must have at least a dozen copies of the ALABAMA BAPTIST and the many good things thereunto pertaining, to distribute in the new church every Sunday morning. —Jas. A. McMillin, Clayton. That is a good idea of a good thing. We do not know that it would be practicable, and yet we think it would be a good idea for every church to subscribe for a sufficient number of copies of the ALABAMA BAPTIST to place one copy in every family connected with the church. Who will try the plan?

—I have just returned from the West Liberty Association. We had a pleasant time, except that the preaching was interrupted Sunday and Monday by the rain. The association did nothing for missions, but the ALABAMA BAPTIST was not forgotten. I made two talks for our paper. I say our paper, because I look upon it as the organ of the Baptists of Alabama. I tell the brethren that I would not do anything to injure any Baptist paper in any other State. I think they ought to take their own State paper. Now I do not care how many papers the brethren take, but my advice is, if they can take only one, let it be their own State paper. I not only publicly laid the claims of the ALABAMA BAPTIST before the association, but I presented its claims to the brethren privately. —A. Daugherty, Toney.

—The Marion Commonwealth says: The schools of Marion have opened with brighter and more flattering prospects than have attended the openings for several years past. We are not informed, definitely, as to the number of pupils in either the Seminary or Howard, but the Judson now has over one hundred, of which number fifty are boarders in the Institute. There is no reason why the Judson should not be patronized largely and liberally; for, with Dr. Gwainey as President, this time honored institution will lose none of its former well-earned reputation and popularity.

—Last week we not only made provision for an unusually large number of new subscribers, but we had extra copies printed to be sent out gratuitously. We had mailed less than a dozen gratuitous copies when we discovered that we would not be able to supply the demand made of us for that issue for new subscribers. Several clubs were received after we had mailed every copy of the issue, except our file, accompanied with the earnest request that the subscriptions might begin with last week. This will explain to those brethren why the request was not complied with.

—I attended the Elm Association last Sunday and Monday. Eld. J. L. Byrns was re-elected moderator, and Eld. Wm. Edwards was elected clerk. The rain poured in torrents all day Monday, but the delegates were promptly in their places, and the business was concluded by 5 o'clock p. m. The association adjourned to meet with Elm church, Escambia county, Ala., on Friday before the first Sabbath in October, 1880. I represented the ALABAMA BAPTIST to the best of my ability. —L. M. Brooks, Muscogee Mills, Fla., Oct. 8th. Please accept our thanks, brother, for your kindness in presenting our claims and for the club you send us.

LITERARY NOTICES.

THE DOMESTIC MONTHLY, published by Blake & Co., 849 Broadway, New York.

This magazine is profusely illustrated, and contains quite a variety of interesting reading matter.

CHURCH'S MUSICAL VISITOR. Cincinnati, O.

Some excellent music is given in each number of this journal. The present number begins the 9th volume. The price is \$1.50 a year.

FORD'S CHRISTIAN REPOSITORY. St. Louis, Mo.

Dr. Ford regards the great Pyramid as a Sermon in Stone. There is an article from the pen of the lamented Dr. Sherwood, and another from Spurgeon. Price \$2.65 a year.

FLORENCE WALTON; or a Question of Duty. By May F. McKean. Philadelphia: Am. Bapt. Publ. Society, 1420 Chestnut St. Price 25c. This pleasant story exhibits the conflicts and self-denials which duty often involves, and the rewards which a kind Providence affords to the consistent Christian. He that walketh uprightly walketh surely. The narrative is illustrated by a number of wood cuts.

LITTLE'S LIVING AGE, for September 20th and 27th and October 4th, contain the following articles: The English Monarchy; History and Politics, by Prof. Seeley; A New Vocation for Women; An Editor's Troubles; The Queen of the Whigs; Readers; Charles Tennyson Turner; A Dialogue on Human Happiness, by W. H. Malloch; The Paradise of Editors; The old Records of the India Office; Mr. Gladstone on Marketable Beauty; The Retrocession of Kuldja; Rokely, and Gossip about Gardens, Spectator; Caves of Prehistoric Man in Moravia, &c. Little & Co., Boston.

THE PREACHER AND HOMILETIC MONTHLY for October is the first number of a new volume, and is of special interest. Among its contents are the following: Sermonic: Little Things Tests of Character, by J. L. Burrows, D.D.; The After Judgment, by Joseph Parker, D.D.; The Principle of the Imitation of Christ, by D. H. Wheeler, D.D.; The Scriptural View of Divorce, by Rev. Alfred Cressley. Besides the Sermonic, this Monthly contains much matter of special value to clergymen and other Bible students. \$2.50 per year; 25 cents per copy. I. K. Funk & Co., New York.

BLACKWOOD'S MAGAZINE for September, Leonard Scott Publ. Co., 41 Barclay Street, New York.

"Syria," Part I, is an account of a trip through the Lebanon, in company with the British Consul-General for Syria, to visit a Druze chief. The journey led through a fertile and blooming country, the road, in places very rough and narrow, being bordered with roses, pomegranates, and other sweet and brilliant flowers. The Prize France Novel is the review of a book, Sans Famille, by M. Hector Malot, to which the Academy has awarded "the Monthyon prize of virtue"—25,000 francs. It seems to be a sort of French "Oliver Twist." In conclusion, there is a review of the long and eventful session of 1878-79.

Sermons are addressed to men; prayers should be addressed to God. We can never die too early for others when we live only for ourselves.

SELMA BUSINESS DIRECTORY.

The advertisements which appear in this column are all of strictly first-class houses. We guarantee that our readers will find in them all that is most reliable and desirable in the city. Business men are not to be troubled with either of them by correspondence with the assurance of prompt attention and honorable dealing.

A. T. JONES,
DEALER AND JOBBER IN
Hardware, &c., and Agent for Cook Stoves,
Steel Ranges, &c., &c.,
Selma, Alabama.

A. MEYERS,
TEMPLE OF FASHION.
All the latest Novelties in MILLINERY and
DRESS GOODS, &c., &c.,
22 Broad Street.

WILLIAM G. BOYD, BOOKSELLER AND
STATIONER, carries full lines of every
thing in the trade, and is prepared to give
prices to wholesale buyers. Send cash with
all orders, unless you have an established
account.
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,
Domestic, Foreign, and Colonial Property. Cor-
respondence solicited.

OBERDORF & ULLMAN,
JEWELRY AND SILVERWARE
DRY GOODS, BOOTS & SHOES, CLOTHING,
NOTIONS, &c., &c.,
We are having a large addition to our store, and
are offering extraordinary bargains in
Linen, Linens and Ginghams. Cheaper than
any other house in the city. Our stock of Dress
Goods at actual New York cost. We solicit an
early call.
OBERDORF & 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.
44 Broad Street.

BOWEN & LYMAN,
WHOLESALE GROCERIES AND
DEALERS IN PROVISIONS, 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.,
No. 11 Broad Street.

C. W. HOOPER, L. E. MCKEE, J. J. HOOPER
C. W. HOOPER & CO.,
PROVISION DEALERS AND
WHOLESALE GROCERIES,
WATER STREET.

S. F. HOBBS
-The Largest and Best Stock of WATCHES,
CLOCKS, JEWELRY, DIAMONDS, and
SILVER WARE, to be found in the State.
Agent for Tiffany's Watches.

KNABE PIANOS.
Agent for the Knabe 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.,
44 Broad Street.

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

CARLISLE, JONES & CO.,
Cotton Factors &
Commission Merchants.

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

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

L. W. LAWLER, W. E. LAWLER, J. W. WHITING
BAKER, LAWLER & CO.,
COTTON FACTORS, -MOBILE-
Branch House, Selma, Ala.

W. B. GILL,
DEALER IN
CARRIAGES, WAGONS AND CARTS,
FURNITURE, BUREAU CHAIRS, &c.,
Cor. Washington and Selma Streets.

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

SEE HERE!!
Piano Organs,
Reed Organs,
and
Pianos

Sold at lowest cash
prices, or on easy
terms. All
Pianos and Reed
Organs rented until
paid for.
ALL STANDARD
CHICKERING, GUTHRIE & CHASE, HALL & DAVIS,
MASON & HAMMON, HARRIS, DILLON, FARRIS, DAVIS,
AND GAINES AND FAVORITE PATRONS.

Mason & Hamlin, Peloulet & Pelton, Organs.
See These Easy Terms:
Pianos—\$10 Monthly, until paid for, or \$50 Cash
and balance in 10 Monthly payments; or \$100 Cash
and balance in 10 Monthly payments.
Organs—Payable in Ten equal Quarterly payments.
Half Cash and balance in ten years; or One Quarter
Cash and balance in Six Months.
Call or send for Circulars giving prices and full
information. Catalogues and Price List sent free.
Sole Southern Agents for the renowned HENRY
ERLEN PIANO ORGAN, the best in the world.
Send for references, terms, &c., &c. Also for
list of Sheet Music, prices of Pianos and Organs.
Correspondence solicited.
WARRINGTON & SAVAGE,
Cor. Broad & Selma Sts., Selma, Ala.
Sept. 11.

THE FAMILY CIRCLE.

My Flower.

BY S. S. BEVINGTON.

Oh! it waited all through the year to bloom,
Waited, and weathered the wind, the gloom,
Frost, and folied, and faded,
Oh! it blossomed at last for an hour, an hour,
The beautiful, beautiful sun-kissed flower!
And at blaze of the noon-tide, faded,
Faded, and fell in the fervid air,
That had nursed its waking, and made it
fair.

Dead with the passion of living,
Oh! spent, and lost, for ever and aye!
A year of work for an hour of play!
A gift withdrawn at the giving!

How shall I measure the good, the ill,
The pain of waiting, the pain of fill,
Long hoping, and short fruition?
Shall I tip the buds lest they shed their flowers
In the swift, sweet warmth of meridian hours?
Shall I call the shedding, perdition?

No! buds must open, and flowers must blow,
So kiss them passing, and let them go,
With not too heavy a sorrow!
Petal is full of the fairest flower,
Yet the fruit of its broken heart hath power
To yield new beauty to-morrow.

Wanted.

Wanted! A Mother-in-law!
Not one of the usual kind,
She must be good natured and cheerful,
Obliging, contented, refined;
In "New York-in-law" and a few
She must think her simple perfection;
Wanted! A Mother-in-law!

Wanted! A Mother-in-law!
One having a spare X or two,
Who observes when the carpet is shabby,
And delights to see furniture young,
Who hires for the dear, darling "young ones,"
A nurse; just to scold "poor Hannah,"
Who never will rest, growl and grumble;
Wanted! A Mother-in-law!

Wanted! A Mother-in-law!
Who minds not, and never will frown,
When "laughter," who dragged through the
house-work,
Drops nearly with weariness down,
Who closes her ears and who sees not,
When wife, house and children won't draw
Toward the house until a clock is a m.,
Wanted! A Mother-in-law!

TIME ENOUGH.

Be more cheerful; do not worry;
There is time enough to do
Every day the daily duties
That you Father and Mother do,
And to find some little moments
For heart music fresh and new.

Dr. Guthrie's Bells and the Wo-
man's Dream.

A benevolent lady, staying in
Edinburgh (a contemporary writer
tells us), noticed a very lofty attic in
the High Street, near Dr. Guthrie's
church. The thought struck her
mind that there might be some poor
lonely creature living in one of those
upper stories whom no one visited;
so, lifting up her heart to God for
His guidance and blessing, she began
her investigation. After ascending
the almost innumerable stairs of the
house, she reached the top story,
where the poorest people lived.

Knocking on one of the doors, she
was answered by an old woman, who,
glancing at her cautiously, asked
what the stranger wanted. "I want
to see you," said the lady. "No one
ever comes here, or wants to see me,"
replied the woman. "Well," rejoined
the kind stranger, "that is just the
reason why I wish to see you." Then
the cautious old woman opened the
door, and let the lady into her little
room, which only contained enough
furniture for the bare necessities of
its aged inmate. The only seats were
a rocking-chair and a stool, and Lady
L., taking the stool, made the old wo-

man herself over the fire in her
rocking-chair.
After a few kind words, the lady
said, "I am now going to ask you, my
friend, if you know the Lord, but I
should like to hear if you can tell
me anything to show me that the
Lord knows you, and has found you
out in your little lonely room." The
old woman, she brightened up at
once. "Yes, I can," she replied;
"and I will tell you all about it,
though I have never told any one be-
fore. He had not known and never
sought me; but I should never have
known Him for I lived like a heath-
en in this room. I have had many
troubles and lost my ally and not
having a friend or any one to love, I
shut myself up in my own misery,
and did not want to know and neigh-
bors."

"Week days and Sundays were all
alike and dark to me. I never went
anywhere. I lived just as if I had
no soul. And thus I should have
lived and died, had not the Lord
had mercy upon me."
"And how did He awaken you
from your state of spiritual death?"
"By Dr. Guthrie's bells," replied
the old woman. "When they rang
on Sundays I used to wish they would
leave off—they troubled me. They
seemed calling to me, till at last I
could not bear it any longer; so
one day I put on my shawl and went
into the church, just to get
peace, as it were, from the bells."

"Not at all. I came home very
angry with Dr. Guthrie, for as I
stood in the aisle, he preached all his
sermon about me, and I determined
never to go and hear him again. But
when the next Sunday came, the
bells tormented me more than ever.
I was forced to go; and again I came
home feeling what a great sinner I
was; and the Lord continued from week
to week, and then I had a dream,
which cut down all my hopes."

"I seemed to be in a square place,
where a number of flowers in pots
were standing, and in the middle of
them I saw Dr. Guthrie with a water-
pot. He went round and watered
every plant until he came to one,
which I thought meant me; and then
he stood still, and said in a solemn
voice, 'It is no good watering this
plant, for it has no roots; and he passed
me by. And when I awoke, I felt
what a dreadful state I was in.' And
thus the arrow of conviction entered
this poor sinner's heart, till He who
had wound her in love was pleased
to heal her wound with the atoning
blood of Jesus Christ.—*Christian Herald.*

Minister's Wives.

TO BE READ BY EVERYBODY ELSE.

A young man studies for the min-
istry, marries, and settles over a pa-
rish, often fully prepared to take upon
himself the duties and responsibilities
of a family. Lack of means will
oblige the wife to remain so closely at
home, that she will soon find herself
far behind her husband in attainment.
His doing the parish work so con-
stantly without her, may cause un-
pleasant remarks from gossiping tongues.
I have a bit of advice to every society
in the land, situated thus.

Has it never occurred to you, that
her duties might be shared and re-
lieved somewhat by you? With very
little effort, a few dear church friends
could relieve her and hardly know it.
Seven years ago, there came a very
talented young minister, with wife
and one child, and settled over the
church of which I was a member.
They were both young and brilliant,
and we recognized the treasure we
had secured, and immediately a few
of us gathered around the lady, re-
solved that she should not be cum-
bered with cares at home and then
expected to "carry the hull meeting-
house" on her back too, as Samantha
would say. We felt our personal duty
toward the little flock, and when there
was a lecture or concert, and
often on the Sabbath, some of us
would stay with the little ones and
the house, while the little mother re-
freshed her mind and soul with out-
side fare, giving her rest and change,
and the assurance of our interest and
love for her and hers. Our own
pleasure was derived from the growth
of love toward us from the pastor and
wife, and the evident delight of the
little ones at our coming. I lived
four miles from her, but often drove
down to the village, and either sat
with her awhile, or took her out riding.
Sometimes the tired mother would
only say to me, when she met me at the
door, "I am so glad you have come,
for now you can get baby to sleep
for me. I have been trying, but I am
tired and fretful, I suppose, and she
won't yield to me." So I would
quickly remove hat and cloak, take
the little thing in my arms, and if she
quirmed and struggled at first, I held
her close and firm, singing or talking
gently, and in a minute or two she
would yield and I could lay her away,
and thus relieve the little mother of
one care for a time.

They remained with us five years,
and during the time the little ones
were added to their household. If
she was hurried in her sewing, or was
house-cleaning and could not afford
to hire (for we were not a rich society)
we helped her clean and arrange her
house, and in many other ways, she
being one of the dearest little women
to help in any way. They were a re-
markable family, peculiarly interest-
ing and lovable, and such bright lit-
tle girls, three—"Helen's Babies" not
to be compared to them in smart cute
ways—and who can tell but that our
timely aid helped make them so?
But at last we had to let them go.
Other duties and better pay, which
later he would not have accepted, led
only for the demands of his increas-
ing family, obliged him to go, and we
were not able to increase his salary.
When he preached his last sermon,
it was to a people bathed in tears,
and amid other things, he paid a
beautiful tribute to the ladies of the
church, "who had been so kind to
his wife, in lengthening and brighten-
ing her household cares, giving her
so much pleasure and freedom." He
said he never knew like before.
They left us sad enough. O that such
churches, and all churches, would feel
that their duty lies beyond just pay-
ing the salary of their pastor, would
keep a sisterly care over the pastor's
wife and little ones, that she may
have proper exercise and pleasure,
enough to secure good health and
time for culture, that she might be
the companion of her husband! No
man in any department of life, espe-
cially no minister, can accomplish so
much good in his calling without, as
with a noble woman who can take
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man in any department of life, espe-
cially no minister, can accomplish so
much good in his calling without, as
with a noble woman who can take
other duties and better pay, which
later he would not have accepted, led
only for the demands of his increas-
ing family, obliged him to go, and we
were not able to increase his salary.

When he preached his last sermon,
it was to a people bathed in tears,
and amid other things, he paid a
beautiful tribute to the ladies of the
church, "who had been so kind to
his wife, in lengthening and brighten-
ing her household cares, giving her
so much pleasure and freedom." He
said he never knew like before.
They left us sad enough. O that such
churches, and all churches, would feel
that their duty lies beyond just pay-
ing the salary of their pastor, would
keep a sisterly care over the pastor's
wife and little ones, that she may
have proper exercise and pleasure,
enough to secure good health and
time for culture, that she might be
the companion of her husband! No
man in any department of life, espe-
cially no minister, can accomplish so
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other duties and better pay, which
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ing family, obliged him to go, and we
were not able to increase his salary.

The Stranger in a Great City.

The Rev. Dr. Deems, who is edi-
tor of the *Sunday Magazine* and pas-
tor of the church of the Strangers,
in New York, has as much experi-
ence with a stranger coming to the
city as any minister can possibly de-
sire. He is a practical man of busi-
ness as well as an eloquent and schol-
arly preacher, and never fails to give
the most sensible advice to those who
seek it. He warns the golden rule
representations so frequently made as
to city life, and urges him not to
crowd into the metropolis unless he
has a prospect of remunerative work.
In the *Sunday Magazine* for October
he says: "The fact is, there is no
place like a great city in which to
achieve a great success, but unless a
man have some money or much brain
and great tact, the city will crush
him to death. The vast city is at-
tractive. People flock from all quar-
ters. There are at least 150,000
adults in New York between
morning and starvation there intervenes
only the helping hand of public and
private charity. These people can
afford to work for almost nothing.
There are boys here whose parents
must support them, and are willing
that they shall work for a dollar a
week rather than do nothing. Strangers
must compete with them. Advertise
that you want a clerk for \$10 a
week, and the police will be com-
pelled to guard your door from the
throng that will come sweeping up at
the hour. Advertise for a boy, and
men will come in platoons, some-
times grey headed men. If you can
get the use of a blind mule and two
acres of land, do not come to New
York. Do not come without money
to bring you and carry you home, and
keep you until you go home. If then
you have a trade or profession, you
may succeed. It is no joke to be
thrown penniless on a vast city."
—*Ex.*

FARM AND HOUSEHOLD.
Oats! Oats! Oats!!
Another season of drought during
the month of June and the first part
of July—the critical time in making
corn, followed by another short corn
crop, is helping to impress upon the
farmers of this belt, the great value
of the oat harvest. We wish to rivet
this impression by urging upon our
readers the importance of getting
ready now, for a good oat crop next
spring. Do not put off until after
Christmas, as is too generally done,
the preparation of the land and the
planting down of the seed for this
crop. "Oats sown in October are
better than those sown in November,
and those sown in November
better than in any later month. As
soon as possible prepare the land
well, sow plenty of seed, not less than
a bushel to the acre on thin lands,
and as much as two or three bushels
to the acre on strong lands, use all
the manure you can, cover well and
harrow, and next spring you may
count on a more certain crop than
any other that is grown in our soil."
The oat is a safe thing
with the oat crop. Drought may de-
feat your best preparation and your
highest manuring for corn or cotton,
but we have rarely known the oat
crop to fail when properly seeded,
with good preparation and in good
time. Make ready, therefore, for a
good oat crop, and the sooner the
better.—*Ala. Farm Journal.*

Keeping Breeding Animals in too
High Condition.
The *London Field* has a strong ar-
gument on this matter, which goes to
show that breeding from several gen-
erations of over fed animals results
in a degeneration of the muscular
system and deficiency of meat in the
prime parts. We desire to give testi-
mony to the same effect. As a member
of the Executive Committee of the
State Agricultural Society, we have
exercised all the influence we pos-
sessed to correct the evil at the shows
of that Society. To those acquainted
with the state of the animal physi-
ology it will not seem strange that animals
kept "hog fat," as we heard an old breeder
express it, from birth to premature
old age, and stuffed indoors without
exercise, should produce feeble off-
spring. When this vicious practice
is continued from generation to gen-
eration there need be no surprise if
the proportion of barren females and
impotent males is alarmingly great.
When, however, this natural and nec-
essary effect of an unwise practice
makes its appearance, it is laid at the
door of incoercible breeding, or of
anything else than the true and obvi-
ous cause. All shows have or ought
to have prizes for fat animals made
ready for the butcher, and no animal
fit to show should be allowed to be
allowed to compete in the breeder's
ring. Societies professing to work
for the encouragement of the improve-
ment of live stock ought to express
their disapproval of excessive feeding
of breeding animals in the strongest
possible terms. The "rational" plan
may, however, be carried to extremes
also.—*Planter.*

A Mixture of Grasses.
It is a well known fact that mixed
crops are more productive than those
sown singly. Thus one acre sown
with oats and barley, or oats and peas
will yield as much as two acres sown
singly to either crop. So in grass lands,
Clover and Timothy, mixed, will pro-
duce nearly twice as much as if the
ground were seeded to one of these
alone. It is also a well known fact,
that our grass lands are not so pro-
ductive as we could wish, and the reason
of this may be, and probably is,
that we have but one or two kinds of
herbage in them. If we examine an
old, thick, luxuriant sod, in a pasture
or meadow, it will be found to con-
sist of a variety of grasses and other
plants, each of which seems to vie
with the other in occupying the soil
for itself. This is the result of nat-
ural seeding, and gives us a lesson
which we may well profit by. There

The Wife's Secret.
"I will tell the secret of our happy
married life," said a gentleman of
three-score and ten. "We have been
married forty years, and I have never
been of New York when I married
her, and, though I love her like
madness, still a beautiful flower is all
the loveliest poised in an exquisite vase.
My wife knew this, and true to her
gentle refinement, has never, in all
those forty years, appeared at the table,
or allowed me to see her less than
carefully dressed than during the
days of our honeymoon. Some
might call this foolish vanity; I call
it real womanliness. I presume I
should not have ceased to love her
had she followed the example of
many others, and considering the
every-day life of home, necessarily
devoid of beauty, allowed herself to
be careless of such small matters as
dressing for her husband's eye; but
love is increased when we are proud
of the object loved, and to-day I am
more proud of my beautiful wife with
her silver hair and gentle face, than
of the bride whose loveliness was the
theme of every tongue. Any young
lady can win a lover; how few can
keep them such after years of married
life!"

In all the little courtesies of life,
in all the beautiful and attractive and
charming, in thoughtfulness of others
and forgetfulness of self, every home
should be more careful to sympathize
and protect the wife than the bride;
more willing to pick up her scissors,
hand her the paper, or carry her
packages, than if she were a young
lady; and as no lady would for a mo-
ment think of controlling the move-
ments and engagements of a young
gentleman, neither should she do so
when he is her husband. If by mak-
ing herself bright and attractive she
fails to hold him, compulsion will
only drive him farther from her. I
do not believe it possible to retain the
friendship of any one by demand-
ing it. I do not believe it possible to
lose it by being lovable.—*Southern*
Planter.

Eton Boys.
A GAME OF FOOT-BALL AT THE FA-
MOUS OLD SCHOOL AT WINDSOR.
It was now long after noon, and I
saw in a field an Eton game of foot-
ball. It was played with spirit, but
with less dash than I had been led to
expect. At another time, however,
there may have been more. Apart
from their uniform, the players could
not have been distinguished from the
same number of Yankee boys, of like
condition in life, engaged in the same
sport. I also met a large party of
"old boys," as they came up, in their
uniforms, from a cricket match. A
latter lot of young fellows I never
saw. Not that they were either weak
looking or unhealthy; but they were
not at all what the writings of Eng-
lish critics had led me to expect.
Not one was robust; only one had
color, and there was not a curling air
about him by scores, and found them
neither ruddy, nor plump, but like
most other boys between twelve and
twenty, rather pale and slender.

The full-dress Eton costume is a
rid